

THE
CHURCH MISSIONARY
INTELLIGENCER,
A MONTHLY JOURNAL
OF
MISSIONARY INFORMATION.

VOL. XI. NEW SERIES.



"THE SALVATION OF GOD IS SENT UNTO THE GENTILES."—*Acts xxviii. 28.*

LONDON:
CHURCH MISSIONARY HOUSE, SALISBURY SQUARE;
SEELEY, JACKSON, AND HALLIDAY, FLEET STREET;
HATCHARD AND CO., PICCADILLY;
AND J. NISBET AND CO., BERNERS STREET.

1875.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
52, ST. JOHN'S SQUARE, AND 28, WHITEFRIARS STREET.

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THE CHURCH MISSIONARY INTELLIGENCER.

THE COMPASSION OF CHRIST.

An Address before the Administration of the Lord's Supper in St. Dunstan's, Fleet Street, on the Day of Intercession, Nov. 30, 1874,

BY EDWARD HENRY BICKERSTETH,

Vicar of Christ Church, Hampstead.

"He was moved with compassion."—ST. MATT. ix. 36.

SURELY it is well for us that, on this day of wrestling intercession, we should first gather round the Table of our Lord, and kneel by faith at the foot of His cross. Suffer me, while speaking to all, to address myself, in deep humility, especially to those members of Committee and office-bearers of the Church Missionary Society who are about now to obey our dying Master's command, "This do in remembrance of Me." Let me remind you, beloved and honoured brethren, of the promise, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. xii. 10). If, as guiding the counsels and directing the movements of this, one of the great Missionary Societies of the world, you may seem to stand in a central relationship to others, even as members of the royal household of David stood to the other inhabitants of Jerusalem—ah, remember, they did not mourn the less because of their official position or kinship to David—nay, haply they mourned the more, as they mourned apart; and at least the words were fulfilled in them as much as in the others, "They shall look upon Me whom they have pierced, and mourn for Him as one mourneth for his only son."

And if we would enter to-day into the mighty compassion which moves in the heart of Jesus for perishing man, surely the best stand-point for us, as pardoned sinners, is to remember what He has done for ourselves: how He pitied *us* in our low estate. Each heart must know more of itself than it can know of another. Others we know only from without. But we have at least our hand on the key, and the key in the lock of the door of our own hearts; and we can enter them when and as we please. How the introspection magnifies the compassion of our Lord! Each humble and contrite spirit knows its own peculiar grief and shame—that sin which haply for long years refused and repulsed the Saviour, and with which, though Christ is now enthroned on the throne of the heart, we are still waging a lifelong, though, thank God, a victorious, warfare. Is it unbelief? or untruthfulness? or indulgence of the flesh? or love of the world? or covetousness? or vanity? or harsh judging of others? or passionate temper? or pride? or inconstancy of devotion? or lukewarmness of soul? or meagreness of self-sacrifice? We know the sin which most easily besets us, and we bring our hearts again this morning to the Fountain which God has opened for sin and uncleanness. And we are blood-washed: we are forgiven: we are "accepted in the Beloved." We look up and say, "Abba, Father,

"Thou who canst love us, though Thou read us true."

And, as we ponder His marvellous love, our souls echo and re-echo the Apostle's words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I—(and each one of us answers "Yes, Lord, I") of whom I am chief."

We are saved (stupendous thought!) in a lost world. In us the Saviour sees of the travail of His soul and is satisfied. He rests in His love: He rejoices over us with singing. But what is His heart toward the unsaved multitudes of our own and distant lands? We learn what it is in the Gospel which is chosen for the Ordination of Priests, and in which these words occur, "He was moved with compassion." He had wrought miracle after miracle of Divine mercy; but the Pharisees rejected the counsel of God against themselves, and blasphemously said, "He casteth out devils through the prince of the devils." The malice of man, however, did not frustrate the benevolence of God. Immediately we read, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." By incessant travel, though He had not where to lay His head, by patient instruction of those who were slow to learn and to believe His love, by free proclamation of the glad tidings of the kingdom, by unwearied continuance in His works of mercy, He fulfilled His ministry. Disease met His eye, and flew from His touch. But His tenderest pity was moved by their spiritual needs. No word tells more the sympathizing humanity of our Lord than that translated, "moved with compassion." It is a single word in the Greek (*ἐσπλαγχνίσθη*), and signifies the yearning of the bowels of human kindness over that which touches the deepest feelings of the heart. And then two beautiful images are taken from the two great departments of pastoral and agricultural life—a shepherdless and scattered flock, and an unreaped harvest-field. Those will feel all their force, who have witnessed the wretchedness of a shepherd, if but a few of his flock are missing, or who have seen the feverish anxiety of the husbandman when the corn is ripe. "When Jesus," we read, "saw the multitudes, He was moved with compassion on them because they fainted, and were scattered abroad," or rather "were prostrate on the ground" (*ἐρρῶμμένοι*), having cast themselves along for very weariness, unable to travel any farther. Such were the sheep having no shepherd. And then He, the true Shepherd, said unto His disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth (or even *thrust forth*, as the word *ἐκβάλλη* might be rendered) labourers into His harvest." Yes, thank God, it is *His* harvest—not one true grain shall perish—for the fan is in His hand, and He will gather His wheat into the garner.

But let us linger on the words, *When He saw the multitudes, He was moved with compassion on them*. And yet they had a measure of light, and amid the shadows of the elder dispensation and the mournful observations of human tradition were some of them feeling their way towards God and heaven. Did He yearn over *them*?—how much more are His compassions stirred for the misery and midnight darkness of heathen lands—lands which He commanded His Church to evangelize eighteen hundred years ago! Ah, brethren, His tender mercies are over all His works. We have often heard how Carey, that noble Missionary, traced a rude chart of the world, and, having marked the unevangelized countries black, was wont to say to his neighbours as they came into his humble stall, while the tears coursed each other down his cheeks, "And that's heathen, and that's heathen, and that, and that." He yearned over them till God drew him to consecrate his life to make known to them Jesus and Him crucified. Oh for tears this morning! Alas, alas for the heathen! Alas for their unblessed infancy, though Jesus Christ (if His Church had fulfilled His command) would be saying to their babes and sucklings, "Suffer them to come to Me and forbid them not!" Alas for

their untaught childhood—or, if taught, trained only in idolatry and vice! Alas for their aimless manhood, their down-trodden womanhood! And, as the shadows fall, alas for their cheerless age and their hopeless death! Our Lord and Master only knows the eternal loss beyond the grave; and His heart yearns over them. Shall not ours?

And then He was moved with compassion, because He was the Saviour of the world. He came to declare His Father's name, and to do His Father's will, and to tell to all how "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He knew that in His precious blood-shedding was an atonement made for the sins of all, that in His righteousness was merit enough to secure acceptance for all, that in the promise of His Omnipotent Spirit was grace enough for all, that in His Father's heart was love enough, and in His Father's house room enough for all. Is He not the beaming forth of the glory, and the express image of the essence of Him who is Love—infinite, unutterable, Divine Love? Had not the voice come to Him from the excellent glory—from the bosom of the Father in which He was from eternity—"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psalm ii. 8)? Think you He has not asked, brethren? Far be the cowardly doubt from us! He has asked; and we may catch the echo of His triumphant intercession by the grave of Lazarus which was so soon to yield up its spoil, "Father, I thank Thee that Thou hast heard Me, and I know that Thou hearest Me always." Yes, He is Heir of all things; and, as the Heir, He yearns over the wreck and ruin which sin is working here until the redemption of His purchased inheritance.

And once more, Jesus is moved with compassion because He knows that in that magnificent donation which He accepted of the Father when He ascended up on high and received gifts for men, there was in that grant and largess an ample store of apostles and prophets and evangelists, of shepherds and labourers, of sowers and reapers, for the perfecting of the saints, for the work of the ministry, for the edifying of His mystical body. It only needed the commensurate prayers of faith; and He, the Lord of the harvest, would send forth those, whom He would qualify, with the seed-basket and the sickle. And, in truth, such have been His gifts to His people in every age according to their faith. Immediately after this charge we read how He sent forth the Twelve; these were followed by the Seventy; and after His Ascension and the gift of His Spirit the mighty wave of Evangelistic love bore the heralds of the cross to every nation of the Roman Empire. Then comes the mournful record, that while the Bridegroom tarried the virgins slumbered and slept. There were indeed bright epochs here and there, and blessed exceptions; but viewed as a whole, from St. Augustine to Luther, or even later still, what cause have we to hang our heads for shame! But, thanks be to God, ours has been well called "the era of Evangelic Missions." The angel is flying in mid-heaven, having the everlasting Gospel to preach to every nation and kindred and tongue and people (Rev. xiv. 6). When, seventy years ago, our Society had to wait till men trained at Basle were sent forth by English funds as the first pioneers of our Missionary work—when, scarcely sixty years ago, my honoured father admitted the first six converts of our Missions to the Table of the Lord at Bashia, on the Rio Pongas—how vast and almost incredible an increase would our present staff of 354 ordained clergymen, and our noble army of 22,471 communicants (I take the returns of our last Annual Report) have seemed! How has the little one become a thousand!

And yet, who does not hear the cry on every side, "What are these among so many?"

Glory be to God, the bread of life is in the Hand of the Lord of life. Let us plead with Him this day who is more ready to hear than we to pray. How easily could He, in answer to faithful intercession, double and treble the number of our labourers—yea, make the seed sown multiply itself, some thirty, some sixty, and some even a hundredfold!

Oh, for a mighty act of faith this morning! Why should we not rise to it in the strength of the Spirit of grace?

“Lord, we are few, but Thou art near,
How short Thine arm, how deaf Thine ear;
O rend the heavens, come quickly down,
And make a thousand hearts Thine own!”

Yes, we are few and feeble; but God hath chosen things which are not to bring to nought things which are. The busy world may pass us by; the powers of darkness may rage against us; the myriads of heathen may utterly ignore our work; but the prayer of faith grasps the Hand of Omnipotence. Amalek, when fighting with Israel, thought not of Moses, Aaron, and Hur upon the hill: Sennacherib's captains took little heed of Hezekiah's prayer: Haman recked not of Esther and her maidens humbling themselves before God ere she went in to Ahasuerus: the wise men of Babylon would have mocked the aid of the supplications of Daniel's friends: Herod would have laughed to scorn the little company praying in Mary's house, while he had Peter safe in the inner ward of the prison. Oh, that we may hear the promise—“I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven; for where two or three are gathered together in My name, there am I in the midst of them” (Matt. xviii. 19, 20)—with all the freshness of a first joy strengthened by the experience of eighteen centuries!

“Have faith in God” is the Master's word to us. Let us pray with holy thank-givings for that which He has already done. Let us pray with the sweet consciousness of fraternal union with our praying brethren in every land. Let us pray with entire self-surrender, or, what is harder still than self-surrender, with a perfect willingness to give our choicest home-treasures, the children of our love, if the Master calls them to preach His cross among the heathen. And let us pray, knowing that our prayers fall in, not only with the stream of the united desires of ten thousand congregations, but also with the intercessions of our Great Advocate before the Throne.

Why should we doubt? Be assured, our prayers now will shake the thrones of darkness. Other works may fail: this cannot; for it is the work of God. Other empires may fall: this kingdom cannot be moved; for it is the kingdom of Jehovah. The time is short for labour: many, who toiled for long years by our side, are now awaiting us in the paradise of God. Be it that we now go forth weeping, bearing precious seed; we shall doubtless come again with rejoicing, bringing our sheaves with us.

The Master will soon be here: He cometh quickly. Oh, that He may find us waiting, working, watching, weeping if need be, but our loins girt, our lamps burning, that when He cometh and knocketh we may open to Him immediately! Amen, even so come, Lord Jesus!

RECENT MANIFESTATIONS OF MOHAMMEDAN INTOLERANCE.

WHEN Christian, on his way to the Celestial City, had to pass through the Valley of the Shadow of Death, he saw in his dream that at the end of the valley there lay blood, bones, ashes, and the mangled bodies of men—pilgrims who had gone that way formerly. The reason was that in a cave there had been two giants, Pope and Pagan, by whose power and tyranny the men were cruelly put to death. Christian, however, passed by, for Pagan, he had heard, had been dead many a day, and Pope had grown so stiff in his joints that he could now do little more than sit in his cave's mouth, grinning at the pilgrims as they go by, and biting his nails because he could not come at them. Pope is still pretty much in the same plight, and is compelled to content himself with claims and assertions that he has authority to put pilgrims to death if he could, but that he lacks power. The wars, however, of the Palatinate and the Dragoonades in France proved that he had more strength and spirit left in him than Bunyan gave him credit for. So, too, it has been somewhat of a mistake regarding Pagan. He is not dead, although he is commonly spoken of as "the sick man," and, by way of making it clear that "the carnal mind is enmity against God," ever and anon there are bursts of fanaticism, which make it clear that the spirit of Paganism, in which John Bunyan would have roughly included Mohammedanism, is as unchanged as Popery itself. Power to do evil is wanting, but not the will. Great efforts have been made of late years to subdue the intolerance of Mohammedans, and fond enthusiasts would fain imagine that there is a more ennobling view taken by Mohammedans of freedom of conscience than the Suras of the Koran warrant. Some even have deluded themselves into the notion that the creed of Islam is not a creed of persecution, and in defiance of the most notorious facts of history, and of evidence perpetually accumulating in modern times, argue as though it were a religion creditable to humanity, whereas "blood, bones, ashes, and the mangled bodies of men" track the progress of the sword and the Koran wherever they have had, or still have, the power of devastating the nations. It is just at a period when the admirers of Pope and Pagan are loudly proclaiming that it is purely the bigotry and intolerance of Christianity, which avers that the Ethiopian cannot change his skin or the leopard his spots, that especial pains are being taken to make it clear beyond a doubt that cruelty and persecution are as much as ever the prerogatives of Rome and of Islam. To use the expression of a great statesman, "rusty weapons are furbished up," and arrayed with them ghastly apparitions confront the philosophy and the statesmanship of the nineteenth century, to the no small derangement of calculations based on the assumption that Rome is not what Rome was, and that mercy can be consistent with belief in the Koran.

Dismissing, however, these idle fancies to the more mature consideration of philosophical speculators, we turn from theories to facts, and have now to cope with a fresh outbreak of Mohammedan intolerance, which demands the intervention of all who really care for religious freedom, and more especially needs exertion on the part of those who are interested in the progress of Christianity in the East. Before discussing the present phase of the question, it may be convenient briefly to recall what has been already effected in the past. It is a noticeable fact that the decay of the Mohammedan power in Europe synchronizes with the rise and progress of the Reformation. This decay was not instantaneous, and for nearly a hundred years the Turks gave occasional indications of Islam's pristine vigour. But during that period they sustained many signal defeats. When, however, in 1682, they were defeated before the walls of Vienna by Sobieski, they never recovered their former power in Europe, and thenceforward their decline has been steady and pro-

gressive. Efforts have since been made by the most enlightened and patriotic among the Sultans to effect reforms which should arrest impending ruin—we cannot stay to enumerate them—and all of them, perhaps, were not judicious; but still the general result has been that Turkey is not so much behindhand in understanding and intelligence as it would have been if fanatical ulemas and turbulent janissaries could have swayed public opinion after their own fashion. There was even some mitigation of intolerance, which manifested itself in 1831 by an edict ordering the repair of every Christian church which needed it, and payment of the repairs out of the public funds. It is due to the Sultan Abd-ul-Medjid to acknowledge that he in many ways showed himself willing to concede liberty of conscience to his Christian subjects, and by the facilities which have been afforded for Missionary work among them the debasing superstitions which pass in the Turkish empire for Christianity, and which are such a stumbling-block to Mohammedans, have been in some degree ameliorated. Shortly after his accession, in 1839, the Tanzimat was established by the celebrated Hatti-Sheriff (decree) of Gülhanie. Therein the foundation was laid of a new constitution for Turkey. It was stated that the bygone prosperity of the empire had been attributable to reverence for the precepts of the Koran, and subsequent deterioration to a diminution of that regard; but, with most singular inconsistency, the alterations made were at variance with the Koran, and foreign to the spirit and usage of Mohammedanism. In important matters, such as education, slavery, and religious toleration, reforms were introduced quite inconsistent with the Koran, and contravening the bitterest prejudices of the believers in Islam. From the day of the promulgation of this remarkable edict, “Mohammedanism in Turkey has descended from its pedestal of religious supremacy, and has placed itself on an equality with other creeds.” It has been truly remarked that “the Moslem as he once was would have esteemed death far preferable. But Islamism is no longer what it was. It has grown old and decrepit, and its hold on men’s hearts has become enfeebled; therefore its congenial institutions have been swept away to make room for others with which it has no congeniality.” How far and how long it will be able to resist the influence of Christianity, internal and external to it, might be a problem of ready solution if the Christianity of the Levant were anything more than a congeries of anile superstitions, so degrading as to be demoralizing, and wholly incapable of communicating intelligence or character to those who profess them. In the judgment of Mr. Palgrave, the devouter sort of the Greeks are “fetish-worshipping atheists.” It is some consolation for those who delight in classical recollections to be informed that these Greeks are not Greeks at all, and that their “Hellenism is a recent and superficial varnish.” It is fearful to think how the name and doctrine of Christ has been profaned in the eyes of unbelievers by this *colluvies gentium*. Besides the Greeks, however, there are, as Mr. Palgrave reminds us, Armenians. Concerning them his language is as respectful as it is contemptuous towards the Greeks, although he by no means is blind to or silent about the defects in their national character. He estimates the number of them at about three millions, scattered throughout Asiatic Turkey, and including those resident in Constantinople. In his judgment the Armenian has deeper religious feeling than the Greek, and he notes it as a curious circumstance that among all sects of Eastern Christians the Armenians alone have furnished to Protestantism any considerable number of proselytes. This he attributes partly to their zeal for education, and partly to a certain innate seriousness of thought and character. It is pleasant to obtain the testimony of so keen and so impartial an observer to the success of the Missionary labours, more especially of our American brethren, who have toiled there with so much self-devotion now for many years. We notice this because the Turks, as bystanders, have become quietly observant of all. The idolatrous practices of various Christian communities throughout

the empire offended them, and they disliked the religion of which they supposed them to be the true representatives. But now they find a new community springing up throughout the empire, protesting against the idolatrous usages of the old churches, as corruptions of the Christian faith; persisting in that protest in the face of very severe persecution; and, by the simplicity of their worship, and the blamelessness of their lives, presenting Christianity under a new and favourable aspect. The movement has been so new, so strange and unexpected, as to excite in many a Turkish mind a desire to investigate and thoroughly understand the differences between the new and old systems; and hence the testimony borne by one Missionary, "Mohammedans are becoming interested in the great doctrines of salvation by the cross."

Simultaneously, therefore, with the decay of Islamism there has been awakened in the Ottoman mind a disposition favourable to the Gospel. The reports of the agents of the British and Foreign Bible Society furnish a multitude of interesting facts connected with the circulation of the Turkish Scriptures, which in many instances are purchased, and have produced powerful convictions on the Moslem mind. It may be of interest to reproduce for present information some circumstances connected with the state of feeling in Turkey in 1856, and also the substance of the Hatti-Humayoun of February 18th of that year. They were published in our volume for 1856, pp. 108, 109, but many may not possess the book, and many may not be unwilling to have their memories refreshed at the present juncture:—

"A Mohammedan dervish at Aintab, of superior reputation for sanctity, proclaimed openly in the bazaars, for many months past, that Mohammed was not a prophet, and that Jesus Christ was the true and spotless Prophet, and the only Mediator. This dervish is known to have been a student of the Holy Scriptures for years, and to have become familiar with their contents and the doctrines of Christianity. He is well known to the leading men amongst the Protestants, and has been in the habit of seeking their society. A large number of Turks in Aintab have been influenced by this dervish; and from eighty to one hundred have, it is said, been in the habit of assembling to receive his instructions.

"His open declarations against Mohammed and on behalf of Jesus Christ naturally excited a great commotion in Aintab; and complaints were laid against him and several of his associates before the medjlis (council). When brought before this tribunal, he did not shrink from making the very same declaration as he had made in the bazaars. At first, the members of the council, in consideration of his character and influence, tried to flatter and persuade him; but, seeing his firmness, they began to threaten him. But it was all to no purpose: he remained unshaken; and, adhering inflexibly to his former declarations, his companions also were emboldened to declare that they, too, shared his sentiments, and were ready to share his fate. The governor, finding his efforts useless to per-

suade them to recant, said he would inform his superior, the Pasha of Aleppo, and await his orders; and so the accused were meanwhile released on bail.

"About one month after, the answer from Aleppo having, it is supposed, arrived, with instructions how to proceed in the case, the dervish was re-apprehended, and banished to Birjik with one other. Of the rest, five or six were bastinadoed until they recanted under the torture, when they were set free, on promising never again to make similar declarations in regard to Mohammed and Jesus. They each received about forty blows on their bare feet; and no doubt remains, with either the Christian or Mohammedan population of Aintab, that this punishment was for no other *crime* than that of professing their faith in Jesus Christ and their disbelief of Mohammed. One member of the medjlis asserts that the dervish and his companion, whom there was no hope of compelling, even by torture, to recant, were banished, in order to avoid giving them an opportunity of denying Mohammed again in their hearing. Probably they did not see how, in such a case, they could avoid inflicting the death penalty of the Koran. And possibly they may have known the circumstances of the recent appeals to the Sublime Porte, and the recent assurances of Aali Pasha, that no case of death for such a 'crime' should again occur."*

* Letter from Mr. Blackwood, in "Evangelical Christendom," Feb. 1856.

The correspondent of the "Christian Times," on relating the same facts, observes,—

"From all appearances, the Turkish authorities will have their hands full, presently, of this sort of work, unless it is beforehand settled that a Mahometan may, if his conscience leads him to it, embrace the religion of England, and not be treated as a malefactor. Turkish inquirers are multiplying in all directions, and some, at least, appear to be truly converted men. In one town, which I will not now name, the most wealthy and influential Mahometan inhabitant appears to be a sincere disciple of Jesus; and he is asking for admission into the Christian Church. In almost every part of the land there is some movement in the same direction; and all this without any efforts on the part of any body to proselytise. The great question to be solved is this: What is to be done with a man whose mind is enlightened, and who, from conviction, has become a disciple of Christ, and, consequently, cannot conscientiously continue his observance of Mahometan forms, or his connexion with the Mahometan people? Must he be beheaded? or beaten with rods? or banished?"

This question is now happily solved. Although the Hatti-Humayoun of Feb. 18th contained no formal repeal of the death-penalty attached to the renunciation, by a Mussulman, of the Mohammedan faith, it was, nevertheless, generally considered that the language used was such as to imply that this sanguinary law would not be again enforced. It was desirable, however, that on so vital a point there should exist nothing of uncertainty; and it is with great satisfaction we find that an annex to the firman of Feb. 18th, which, for prudential reasons, was not at once made public, removes all doubt on the subject. The substance of it will be found embodied in the subjoined translation of a note delivered to the Ambassadors of the Allied Powers early in February last:—

"The communications which your Excel-

lency has at different periods, and again very recently, made to the Sublime Porte, verbally and in writing, on the subject of religious questions, have been the object of the deepest examination on our part. His Majesty the Sultan highly and fully appreciates the signal services which the friendship of his august Ally the Queen of Great Britain, and that of his other Allies in general, have at all times, and more particularly under recent circumstances, rendered to his Government, and the Ottoman people will retain a feeling of eternal gratitude for them. The Sublime Porte cannot but be animated with a real desire to do justice, as far as possible, to all the demands which may be made by them; and as, on the other hand, it knows what is the spirit of modern times, I hasten, by order of the Sultan, to inform your Excellency of the resolution which has been come to on the subject. The Sublime Porte renews and confirms the assurances which it gave at a certain period (in 1843, at the time of the execution of the Christian *ovaghim*) to the Governments of France and England relative to the question of renegades. The Sublime Porte, moreover, declares that the decision come to at that period shall be henceforth applied to all renegades in general. In making known this satisfactory determination to your Excellency in the most express manner, I flatter myself with the hope that your august Court will see in it a new and striking proof that the Sublime Porte is desirous of not throwing any gratuitous difficulties in the way of any demand, the realization of which appears to it to be practicable, and that on this ground the present notification will be received with real satisfaction by your august Court."

Thus a double obstruction has been removed: the prejudice of the Turks has so far yielded that there is a willingness to hear, a disposition to inquire: and, besides this, the law which doomed a Mussulman by birth, who should renounce the religion of his fathers, to capital punishment, is repealed.

It was hardly to be expected that so serious a novelty as the introduction of Christianity into the Mohammedan population of Constantinople should be without some untoward occurrences. We know how virulent was the opposition which it met with when it was first preached by the Apostles in Jerusalem, and the persecutions which arose, terminating in some instances in martyrdom and in the dispersion of the believers in all directions. The fanaticism of Mohammedan Ulemas is at least equal to that of the Scribes and Pharisees. When, therefore, the Word of God was eagerly sought after, and conversions took place, there was a strong reactionary movement, which developed itself with considerable violence in 1864. A short time previous the Bishop of Gibraltar had confirmed many Turks, and still more had been baptized. Crowded audiences,

consisting of merchants, tradesmen of a serious mien and respectable standing, as well as their poorer brethren, had flocked to the proclamation of the Gospel. One day the room was filled ten successive times. "A report was current that 40,000 Mohammedans had petitioned the Government to be set off as a separate community, and provided with the Mosque Sultan Bajjazid to worship in." This was not true, but it is probable that there had been some petition for a reformation in the Mohammedan faith. It was, under these circumstances, ostensibly to anticipate and avert an outbreak of popular fanaticism, but without anything to justify such an apprehension, that the Turkish Government, without the slightest warning or indication, forcibly closed the rooms in which the Missionaries preached, and arrested a number of native preachers. Upon a remonstrance made by the Missionaries to the Chief Secretary to the Embassy, in the absence of the Ambassador, the rooms were opened again, but all books in them were confiscated, and the Turkish chiefs who had become converts were to be confined at Karpuz. This was plainly inconsistent with the firman of 1856, which declared that "energetic measures will be taken to ensure the freest possible exercise of every religion;" and added that, "as all religions are to be exercised freely throughout the Ottoman dominions, no one will be molested on account of his religion, and no one forced to change his religion."

An energetic remonstrance of the British Government effected, after some delay, the release of these prisoners; and Earl Russell, in a despatch dated December 15, 1864, took occasion to ask for fresh assurances from the Turkish Government that religious freedom should not in future be assailed or restricted, expressing himself in the following terms:—"I am willing, for my part, now that the Turkish converts, though not restored to Constantinople, have been set at liberty, to concur with the Society for the Propagation of the Gospel in opinion that it would be useless and unadvisable to seek redress for past wrongs. But I must ask assurance for the future; and if in reply I am to be told that the reference to the Hatti Humayoun in the Treaty of 1856, and the promises made to Lord Stratford de Redcliffe, have no practical value, and that neither Missionaries nor converts can derive any protection from these documents, I am convinced that the feelings of the English nation towards Turkey will be very seriously affected, and their disposition to defend the integrity of the Turkish Empire much abated. But, in fact, the Turkish Government do not take their stand on any such grounds. Aali Pasha has, by his last despatch, admitted the right of her Majesty's

Government to inquire and make representations on such matters, and he has accounted, or attempted to account, to her Majesty's Government for the late violent proceedings of the Sultan's Government, by stating the apprehensions which the Porte felt that the peace of the capital might be disturbed; indeed, it cannot be denied that in extraordinary emergencies a Government is bound to provide for the public tranquillity by measures which, at the moment, may be harsh and unusual. I must, however, desire you to obtain from Aali Pasha assurances that religious freedom will not hereafter be assailed or restricted by the Turkish Government. Doubtless the Government of the Sultan will take precautions for the preservation of civil peace; but such precautions are quite compatible with religious freedom." Lord Russell's predecessors in the Foreign Office advocated the same policy, for in May, 1855, when Lord Clarendon was Secretary of State for Foreign Affairs, he thus expressed himself:—"Furthermore, her Majesty's Government consider that there should not only be complete toleration of non-Mussulman religion, but that all punishment on converts from Islamism, whether natives or foreigners, ought to be abolished."

From that time forward up to the present there has been a period of comparative tranquillity and immunity from serious persecution. Constant jealousy has existed, which has displayed itself in many thwarting measures, which may often have resulted from the caprice or narrow-mindedness of subordinate functionaries. On the other hand, the greatest circumspection has been exercised by the Missionaries to avoid giving needless offence. This restrictive policy, enforced by most stringent counsels from head-quarters in England, has perhaps in sundry instances been a harsh check upon the

freedom of religious instruction ; but it was felt to be due to the civil authorities of Turkey not to embroil them unduly with the fanaticism of the priesthood ; nor did it seem likely that tumults and disturbances, even if clearly the result of hostility to Christ, would turn out to the furtherance of the Gospel. Much forbearance has therefore been exercised, and more than ordinary attention paid to the Apostolic precept, as much as possible to live peaceably with all men. Still evangelistic labours have been going on, and light has been springing up in the darkness. Schools have been opened, translations have been prepared, conferences have been held with inquirers, and duly qualified candidates have been received into the Church by baptism. Much itinerant preaching has very widely disseminated throughout the empire the knowledge of salvation through Jesus Christ. Only recently the colporteurs had met with an unprecedented demand for the Scriptures. In one month no less than 1200 copies in Turkish, chiefly of the Gospels, were sold in Constantinople. During January, 2300 copies of portions of the New Testament were purchased by Turkish readers at the rate of 900 copies a day. In the *New York Independent** a graphic account is given of the proceedings taken by the Turkish authorities to stop this rapid circulation of the Word of God :—

The colporteurs, meeting with kind words only from the people, were at length encouraged by their success to announce what they had to offer by name as they went from door to door, thereby doing no more than is done by innumerable sellers, in the streets of Stamboul and all Eastern cities, of articles of every sort, from dry goods down to sweetmeats. Of course this rapid sale of the Gospel alarmed the spiritual fathers of the Mohammedan body. At a meeting of the Turkish Council of State the Sheikh-ul-Islam demanded of the Effendis which of them gave permission to print and sell this book at Stamboul. All, of course, denied responsibility. The Minister of Foreign Affairs was then waited upon by these "Ulemas" of Church and State, the Sheikh-ul-Islam, Minister of Public Instruction, and a whole train of Moslem authorities, excited over the rapid disposal of the New Testament Scriptures. As they passed in review before Rashid Pasha, and pressed around him in unholy indignation, they demanded unqualified prohibition. An officer of police called then at the new and commodious Bible House, and was politely shown all the building, and not a few of the obnoxious Testaments. At the conclusion he remarked, "I suppose there are 20,000 books in this establishment?" The reply was, "There are 100,000; it is full to the top." Police officer was greatly astonished. "He did not know before there were so many books in all the world." Then he asked to see the director. He was in Egypt. He wanted to see the man who had printed all those Testaments. He was dead. Somewhat abashed,

he called for the printer now living. He was absent. Whereupon he departed, overpowered with the number of books, and mystified that no responsible party was just then at home. Not long after, three policemen appeared in the Bible House, and told the salesman that, by orders from the Grand Vizier, they were going to seize all the Turkish Scriptures in the store, and then go upstairs and take all that were there. They were soon confronted by Dr. Isaac Bliss, who energetically told them that "in the official capacity of policemen they had no right to enter the premises without orders from the American Embassy, and what they had come to do could not be done." They then said they must leave an officer at the door of the Bible House. "Not till an order from the Embassy allows it." The policemen departed crestfallen; and soon after communications were received at both American and English Embassies, requiring the closure of the Bible House, and stoppage of the sale of the Scriptures in Turkish.

Our Minister, together with a representative of the English Government, went directly to Rashid Pasha—the former to demand instant satisfaction for the irregular visit of the police to an American establishment, both for the affront of a demand from the police, and the latter to remind the Pasha that, as long as ten years ago, England, from Earl Russell, by the hand of Sir Henry Bulwer, had communicated to the Ottoman Government its decision never to yield the right of printing and distributing the Bible in Turkey. Both Grand Vizier and Minister of Foreign Affairs professed to know nothing of the

* Quoted in "Evangelical Christendom."

matter, regretted the occurrence, and ordered a full examination.

The result was, not the closing of the Bible House, but a removal of the chief of police of Constantinople. Rashid Pasha, however, first requested that colportage be stopped,

fearing it might occasion disturbances. To this it was replied that in the sixteen years of Bible history in Constantinople no annoyance has occurred therefrom. It was agreed that the crying of "Ingil" (Gospel), which might be offensive to bigoted Moslems, should cease.

If it were not for the jealousy of the priesthood, not improbably considerable accessions might already have been made to Christianity; for it should be borne in mind that "a large portion of the Mohammedan population of Turkey is undoubtedly of Christian origin, and therefore less firmly wedded to the Moslem faith and ritual than are the Osmanli Turks. Three-fourths of the four millions in European Turkey are believed to be of this class. The Kuzzelbashies in Eastern Turkey have a tradition that their Christian ancestors were compelled to become Mohammedans, and they are now regarded by the Turks as little better than infidels; nor are the Koords in much higher repute."* The Druses had always professed Mohammedanism hypocritically, to escape the oppressions which Christians suffered under Moslem rule; but now that Christians fared better than the Moslems, in that they were not liable to be drafted into the army, they have shown themselves quite disposed to renounce Islam, and even their own tenets, which are a compound of Mohammedanism and Paganism. There is therefore much likely to lead to disintegration. On the other hand, it would be a grievous mistake to ignore the revival which, within the last few years, has most unquestionably pervaded Mohammedanism, as it has Romanism, and indeed well nigh every form of faith prevalent in the world. It is remarkable that at a period when infidelity would strive to persuade mankind that religion is extinct and exploded, it has a more powerful hold on men than probably at any period since the Reformation, and is the spring of political movements throughout the earth. Much of this, we believe, is due to the energy with which Christianity has been proclaimed during the last seventy years. Protestant Christians were in earnest, and their fervour has inspired life into the decaying superstitions which they confronted. To adopt a phrase employed by Mr. Palgrave in his most interesting chapter on the Mohammedan revival, but not in the sense he uses it, "the increased heat has by a natural law extended over whatever lies nearest to but beyond the former circumference." At any rate, what he says is quite true; this "Revival" "is now running high, whether between the broad banks of Ottoman rule or among the outlying waters of the lesser states and colonies of Islam." One of the most noticeable features of this revival is the astonishing diminution of Mohammedan drunkenness which has taken place during the last twenty years. It is no doubt under the influence of this revival, which has caused us so much disquietude in our Indian empire of late years, and which fain would, if it could, recur to the furious fanaticism which distinguished Islam in its origin, that fresh symptoms of intolerance and hostility to Christian Missions have recently manifested themselves in the Ottoman dominions. We annex extracts from letters from our Missionaries in Syria and Constantinople, which demand earnest consideration from all who are interested in the progress of Christianity. When we contrast the rough interference with English Protestant schools with the freedom granted to French Romanists, who are not thwarted in extensive operations, it seems hardly possible to avoid the conclusion that our political prestige in the Levant has met with a check which has emboldened the Turkish authorities to display their fanaticism, and to transgress the laws prescribed for their administration. It is right to add that it is stated in newspapers that the order for closing the Syrian schools has been rescinded; but the animus exhibited by this unwarrantable stretch of power is most unmistakable:—

* Dr. Anderson's "Missions to Oriental Churches" (vol. ii. c. 46).

Extract from a letter dated Nazareth, September 7, 1874, from the REV. JOHN ZELLER, addressed to the Secretaries of the Church Missionary Society.

I have just time by this post to inform you that the Pasha of Acca has closed our school there, on the plea that a special permission from the higher authorities was necessary. I beg to enclose a copy of a letter I have written to our Consul-General on this subject, from which you will see the particulars. It is the first time that the Turkish Government has closed a school in Palestine; it causes, therefore, a good deal of sensation, and the consequences of this act will be serious for all Protestants in Galilee, and greatly hinder the preaching of the Gospel. This is especially the case at Acca, where now any opposition

against our Native Teacher is invested with the sanction of the Government. As I am not sure whether Mr. Eldridge will be able to prevail on the Consul-General of Damascus to issue a contre-order, I would beg you to write to her Majesty's Embassy at Constantinople to procure orders for the non-interference with our school at Acca and at other places.

On a recent visit at Acca I examined our school and was much pleased with the progress of the children and with the interest which many people seemed to take in our work.

Copy of letter dated Nazareth, September 7, 1874, addressed by the REV. JOHN ZELLER to H.B.M.'s Consul-General at Beyrout.

Nazareth, Sept. 7th, 1874.

T. JACKSON ELDRIDGE, ESQ.,

H.B.M.'s Consul-General, Beyrout.

SIR,—In a note from Acca I had the honour to inform you that the Monteseriff of Acca ordered me to close the school which the Church Missionary Society had opened there.

On the 3rd inst. the Monteseriff read to me two orders from his Excellency the Governor-General of Syria. The first, sent by telegraph, was to the effect that it had come to the ears of the authorities at Damascus that the English had begun the building of a church and school at Nazareth without permission from the Government; their building had therefore to be stopped at once. The second order stated that, as it had been reported that English schools had been opened in the Hauran and at Nazareth without the permission from Government, these schools had to be closed without delay.

I represented to the Monteseriff that, as the Church Missionary Society had neither opened any school in the Hauran, nor was at present building a church or school at Nazareth—for the building there belongs to another Society—these orders could not refer to the work of the Church Missionary Society. This Society had obtained two Firmans from his Majesty the Sultan for their churches, which were entered in the Government registers at Acca and Damascus, and a list of the schools connected with these churches had twice been sent by me through the Kaimacam of Nazareth to the higher authorities.

The Monteseriff seemed not to be aware of these facts, and even refused to give me a copy of the orders he had read to me. He said he could not permit the continuance of the school at Acca without express order from the Wali of Damascus.

Though the *building* of schools may require special permission, I have hitherto not been aware that the opening of a day-school in a hired room would require a Firman.

In the Firman of the Bishop of Jerusalem it is stated, as I believe, that he is authorized to open schools, and the well-known Hatti Houmayoun guaranteed to all Christian communities the right to open schools. Shall now these privileges be curtailed by restrictive orders? If the Turkish Government is anxious to care for the education of their subjects, why does this anxiety show itself in the sudden closing of a vernacular day-school opened by the English, against which, hitherto, no objection nor complaint has been made? Or would the introduction of a new system not require an *equal* application to all Christian communities? But I have not yet heard that a general investigation has been made whether other schools possess permissive documents, or that any other schools have been peremptorily closed for the want of them, though the French Sœurs de Nazareth established schools at Nazareth, Caiffa, Acca and Shefamer, and though the Franciscans are building very extensively here and on Mount Tabor.

Besides this, there exists no Inspector of schools here, nor has the Turkish Government during the last twenty-four years even

taken the slightest notice of the schools superintended by us.

The closing of our school at Acca has caused great surprise to the inhabitants, and disappointment to the Protestants, and it is naturally regarded as a sign that the Turkish Government wants to put down Protestantism by force. Our teacher at Acca was told by a Latin that if any one should now profess to be a Protestant he would strike him on his right cheek and on his left, and tell him this was done by the order of the Pasha.

I would now take the liberty to ask you

that you would have the kindness to explain these circumstances to his Excellency the Governor-General of Syria, and request him to issue the permission for re-opening the school at Acca.

At the same time, I beg to mention that two orders from the Wali to the Monteseriff of Acca, with regard to the more effective representation of Protestants in the medjlis of Nazareth and Shefamer, have been utterly disregarded by him.

I have, &c.,

JOHN ZELLER.

Extract from letter dated September 25, 1874, from the REV. ROBERT WEAKLEY, addressed to the Secretaries of the Church Missionary Society.

On my arrival at Constantinople in May I found our Missionary atmosphere heavy with impending troubles. The constant expectation of events which would materially affect our work in the country, and the difficulty of giving shape to apprehensions, however real, have led me to defer writing until now. At the present moment, looking at our position merely from the human point of view, there is nothing but the general instability of Turkish affairs to prevent the entire suppression of Missions to Mohammedans in Turkey. There are many indications that this is the systematic policy of the present administration. It will not be needful to enter into any lengthy statement of what has occurred. I will merely make a few notes illustrative of the systematic character of the present movement against Christian work.

1. With regard to the three teachers of schools among the Ansarieh, in the neighbourhood of Latakia. These men had been consistent Christians for periods of from eight to ten years. They had scrupulously paid the tax to which every Christian is liable as not being permitted to serve in the army, and had obtained receipts for those payments. They had pursued their profession as schoolmasters, unmolested and respected, until a new Deputy-Governor arrived at Latakia. One of this officer's first acts was to close a school which Mr. Beattie had recently opened. The three teachers were then invited to call upon him, and they, suspecting from what they had seen that mischief was intended, took advantage of the form in which the invitation was sent to decline the honour. One of the sheikhs of their tribe was then commissioned to carry a second message, and to assure them that no

harm was intended. Upon this assurance they went, were received politely, but in the midst of friendly conversation a sign was given, they were immediately surrounded by soldiers, bound with chains, and carried off. They were then drafted into the army, were ill-treated, and commanded to abjure their faith. They were told that there were none but Mussulmans in the army, and that Mussulmans they must be by persuasion or by force. In the meantime the schools were and are now closed. The assurance given to our Government, that the men had been set at liberty, was worthless. To this hour they have not been set free. Throughout the winter the officers of the regiment into which they had been drafted continually urged them to desert, but without success. Not long ago, however, at the request of Sir Henry Elliott, the order was issued that they should be sent to the capital. Mr. Beattie, the American Missionary, had been with them, and had been much cheered by their constancy and faith, and had exhorted them rather to serve out their time patiently than to desert. To this they had assented heartily; but when the order came for their removal, the officers made use of it to work upon their fears, by saying that it was intended to send them to Yemen, a place terrible to the Turks from the disease and death which reign among the soldiery, and by many other suggestions they succeeded in scaring two of the poor fellows away. After wandering about for a few days they returned to their homes to await what may come next. The third, David Puleimar, is here, confined to barracks and ill-treated, although our Ambassador informs us that the Grand Vizier has promised that he shall not be molested and shall have

perfect liberty to exercise his religion, see his friends, and go to a place of worship on Lord's-day. He had been visited with very great difficulty, but never allowed even the common privileges of all soldiers when off duty.

With regard to the Latakia men, it may be urged that the Turks have the right to take their soldiers from whatever class they please, and that the only thing we can ask is that they (the Protestant Christians) shall not be ill-treated as soldiers. No one disputes this abstract proposition; but there is a regular conscription, which is not and never has been, and assuredly is not intended to be, applied to Christians. The army is the army of Islam, and from the Christian population a regular tax is levied in lieu of service, called "bedeliyê," which these men have paid regularly. The men were not drawn in the conscription, but forcibly taken from their homes. Among the Turks ecclesiastics and schoolmasters are exempt; any man who passes a certain book examination is exempt, and there are thousands of men in the empire, who have neither interest in or connexion with any mosque or school, who are not liable to service on this ground. The fact that three Protestant Christian schoolmasters were forcibly taken from their work and thrust into the army remains unique and inexplicable upon any other supposition than that of deliberate religious persecution. If any three Greek schoolmasters in any one district were so taken and put into the army, there would be a cry of wrath, and probably much more than a cry, from Crete to St. Petersburg; all Europe would hear of the outrage. The Protestants, who have, on paper at least, equal rights with any other subjects of the empire, are the only people who may be and are defamed and insulted with impunity. A Turk told me the other day that the Hatti Humayoun, which I quoted to him, was like pleasant words spoken to a clamorous child to quiet him.

2. The next case is that of Mustapha, a Turk, a Christian of some fourteen years' standing, who, on daring to go openly to Christian worship in his native place, Marash, was arrested, together with his eldest son Ali, and on their confessing their faith were ill-treated, thrust into prison, sent bound to Aleppo, and there shipped to Constantinople, his wife having been brought down to the coast and put on board with him. Arrived in the capital, they were all put into the jail, the men with the criminals of the worst class,

the woman in the women's prison, where they were detained twelve or fourteen days. Representations were made to the British Embassy, and, at the end of the period mentioned, notice was sent to the Embassy by the Minister of Foreign Affairs that the prisoners had been released. In *fact* they were taken by guards on board a Turkish ship and delivered to the custody of the Governor of Smyrna, who let them out of prison on their finding sureties that they should not leave the town, or take any employment without the knowledge and permission of the Government, and that they should present themselves at the Government house once a week. In the meantime their three younger children, the eldest of whom is fourteen or fifteen years of age, are kept in Marash, in a Mohammedan house, and compelled to go to a Mohammedan school.

3. With regard to the printing of the Turkish Scriptures we are told, after ten years of unquestioned liberty to print Scriptures and books concerning the Scriptures, that a special licence is necessary. In consequence of this intimation, the printer made formal application for the permit. At first he was told to call again in a week's time for the reply, and, on his calling at the end of that time, was put off for a month. Again at the appointed time he went to the bureau, and was told with a sneer by the officials that a month afterwards would be time enough to seek for his permit; and now lately he has been treated with great insolence by the officials, who contemptuously informed him that the matter rested with the Grand Vizier. The master printer now refuses to submit to any further indignity, and will not again apply for the licence. Thus at this moment, with a quantity of type locked up in proofs, we stand, as far as the Osmanli Testament is concerned, just where we were three months ago.

The telegram which was published some time ago in the *Times*, and copied by other newspapers, stating that the Grand Vizier had resolved to prohibit the printing and sale of the Scriptures in the Turkish language, was a true statement. It was the report of a direct communication from his highness to Mr. Baker, the American Minister of Legation. I have not heard, however, that the sale of these books has been more than temporarily interrupted, but you will see that the threat to stop the printing has been accomplished to the letter. I may mention here, as showing the deliberate character of all

these proceedings, that the Grand Vizier has stated distinctly to the American Minister of Legation that there is no such individual as an Osmanli Christian in the empire, and that the Turkish Government is determined not to recognize the existence of one.

4. A short time ago I had an opportunity of reading a letter circular, addressed to one of the Governors of the larger provinces, and signed by the Grand Vizier. The purport of the circular was to the effect that as many books had been introduced into the provinces injurious to the Ottoman Government, and subversive of the Mohammedan religion; and as, moreover, the ordinary customs arrange-

ments had failed to stop the circulation of these books, in consequence of which the minds of very many of the Mohammedan population had become disturbed and disaffected, the governor was commanded to use more stringent measures for stopping the introduction and forbidding the circulation of the said books, &c.

Now while this is, without doubt, aimed directly at our controversial publications, which have been and are read in every part of the empire, there can be little doubt also that the command will be stretched, on occasion, to prohibit the sale of Scriptures.

When this intelligence reached England it became manifest that, if all that had been effected by many years of most devoted labour, and the toleration obtained with so much difficulty, was not to be a mere delusion and a snare, prompt action was essential; and we rejoice to find that, at a meeting of the Church Missionary Committee held last month, a Memorial was addressed to the Earl of Derby, which we here annex:—

To the RIGHT HON. THE EARL OF DERBY, Her Majesty's Secretary of State for Foreign Affairs.

The Memorial of the Most Rev. the Vice-Patron, the Right Hon. the President, Vice-Presidents, and Committee of the Church Missionary Society.

Your memorialists would respectfully submit for your lordship's consideration that when, in 1856, the Sultan of Turkey conceded the Hatti Humayoun, they were encouraged to extend their operations in the Ottoman empire. Knowing, as they did, that this charter of religious liberty had been granted at the urgent requisition of England and France, in consideration of the enormous sacrifices these Christian Powers had made in support of the Ottoman empire, your memorialists had full reliance that the diplomatic engagements entered into by Turkey would be respected; and although they have since been compelled in some cases to complain of the violent and arbitrary proceedings of Turkish officials, your memorialists would acknowledge with thankfulness that your lordship's predecessors in office have intervened with such good effect, that not only has redress been afforded to those who have suffered religious persecution, but, as in the case referred to in the Foreign Office despatch, dated December 15th, 1864, the Turkish Government were called upon to give fresh assurances that religious freedom should "not hereafter be assailed or restricted."

Your memorialists are sorry to be obliged to solicit once again intervention in their behalf. In furtherance of the work in which

the Church Missionary Society is engaged, it has been their practice, not only in the Ottoman empire, but in other parts of the world, to establish schools, which are open to those who are willing to attend. Several schools have in this way been established by them in Palestine, and carried on for some years, not only without opposition of any kind, but to the marked satisfaction of the people, who frequently apply to the Missionaries to open fresh schools. In accordance with a request of this nature, a school has been recently opened by the Church Missionary Society at Acca, and your memorialists have now to complain that this school was suddenly closed in an arbitrary manner by order of the Turkish Governor-General of Syria. It is the first time that the Turkish Government has closed a school in Palestine, and as to the plea advanced that it should not have been opened without official permission, it is sufficient to state that such permission has not been required either in the case of schools opened by other denominations in Syria, or of those belonging to the Church Missionary Society. It may be added that the opening of the new school at Acca had the concurrence of the Protestant Bishop of Jerusalem, agreeably to the terms of the Hatti Humayoun.

Your memorialists would further submit for your lordship's consideration, that this is no isolated case of unwarrantable interference with the work carried on by Protestant Missionaries in Turkey; for, as your lordship

may have been informed through other channels, three Protestant teachers of a school at Latakia were suddenly seized, subjected to ill-treatment, and, on their refusal to abjure the Christian faith, were forcibly enrolled in the Turkish army, although by the practice in the Ottoman empire they were not liable to military service, having paid the regular tax in lieu of service, and further, as teachers, having a claim to exemption. If, under these circumstances, Greek and Latin Native Christians are not considered liable to military service, it is not unreasonable to ask why Native Protestants, who are, moreover, teachers of schools, should be dealt with in an exceptional manner?

Again, your memorialists would refer to another case, of which they have information from the Rev. R. Weakley, one of this Society's Missionaries, in which a man named Mustapha, of Marash, his wife and son, have been imprisoned in consequence of their profession of Christianity, and, when eventually released, they have not been allowed to return home, but have been placed under surveillance at Smyrna. Meanwhile, Mustapha's three younger children are kept at Marash in a Mohammedan family, and compelled to attend a Mohammedan school.

It is true that the sufferers referred to here are members of congregations to which American Missionaries minister; still on this account they are not the less entitled to support and sympathy, and your memorialists would urge that, if the Turkish officials find that they can persecute with impunity those who have embraced the Protestant faith in one part of the empire, they may not be slow to adopt the same policy towards those converts with whom your memorialists are immediately connected. Indeed, indications of such a policy are apparent in the closing of the school at Acca, and also in the hindrances which are now put for the first time in the

Church Missionary House, November 24th, 1874.

We trust that this earnest remonstrance, which is by no means a solitary one, will produce the desired effect, and that the provisions of the Hatti Humayoun will be scrupulously regarded for the future. If revival of regard for the precepts of the Koran means a revival of persecution and intolerance of the most cruel description, it is but reasonable that Christian Governments which have upheld Turkey throughout her difficulties, and have saved her from becoming a helpless prey to those who are eager for the abolition of Mohammedanism in Europe, should exercise the just weight which they have acquired by costly acts of friendly intervention, and should shield believers in Christ from oppression and wrong.

It is not, however, in Turkey alone that Mohammedan bigotry is conspicuous. It is well known how intimately it is connected with the troubles which we have been expe-

way of printing the Holy Scriptures in the Turkish language. On this subject the Rev. Robert Weakley writes as follows:—"With regard to the printing of the Turkish Scriptures, we are told, after ten years of unquestioned liberty to print Scriptures and books concerning the Scriptures, that a special licence is necessary."

Your memorialists would respectfully but very earnestly represent that all the acts referred to above are in direct violation of the very letter, as well as of the spirit of the Hatti Humayoun, and of the diplomatic engagements into which the Porte has entered with Great Britain. In a despatch, dated January 9th, 1856, to Lord Clarendon, Lord Stratford de Redcliffe wrote as follows on the advantages which would follow on the adoption by the Turkish Government of a more enlightened policy in place of the traditional exclusiveness which had previously characterized the administration of the Ottoman empire:—

"We all in turn expressed a desire to bring the various classes of the Sultan's subjects into harmony and confidence with each other, as a source of prosperity to the empire, whose Government would find its advantage, both internally and externally, in acting no longer on the principles of religious exclusiveness or predominance of race, but on those broader, sounder maxims which have only to be carried out with perseverance in order to produce a full measure of national unity and strength."

Your memorialists therefore conceive that, in protesting against the reactionary policy which the Turkish Government have thought fit to adopt, they are consulting the best interests of the Turkish empire, while at the same time it is obvious that without religious liberty the work in which your memorialists are engaged cannot but be seriously hindered and impeded.

riencing in our Eastern empire ever since the time of the mutiny, even if it had not much more to do with that untoward event than is usually admitted. It may be interesting to furnish an instance of it which has recently come under our notice. In the neighbourhood of Hoshiarpur some very successful Mission work has been carried on by the Rev. Kali Churn Chatterjee, at a village called Ghorubaha; the work is immediately in connexion with the American Presbyterian Mission, so far as any European intervention is concerned. It originated with a Fakir; there are now twenty-five souls, including baptized converts, their families and inquirers forming a congregation. Two of those who have been baptized are headmen of their villages, or Lam-badars, and another is the Fakir. A catechist is placed in charge of them, and a small school has been opened to teach the converts and their families, who can now read the Bible with ease and intelligence. It is hoped that the quondam Fakir may ere long be ordained to minister to his brethren. But in what spirit has this preaching of Christ been met by Mohammedans under English rule?

On the baptism of the first four converts, the feelings of the Mohammedans of the village were moved to a degree unknown before; at least, I had never seen them exhibiting so much animosity and bitterness.

They joined together in a body and determined to turn them out, if possible, of the village. With this object they made their position intolerably hot—not to mention the abuses, the ridicule and contempt to which they were hourly exposed, the people of the village cast them out of society; excluded them from the use of the village wells, forbade them the houses of their neighbours, and put a stop to their buying and selling in the bazaars. The servants of some of the converts (such as sweepers, bheesteas, barbers, &c.) were forcibly withdrawn from their service on pain of excommunication if they did not obey. These persecutions were started at the instance of the village maulvie, and were carried on with the help of the leading members of the community. Not content with these, the opponents of Christianity collected seventy maulvies from different parts of the country. The converts were arraigned before this tribunal. Love, threats, promise of wealth (a purse of Rs. 500. was actually placed before them) and worldly aggrandizement were simultaneously and sometimes successively used to bring them back into Mohammedanism again, but all to no purpose. The converts had grace given to withstand these temptations, and bear their trial with Christian resignation and cheerfulness. They made the boldest confession of the Saviour's name in the evil hour. The maulvies then resorted to most exceptional means. Some of them instigated the people to quarrel and fight with the Christians, and use violence on their person. One man, who came from Lahore, went so far as to devise plans for secretly killing

some of them. This soon came to the notice of the magistrate of the district, who interfered most opportunely, and afforded the poor converts all needful help and protection. The ringleader of the persecutors was apprehended and brought to trial, and strong measures were enforced for the prevention of future trouble and persecution and breach of the peace. A strong police-guard is stationed in the village, and a *machalka* for Rs. 500 each has been taken from the leading members of the opposing party. Peace is now gradually restored to the village Christian community.

The question which gave the greatest amount of trouble, and was largest agitated, was the water question. The village people would not allow the Christians to fill from public wells. They got a *fatwa* or legal opinion from their maulvies to the effect that the touch of a Christian was enough to pollute a well. The question was referred to Government, which has not yet decided, but has made provision for the supply of water to the Christians by allowing them to fill from wells to which they were accustomed until some order is passed on the subject.

After months' agitation of the subject we have at last got a *counter-fatwa*, which fully establishes that it is *perfectly lawful* for a Mohammedan to fill with Christians out of the same well, and even to eat and drink with them. This *fatwa* has been signed by a large number of respectable maulvies and presented to Government for consideration before it issues a final judgment.

The question is very important as regards the social status of Native Christians, and is intimately connected with the future progress of Christianity.

We hope and pray it may not be decided against us.

The whole incident may be thought trifling in comparison with the great questions involved in the Turkish persecutions; but as a purely Native work this small Mission has points of interest deserving sympathy, and at any rate it serves to show in how many ways the Gospel is spreading in India, despite the virulence engendered by the teaching of Islam, and the doggedness of Hindu superstition. We could wish that the gentlemen who sit at home in ease, and concoct fancies about Islam, would lay to heart the fact that, just in proportion as the Koran is had in honour, intolerance and persecution increase wherever the power and opportunity for them exist.

BUDDHISM AND CHRISTIANITY.

1. **BUDDHISM AND CHRISTIANITY: THEIR CONTRASTS AND RESULTS IN HISTORY.** By HERBERT COUETHOPE BOWEN, M.A. *Cambridge and London: Macmillan, 1874.*
2. **THE UNIVERSAL RELIGION: A Lecture delivered in Westminster Abbey on the Day of Intercession for Missions, November 30, 1874.** By JOHN CAIRD, D.D., Principal of the University of Glasgow and one of her Majesty's Chaplains for Scotland. *Glasgow: James Maclehose, 1874.*

As a general rule, it may be asserted that University essays are like untimely births: they disappear almost as soon as they have seen the light. Some few, mostly friends of the author, for a brief period, are interested in them; but it is considered that they have sufficiently served their purpose when they have influenced the studies of a number of intelligent young men in a particular direction and stimulated research. Occasionally, but at rare intervals, some real effort of genius, such as Heber's "Palestine," survives, and takes rank in literature. In one memorable instance permanent benefit to mankind has resulted from the institution of these prizes for young students. We allude to the case of Thomas Clarkson, whose lifelong exertions for the abolition of the slave trade may be traced back to his successful competition for a University prize on the subject of Negro slavery. But what if his essay had been a defence of slavery?

Entertaining these opinions, we should not under ordinary circumstances have noticed Mr. Bowen's essay or any similar production, in which, as Cicero says, "*Non res laudanda, sed spes est*," but for the very peculiar circumstances under which it has presented itself before the public. As an expression of Mr. Bowen's opinions upon Buddhism, it might have been left to public discernment to determine the value of them; but, as the essay which was successful for the Sir Peregrine Maitland Prize at Cambridge, we cannot help feeling a peculiar interest in it, and proffering a few remarks upon the general question as to what ought to be expected from essays of this description if they are to fulfil the intentions of those who established prizes for them.

A generation has passed away since the time when Sir Peregrine Maitland was called upon to make the most painful decision which could be required from a high-souled military man of great distinction and exalted rank in his profession. We do not allude to the large emoluments which he imperilled; far more severe must have been the struggle which constrained him to withhold assent from what seemed to be a duty required of him in his service to his earthly masters—a duty which frequent previous custom had rendered almost prescriptive. When he was Commander-in-Chief at Madras, it was in the evil days when salutes were offered to idols, and the pomp of military display was in general orders commanded in their honour. From time to time much casuistry has been expended upon the harmlessness of thus conciliating native prejudices, and the importance of securing our dominion in the East by these concessions. Neaman

was a great captain, and he bowed down in the house of Rimmon, it is supposed with the sanction of the prophet. All these cobwebs of sophistry, however, were made a clean sweep of by the plain common sense of the Commander-in-Chief, enlightened by the teaching of the Spirit and of the Word of God. Sooner than contaminate himself, or require others to contaminate themselves, by any kind of participation in idolatrous rites or superstitious performances, he resigned his high position, and returned to England—for one of his high position and exalted rank—a poor man. He could not see in these manifestations of evil the innocent mistakes of religious devotees worshipping substantially—although under a different name and with different rites—the same God as he did. He witnessed millions, mad upon their idols, unconsciously insulting the majesty of Heaven; he would not be party to encouraging them in their delusions by evil conformity on his own part; while both abroad and at home he was zealous and earnest for their conversion. Nor was his sacrifice a vain one. Public attention was aroused; and although the old sinful practices lingered for a while, a fresh impulse was given to the abolition of them; and this stain, too, was removed from the escutcheon of England, which should bear only the cross of Christ. Need we add that he was a hearty supporter of the Church Missionary Society, with whose evangelical views he most heartily sympathized, and whose interests to the utmost of his power he laboured to promote? It was resolved, in commemoration of his noble self-devotion, to establish a prize at Cambridge, “for an English essay on some subject connected with the propagation of the Gospel, through Missionary exertions in India and other parts of the heathen world;” and—Mr. Bowen’s essay is a result. If the gallant soldier had been still living, it would not be easy to picture the astonishment—shall we say the dismay?—with which he would have viewed this attempt to do him honour; for it would hardly be possible to conceive anything more discordant to his opinions, or more completely at variance with those religious views which were the guiding principles of his long and honourable career. After perusing Mr. Bowen’s essay, if the views it embodies are correct, it would be difficult to avoid coming to the conclusion that Sir Peregrine Maitland must have been actuated by narrow-minded fanaticism, resulting from incapacity to appreciate the excellencies of the religious systems of the East. If the Cobden Club had, to honour the memory of the object of their veneration, established a similar prize at either of the Universities, and received in return a plausible defence of the doctrine of Protection, the anomaly would hardly have been greater.

We do not propose to review Mr. Bowen’s essay at length. We can well imagine that, as a literary production, it deserved distinction, and we are very far from questioning the justice of the award which, on the score of ability and research, caused it to be selected. There is considerable exuberance of diction here and there, but that is a pardonable fault, which we do not care to exemplify by quoting specimens. This task may be left to other critics. But there has been a considerable amount of information accumulated, sometimes from outlying sources, and, apart from the views maintained, the production is fairly creditable to the author. In the earlier portion Mr. Bowen honestly confesses himself indebted to M. Barthélemy St. Hilaire, whose “*Life of Buddha*” he has abridged. It need not detain us. He then passes on to compare the morals of Buddhism with those of the religion of Christ, and quotes what he terms a noble sermon from the “*Lalita Vistâra*.” We could have wished that he had explained, as the French *savant* has done, that the “*Lalita Vistâra*” was neither the work of Buddha himself nor of his immediate disciples, but was produced three or four hundred years afterwards. We do not know what value he sets upon tradition. It may be different from ours. We think M. St. Hilaire has exercised a wise discretion in entitling his chapter from which Mr. Bowen has drawn this sermon “*Légende du Bouddha*.” The “*Lotus de la*

bonne loi" he similarly characterizes as "une légende fabuleuse sans aucune trace d'histoire." It is of somewhat later date than the "Lalita Vistâra." He has spared no pains to expose what he terms the "sottise et grossière stupidité" of the "Lotus." We wish some of our readers would make acquaintance for themselves with M. St. Hilaire's "Bouddha et sa Religion;" it is a very readable book. Upon "the bright sunshine of the moral code" (of Buddhism), "which in vigorous prophetic insight and noble purity of spirit has never been surpassed" (p. 29), we presume even by Christianity, the French critic remarks, "Pourtant les principes sur lesquels cette morale repose sont profondément faux; et les erreurs qu'ils renferment sont au moins égales aux vertus qu'ils propagent!"

Into the metaphysics of Buddhism we will not follow Mr. Bowen. He himself admits that they are "without a God, without a hope for this world or the next," and that may suffice. We conceive he utterly mistakes the meaning of Nirvana, and is apparently unacquainted with Mr. Childers' masterly disquisitions on the subject, which have, as he says with much justice, withdrawn the Buddhist Nirvana from the category of disputed questions. As M. St. Hilaire truly says, it is a hideous belief, and it is no calumny to impute it to Buddhism. We could have wished that Mr. Bowen had excerpted as freely from M. St. Hilaire's concluding chapter as he has done from his earlier ones. The learned Frenchman, in order to dissipate, as he says, the illusion which Buddhism excites in certain minds when, as he says, *it is not understood*, leading to admiration of it, devotes a concluding chapter to a most masterly and searching examination of the puerilities and defects of Buddhism. These might have been expected to occupy a prominent place in a Maitland essay. We could have wished that Mr. Bowen had at least quoted the glowing language with which M. St. Hilaire closes his examination: "Malgré," he says, "des apparences parfois spécieuses il n'est qu'un long tissu de contradictions, et ce n'est pas le calomnier que de dire qu'à le bien regarder c'est un spiritualisme sans âme, une vertu sans devoir, une morale sans liberté, une charité sans amour, un monde sans nature et sans Dieu." He adds how low we should have to go down the ladder of nations and of civilization if we were to become the disciples of it!

Into Mr. Bowen's views of Christianity it is needless to enter: they are those of Professor Max Müller, Baron Bunsen, and Professor Maurice—seers whom he highly extols. His description of Christianity is as unmeaning as theirs. Like them, he keeps explaining what God ought to be and what God ought to do rather than what God says He is and what He will do, for this seems to philosophers of their school unreasonable. His views of Missionary work are their views. It remains yet to be seen whether any one imbued with these tenets will go forth as a Missionary to the heathen world. We must confess that we can hardly see why he should be at the trouble of doing so. But this can be better judged of when the experiment has been realized.

There is one point of some importance to ourselves on which some remarks are needful. At page 53 of his essay Mr. Bowen professes to derive his information, when he refers to Missionary testimony, chiefly from "that of various sorts and shades given in the 'Church Missionary Intelligencer' from the year 1840 (*sic*) to the present date." As the first number of the "Intelligencer" was published nine years after the volume into which Mr. Bowen imagines that he commenced his researches, it is impossible for us to follow him; the non-existent must be more unsubstantial even than Buddhistic legends. The volumes he refers to are nowhere to be found, except in the coinage of his brain. When he gets into the region of reality, he has specified only one reference from a volume which actually has been published. At page 74 of his essay he remarks, "The sign of the cross is too often taken merely for its worldly advantage, while other

things remain as they were; nay, even many now (1874) Buddhist priests in Ceylon were in early life admitted as members of the Church. *The possibility of such a bribe should cease.*" (The italics are ours.) In support of this assertion he quotes "Church Missionary Intelligencer, 1849." Now this is disingenuous in the extreme. At page 68 of our volume for 1849, Mr. Oakley states that, in the time when the Dutch held Ceylon, and also so long as the English Government kept up the old system of appointing Government Preponents (Dutch officials) or Catechists, for the purpose of baptizing and marrying natives, Buddhist priests, the descendants of nominal Christians, were themselves admitted into the Christian Church by baptism in their infancy. This was a system of the past, before English Missions commenced. But these bribes, to use Mr. Bowen's term, *had ceased* when Mr. Oakley wrote, in 1849, as any intelligent reader of his communication could easily gather, and, as is a notorious fact, Christian Missions took the place of these official baptisms before 1849. Mr. Bowen's mistake may have arisen simply from culpable inadvertence; but as it happens to be the only specific reference to Missionary testimony gathered from the "Intelligencer" as published—not imagined—we think we are not very far wrong in asserting that he is, to say the least, profoundly ignorant of what that testimony is. To what has been effected by Missionary exertion he does not make any distinct allusion beyond the reference to the discussion at Baddegama, which did not end in a riot, as Mr. Bowen incorrectly asserts. Exactness of statement is evidently not his forte.

One result of our perusal of Mr. Bowen's essay has been a serious doubt as to the wisdom of seeking to interest University students in Missionary topics by the foundation of prizes and scholarships, the decision of which, in all probability, will rest with those who are profoundly ignorant of Missionary work themselves. We do not know the names of the gentlemen who adjudged this Maitland prize. No doubt they did so most conscientiously, and, as we have already said, very probably they were fully justified in their verdict upon its literary merits, of which they were competent judges. But without meaning any disrespect to Mr. Bowen, an essay leading to conclusions so out of character with the intentions of the founders should not have been rewarded. At any rate, we hope that this misadventure will deter from any future foundations of this character. Plainly they can do no good. Bampton Lectures or Hulsean Lectures assailing Christianity or explaining it away are worse than superfluous. Generally speaking, however, even in the darkest times, these latter have been of some service. But this new institution has rapidly degenerated, possibly because Missionary work is aggressive, and in the best sense of the word intolerant—intolerant of error. In one respect, however, we can commend Mr. Bowen; he has abstained from any profane parallel between Sakya-Muni and our blessed Lord. He has, too, some—although a most imperfect—conception of the superiority of Christianity over Buddhism.

Another point to which we deem it needful to advert, which we have dwelt upon before and elsewhere, is the very serious danger to which the Missionary subject is exposed from the strange allies whom it has recently gathered round it. Formerly, those who were interested in the matter were devout men, made conscious of the value of their own souls and the preciousness of the blood of Jesus, whereby they were redeemed from everlasting destruction. This salvation they were eager to impart to others as the unique remedy provided by a God who is Love for the recovery of a lost world. Now all sorts of theorists and philosophers saunter forwards and favour the Church with their curious specifics and with their opinions, that after all there is not so much the matter. How chilling this must be to zeal and earnestness must be self-apparent. We earnestly trust that this dry rot may not creep in beyond literary and scientific circles. There, however much we may regret it, it can do comparatively

little harm, for not much help (except in questions of languages and such like) has ever proceeded from them. Nor does the Word of God encourage us to expect it from the learned or the wise of this world. To abnegate their fancied superiority, and to sit at the feet of Jesus, is perhaps a harder requirement than it was for the young man, whom Jesus when he looked upon loved, to yield up his material riches. Our fervent hope is that those who manage our great Missionary Societies will proceed as they ever have done, most thankfully employing the services of men like Martyn and Ragland, and many other like-minded, but preferring the simplest believer in Christ who will preach Jesus Christ to any one, however learned, who has no more conception of what Christianity is than the author whose essay we have been reviewing. The clouded conceptions which he has of Christianity explain why what might have been an interesting essay has proved a signal failure.

It is hardly fair to Dr. Caird to introduce his important sermon or lecture at the close of a critique upon a treatise like Mr. Bowen's. Still, if we put the two together, we can see, apart from every other qualification, the vast superiority which a distinct knowledge of what he believes has communicated to Dr. Caird. He knows what Christianity is, and makes short work of Buddhism and Nirvana, which he correctly defines without any mysterious circumlocution. There are no second-hand reflections from Maurice's mysticism in his nervous talk. We do not pretend to say that his address is all that we could wish or desire, but it is a vast advance in the right direction upon what Professor Max Müller delivered from the same spot the previous year. In this instance Dean Stanley may be congratulated upon his preacher, and we shall be hopeful that he may yet discover some one with more unction than Dr. Caird, and of equal power, for the next address. Meanwhile we would recommend the author of the Maitland essay to study Dr. Caird's sermon. He might see from it how he might better have handled the important topic that he has dilated upon.

From the concluding portion of Dr. Caird's address we quote an eloquent passage; it is so valuable for the remarks which it contains upon dogma as contrasted with the mawkish stuff so frequently delivered upon this important subject. It also explains ably what must be the staple of Missionary preaching now as in the first centuries—a power which can be wielded by simple men full of faith and of the Holy Ghost: the conditions are in heathen lands now as then, substantially the same. The whole sermon well deserves thoughtful perusal:—

It is to be remembered, further, that Christianity won its greatest triumphs when it was yet new to the world, when it was without the prestige of antiquity, and without that appeal to the imagination which a great and imposing institution presents. Then, as now in heathen lands, it was confronted by ancient and time-hallowed religions. Then, as now, it had to encounter prejudices that were the growth of ages, the superstitious obstinacy of the vulgar, the more refined conservatism of the cultured, the fierce and interested hostility of priests. No learned authorities accredited its doctrines, no vast and imposing ecclesiastical organization overawed the minds of men and gave weight to the words of its preachers. And what, under such conditions, was the success of the early preachers of that which was then lite-

rally good news to the world, it is not for me to tell.

Finally, that marvellous success was gained, it must be remarked, when the scientific intellect had not yet begun to work on the facts of Christian experience; when the new religion was without dogmas, without creeds and confessions; when not a single doctrine had yet been authoritatively defined and formulated. And that which then moved and revolutionized the world was simply the story of the life and death of Jesus Christ.

No doubt dogmatic theology, the formulating and systematizing of religious ideas by individual thinkers or by the combined intelligence of the Church, is a thing of great value and importance. No thoughtful mind can sympathize with the vulgar outcry

against dogmas and systematic digests of religious doctrine. In religion, as elsewhere, intelligence must assert its rights. If, in the physical sciences, it is never content till it can give definite form to the results of observation and experience, and bring each new phenomenon into systematic coherence with the existing body of knowledge; if, in philosophy, its constant aim is to give objective form and self-consistency to thought, it is surely no illegitimate manifestation of the same impulse when, in that province where exact knowledge must possess the highest value and importance, it seeks, and cannot help seeking, to escape from indefiniteness and uncertainty, and to give to our ideas of God and divine things the determinate precision and ordered unity of system.

But though all this seems unquestionable, it must ever be remembered that the value of dogma is a purely scientific one. It is the intellectual expression, not the source, of the religious life. . . . As interpretations of an already inborn experience and a knowledge already virtually possessed, they [theological dogmas] are very important; but where that experience and knowledge do not exist, they are as vain to create it as a theory of beauty to reveal the glories of nature and art to the blind, or a science of periods and intervals to give musical susceptibility to the deaf, or a system of anatomy or physiology to awaken a soul under the ribs of death.

And so we come back to this, that that which gives to the Gospel of Christ its power over the spirit of man; that which, wherever it is preached—amidst the cultivated minds and the fastidious refinement of English civilization—amidst races that have not emerged from the nomadic barbarism of North America, of Africa, of Australia—is the secret of its power and success, is that it has something in it which is true to man as man, and capable of being felt to be true by all men,—something which overleaps all intellectual and other distinctions, which the most advanced culture cannot outstrip, and which yet the simplest intelligence can apprehend.

The revelation of eternal love and goodness embodied in the life of Jesus Christ, and reflected in the inartificial language of the Gospels and Epistles of the New Testament,—the story of divine wisdom dwelling on earth in human form,—of infinite compassion for mortal ills and sorrows finding expression in human pity and tenderness,—of infinite

purity incarnate in the ineffable loveliness of a perfect human life,—of the sins of men darkening the life and filling with untold sorrow for human ingratitude and wickedness the heart of Him who was God manifest in the flesh,—above all, the Cross of Christ, with its sublime triumph of trust in God and love and hope for man—a trust in God and in eternal justice and goodness which disaster, forsakenness, and dark death could not shake—a compassion and hope for humanity, persistent amid hate and scorn and baseness, and breathing forth from dying lips majestic pity and forgiveness:—here, to say no more, we have in the Gospel that to which all hearts are capable of responding, and which makes it good news from heaven for all mankind.

Inexhaustible ideas, indeed, lie hid under this revelation of the Divine in and to the human,—ideas the unfolding and harmonizing of which may be the worthy task of the highest intelligences of our race. But long before reason has begun to work on them, and by minds which have not apprehended, and never can apprehend, a single theological dogma in dialectic form, they may be and have been grasped in their reality and power. Little children listening in wondering awe to the Saviour's words at a mother's knee,—worn and pain-racked sufferers on the bed of sickness bereft of every other power but the power to love and pray,—rough and uncultured men and women harassed by daily toil and care; there is that in the Gospel which can lay hold of these, and to which, with a faith they can neither define nor defend, their whole souls can respond. And yet it has that in it which keeps pace with the onward course of human progress, breathes new life into the institutions of advancing civilization, interlinks itself with literature, with science, with art, with all that is highest and noblest in the individual and social life of man. At the lowest depth of moral and social degradation it can find man; and far as humanity can rise it will still transcend him. And it is because this is the character of the faith we preach that we believe in its universality, and with an assurance not born of any outward authority or testimony, based on nothing but Christianity itself, and man's capacity to know and feel its truth, we can go forth in obedience to the command: "Go ye into all the world and preach the Gospel to every creature" (St. Mark xvi. 15).

PROGRESS OF THE GOSPEL AMONG THE RED INDIANS.

THROUGH a long and dreary period the Church Missionary Society has sent forth into the scattered regions of the North-West of America a number of faithful Missionaries, who were capable and willing to endure hardness for the sake of souls for whom Christ had died. These were of the Saviour's flock, of whom it may with peculiar emphasis be asserted that they were scattered on the face of the earth; but, inasmuch as they were His, it was a duty that they should be sought out and brought home into the fold of the Church. Much blessing has rested on the devoted labours of those who have thus ventured beyond the frontiers of civilization, and in the most inclement regions of the earth made full proof of their ministry. To men filled with the spirit of Christ the accounts furnished by these faithful men have been of peculiar interest; the work was a spiritual work, divested of almost all extraneous sources of interest, and as such it appealed to spiritual instincts. Where these were wanting, the report of the work was of course as barren as the land over which the servants of Christ wandered. It was a thing of nought—as nothing in eyes which could only take in that which was material. We thus preface our extracts from the journals of Missionaries in the North-West, which we are about to present, because there really is nothing peculiarly romantic in them, nor do they chronicle vast successes which the nature of the work does not admit of; but we are unwilling that the memorial of faithful labour should perish, and we verily believe that it is part of the work which the Saviour left to His Church to accomplish.

As a general statement, we may remark that a vast change is coming over these distant regions. It will be long, if ever, before they are wholly replenished and subdued; but still the solitude is no longer undisturbed. Unwonted sounds and unusual stir are breaking in upon primæval silence; strange and, it is much to be feared too often, wild forms, thirsting after earthly gain and intent upon it alone, are confronting the dwellers in the lone prairie, and thrusting them roughly aside from the regions in which for generations they had dwelt alone. It is an anxious time for those who watch for souls, especially as the work is adapting itself afresh to the altered circumstances of the country. Where, formerly, solitary Missionaries proclaimed at distant intervals, in lonely places, the unsearchable riches of Christ, Churches have sprung up, and Bishops have been set apart to preside over them. There is much need, therefore, for anxious consideration and earnest prayer that the transformation which is taking place may be prudently accomplished, and that if, as it is trusted, before many years elapse, the remaining work of evangelization may be committed to those whose peculiar province it is to rule and provide for the flocks committed to them, there may be careful provision that truth, unadulterated with error, may be the portion of the simple souls in the regions of the far North-West. When children are leaving the homes of those who have been to them nursing fathers and nursing mothers, it is an anxious period, for the memories of past joys and sorrows fill the heart; and it is not without much, perhaps sometimes undue concern that they are trusted to the uncertain and untried future. This period, however, has not been quite reached yet, and we would still wish to engage the sympathies of Christians in the homely trials and conflicts of these dwellers in the wilderness.

As some of these narratives are the production of Native ministers, some allowance may be craved for quaint language, which is not the less forcible because it is quaint.

Cumberland or the Devon Station, on the Saskatchewan river, thirty years ago, was the most remote station of the Society. A reference to the maps in the Church Missionary Atlas will show what extensive progress has since been made, and what vast regions have since been traversed by the messengers of salvation. At Cumberland the

Rev. Henry Budd, a name well known by all who are interested in the progress of the Gospel, has laboured for many years: from his journal we submit the following extracts:—

Journal of Rev. Henry Budd.

Saturday, Feb. 10th, 1872—Making all the preparation we could for the hauling next week. In the afternoon we assembled the people for evening prayer. To-morrow being our Sacrament Sunday, I usually give the people a lecture on the evening previous. Having taken down some 107 names of the communicants, we commenced with the object of our meeting, prayer and praise, entreating the Lord for special grace and blessing on our souls, that we may by faith realize His presence and His promised blessing in the ordinances of His house, and in the Sacraments of His own appointing. Read and lectured on a suitable portion of Scripture, and so concluded the service by one of the old men offering up the concluding prayer, and myself the benediction.

Sunday, 11th—A great many people here now. They have been arriving and collecting these few days back. It is always so on Sacrament days, even in the most coldest part of winter; but to-day the weather was moderate, so that all their families could come. The congregation, both morning and evening, was full. Had the pleasure of again breaking the Bread of Life to the people, exhorting them to seek the blessing of the Lord on His appointed means. I trust we all felt and enjoyed the Word of God, and, being encouraged thereby, we may go on in the strength of the Lord from one holy attainment unto another, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In the afternoon I administered the sacred elements of Christ's body and blood to 107 communicants. May the Lord have mercy on us, for we have again given ourselves to be the Lord's! May He keep us near to Himself, and enable us to abide near to Him, and draw of His fulness grace for grace! The service all concluded, I went over to have private communion with one of the old men, who was sick and unable to come to the church. I had next to attend an evening prayer with the officer and servants of Fort Defiance. There was still one more service for me to attend to before I could say my work was done for the day. This was our own family evening prayer, in which one or two of the families usually join on Sunday evenings. This service over, and I had some

talk with the Indian and family who had come in to join us in our evening devotions.

Monday, 12th—Attending the school this morning, it was still pretty full as yet; though when the musk-rat hunting-time comes I expect we won't have so many. I went over to see the old man referred to yesterday. He was pretty easy, and appeared quite contented. I spoke to him for a short time, when I had to go home.

Wednesday, 14th, commonly called "Ash Wednesday"—Assembled the people in the afternoon, and called upon them to humble themselves before the Lord, confessing their sins to Him, and calling on the name of the Lord.

Thursday, 15th—The school is our regular employment for this long time now. Most of the school can read and write the native language. Only a few of the biggest boys I am trying to teach in the English. Charles teaches the little ones the alphabet of the Cree syllabic, and gets his own lessons from me with a few others.

Saturday, 17th—I fear the people are catching very few fish now—nothing like enough. It is some time now since the school children have been coming for their fish regularly every day. I went out to see what the people were getting, but really nothing like enough for all their families.

Sunday, 18th—Going over to the school and taking my class, I heard them read the first lesson for the day, the New Testament class taking the second lesson; then, taking the boys with the English books, I scarcely got through them all when the bell rang for the morning service. Concluding the school, we went into the church and commenced the morning service. The church was not so full as I have seen it; but I knew that, though some had come home to join us, yet there were many of the men who did not come back from their hunt, having travelled far away. The two services went on well, with a baptism in the afternoon. Going over to the fort, with the usual evening prayers to attend. Here we have the servants of the Company of European origin. These have not been benefited at church, not understanding the language, and this little service is specially intended for their benefit.

Wednesday, 21st—The oxen have now been hauling steadily for a week, but it does

not seem much compared to what has to come home yet. "No fish to be got now" is the universal cry of every one I have met with to-day. It is to be hoped, however, that the weather may soon turn milder, when we may expect to get the fish-catching better again, and the people able to supply their families again.

Sunday, 25th—The school went in at the usual time, and soon after I went over and found Charles with his class, and the teachers with their classes too. Taking up my class, begun catechizing them from the catechism they have so long been repeating from memory. They learned the collect for the day, and repeated that also. The teachers having gone through all the classes, we were preparing to dismiss the school, when the church bell invited us to the church. I have missed some of the Indians at church; they must have gone away last week to look for better fishery.

Monday, 26th—The school is almost our constant employment from one end of the week to another. The oxen are hauling away, and will haul for some time yet. Some more of the people are going away this morning to the musk-rat hunting. By next week I expect almost all the village will go out to this hunt, leaving us with only a few of the children for the school.

Wednesday, 28th—I went over the point to see an old man just lately come from the Pas Mountain, to ask him about a few Indians we have out there. We have a few persons out in the direction of the mountain who have been baptized by us. These we seldom can see, as I have not the means for travelling; but they usually, though not regularly, come down here for seed, or for some ammunition. Last year I managed to travel up there in canoe, and saw these Indians. I long to be able to see them again, but I fear it will be a long time before I can.

Sunday, 3rd—All the regular services have gone on nicely, I trust, by the help of the Lord. To God be all the glory for allowing us, the most unworthy, to approach His mercy-seat, and call upon Him for grace to enable us to worship Him acceptably and with godly fear. The congregation was more full than I at first expected. I knew many of the men had gone off to hunt the musk-rat, but it appears that some of them have come home to spend the Sunday with us, and this explains at once the reason why I found more at church than I expected. The evening prayers at the Company's establishment were

attended by all the English-speaking party of the servants of the fort.

Saturday, 9th—It is quite warm to-day; but, oh! what a great quantity of snow on the ground! When all that snow melts, I fear we shall be flooded. Preparing for the duties of to-morrow. May the Lord Himself prepare our hearts for worshipping Him aright, and prepare the heart of His people for receiving the truth as it is in Jesus! Heard from Moose Lake to-day. The poor Indians there are dying without the consolations of the Gospel. Oh! that one could manage to stay with those poor Indians to teach them the way of salvation through faith in the Lord Jesus!

Sunday, 10th—The weather quite warm, and looks spring-like. The attendance at church to-day was very thin. I fear many of the men are away to the musk-rat hunt. Those present were very attentive to the preached Word. The text in the morning was from Gen. vii. 1. May the Lord bless His own Word to the praise and glory of His own grace! Thus the two services ended, when I went over to the Company's establishment for the evening prayers.

Sunday, 17th—Our services went on very nicely, though the congregation was not near so full as heretofore. Some of the men had gone away in chase after the moose and deer, and these have not come home yet. Still, there was a good attendance at both the services. The text in the morning was Exod. iii. 7, and in the afternoon from Gen. xix. 17. Going to the Company's post, I found the inmates ready for the evening prayer.

Monday, 18th—The day was cold. Many of the Indians having come home for the Sunday, they were going out again this morning. Most of them came in to see me for some little things, as twine, medicine, &c., which they wanted. Spent the whole of the forenoon in school, and then, trying to write a little, I was fairly put out from so many interruptions.

Thursday, 28th—The Indians are arriving, one family after another, for Easter. We will have a large gathering again. I went over to see old Mary; I fear she is very bad. Stayed a little while with her to ask her a few questions, which I found satisfactory. I went home to look after the boys, who were taking away the snow from the yard.

Good Friday, 29th—The Indians have been collecting for these few days back

and to-day we have a large congregation both in the morning and the evening. Had the privilege of again addressing the people on the subject of the death of Christ, and exhorting them to place their whole trust and hope of salvation in the merits of that death. May the Lord of mercy bless the Word to our souls, that we may be led to repent us truly of our sins, which crucified the Lord of Glory! In the evening I went over to see Mary, to have prayers in their house, as she could not manage to come over to church.

Saturday, 30th—Nice mild weather now. The people are doing well now in the fish line; no room for complaining now. In the evening we got the people assembled to ascertain how many are likely to partake of the Sacrament to-morrow. We had our lecture in the schoolroom, and a prayer on our own souls that the means of grace we richly enjoy may be blessed to us.

Easter-day, 31st—The people were earlier at the church-gates than usual. When the time came on for the morning service they quite filled our little church, and with difficulty they could be all seated. Oh! that the Lord would fill me with His Spirit, and give me a door of utterance, that I may open my mouth boldly and make known to these people the infinite love of God, which brought the Son of God down to suffer death for our sins, and to rise again for our justification! Had the privilege of meditating on the Resurrection of our Lord and Saviour. In the afternoon we all partook of the sacred emblems of our Lord's dying love. May it be to us a refreshing season, urging us to arise from a death of sin unto a life of righteousness! Held a private communion with old Mary.

Sunday, April 7th—Not many at church to-day. There are not many at the village now; most of the men are away at the spring hunt of the musk-rat. Held two full services notwithstanding, and the prayers at the Company's post as well.

Tuesday, 9th—We have thaw now every day, and oh! what a quantity of slush and water! It will be a great wonder if we are not flooded when the snow is all thawed. Heard from Moose Lake, by Samuel Umpherville just arriving, that the thaw has done execution to the snow in all that quarter, and the rooks are numerous about all over—a sure sign that the wild-fowl are not far distant.

Sunday, 14th—The Sunday services have gone on nicely. There were not many in

church. The school always suffers and is reduced in numbers at this season. It is the last opportunity the Indians will have for collecting the furs and paying up their advances for the season, and they wish to make the most of it while the season lasts. Going over to the Company's post, I found they were all ready for the evening prayer.

Tuesday, 16th—The weather warm, but somehow the thaw makes slow progress. The wind is always cold. We still keep up the school regularly, although we have scarcely one-third of the number of children. When the children all come the school is much too large, with such an assistant as Charles and myself to attend to everything else.

Sunday, 21st—At the usual time I went over to the school and commenced with the classes, but taking first the class I usually have. I heard them read in English the first lesson for the morning; then the other boys, with their first books, trying the English too, came forward for their lessons. Scarcely had we gone through the whole when the church bell invited us to go in for the morning service. One more opportunity for worshipping God in His house of prayer—one more opportunity for confessing our sins.

Saturday, May 4th—The thaw is going ahead, and the ice in the river moving every day. The river will soon be all clear. Arrivals of Indians for the Sunday.

Monday, 6th—Commenced the first of our ploughing for the wheat, but the ground is so saturated; the water made it so difficult to plough. Got two women to clear away all the loose hay from the hay-yard, and make it ready for planting potatoes in.

Tuesday, 7th—The wheat has been sown to-day and covered in. To-day was a nice dry day. The ice just takes a move most every day; but goes only a short distance, and then stops. The school is quite a large one again. The children have all come back from the musk-rat hunt.

Tuesday, 14th—Nice dry day. We were cutting some more seed potatoes, and got other ten kegs cut with the ten kegs yesterday. Began to sow our onions, carrots, &c., this morning. Went over to see the boy again. The fever had got up to his head, and the poor boy was quite delirious. We could do nothing for him further than commit him into the hands of our Heavenly Father. His widowed mother seems quite resigned to

the will and pleasure of God regarding the fate of her boy.

Sunday, 19th—We have now all our people home, with few exceptions. We have had very full congregations to-day, and the services went on very pleasantly. I trust we are all edified and encouraged to persevere, going on to know the Lord. To-day is our Sacrament Sunday, and therefore such ingathering of Indians. May the Lord bless the ordinances of His house to our souls!

Tuesday, 21st—I left Devon in my canoe to visit the Moose Lake Indians. The water, being very high in the river, made the stream or current very strong. We went down at such a rate that we reached the Company's post before sundown. I did not see scarcely any tents, which made me fear that there were not many Indians at the post. However, I assembled all the families and servants of the fort and held evening prayers with them. Passed the remainder of the evening with Mr. and Mrs. McDonald.

Thursday, 23rd—Saw the people this morning for morning prayer, and then I got ready for starting for home. When we had breakfasted and bade all the people good-bye, we embarked, expecting to see the Indians that we passed on our way down. We had a canoe the Company sent from Moose Lake post with two men. We came to the camp we saw on our way down; but, being on the other side of the river, in an awkward place, we could not go to them. We camped more than half-way to Devon, and took our supper and had our evening prayer.

Sunday, 26th—Full congregations to-day. What an encouragement one feels to see a crowded church before him of eager listeners! One feels himself very small, very little, to be able to satisfy all; but the supply is not to come from our little self—and good it was so, for we could not satisfy even ourselves only. "Of His fulness we receive grace for grace." May the Lord abundantly bless our meetings together this day! In the afternoon held several baptisms.

Monday, 27th—Having settled everything that required immediate attention, I left Devon again for the upper part of this river. The Saskatchewan is on the rise all the while, and our route lay exclusively on the Saskatchewan, so that we look forward to a very hard work to get up to the edge of the prairies, and stem the stream all the way. Notwithstanding, we have made a very long way to-day, long way above the Big Bend,

when we camped, hoping to be in good time at Cumberland House to-morrow.

Tuesday, 28th—Reached Cumberland Fort in the afternoon, and found that only part of the Indians had preceded me. The rest will, I trust, be here to-morrow. Assembled all the people for an afternoon service, when I had the pleasure of meeting with all the Indians that were at the fort, and all the Protestant portion of the Company's servants, with their families. When all the Indians are here, the congregation would really fill a good-sized church. Read the exhortation for the Communion.

Wednesday, 29th—The rest of the Indians arrived early this morning. We commenced morning service as soon as breakfast was over. We had a large gathering this morning; the large hall could not hold us all. Oh! that I could so speak out the Word of Truth with power that the Spirit of God would apply it with such power that it may reach the hearts of all that hear it! Without His special grace we shall be nothing more than sounding brass or tinkling cymbal. Reading the offertory, the poor people came with their little offerings—some in goods, and the rest in little bills. In the afternoon we commemorated the dying love of our Lord Jesus Christ. In the evening I examined the family that was to be baptized to-morrow—the whole of the family of an old chief, named Greenleaf, who had died lately, and he had a large family. They have all come to meet me on this occasion, inquiring after the way of salvation. I have never seen them before, but they frequent the haunts of the Cumberland House Indians, and it is from them they have derived all that they know of Christianity. I found them, of course, with little knowledge; but they knew the principal thing to know—that they are sinners, great sinners, but they are seeking a Saviour. I did not fail to tell them that the Lord Jesus was just the kind of Saviour they wanted—a merciful Saviour and a mighty Saviour. We had a regular harvest of inquirers, and all through the instrumentality of the Cumberland House Indians. There is no thanks to me or any man else for this fresh source of joy, of seeing so many of these noted conjurers, held so long in Satan's chains, wishing now to leave his service and give themselves up to the Lord.

Thursday, 30th—Having held services with all the congregation to-day, in the evening I entered into the Church, by the sacred rite of baptism, the whole of old Greenleaf's family

—all that are here now, for there is the old woman and one of her daughters that are not here. After some examination yesterday and a few more questions put to them to-day, I baptized them, twelve in number, all the same family, besides six infants belonging to the Cumberland House Indians and servants of the Company together. May the Lord watch them, preserve, and keep them close to Himself! They will be living now among the Christian Indians of Cumberland House, and with them, I trust, will increase in the knowledge of the Christian religion. I stayed all the evening with them, and held prayers together before I retired.

Friday, 31st—We got ready to go off back again to Devon. Having been informed that I would not see the Rev. Mr. Caldwell at the Nepowewin, I resolved to go back, for it was to see Mr. Caldwell that was taking me up now. Mr. Belanger informed me that he saw Mr. Caldwell, but was nearly ready to start for the Red River by the plain route. I was sorry to return short from going to the Nepowewin to see those few people we have there, but I would not find Mr. Caldwell home. Late on the day we started for Devon, and came down at a rapid rate.

Sunday, June 2nd—All our people are here now, and we had a very large congregation to-day. The church is too small when all the people are here. We had a happy time of it in church; the services went on so nicely, and all was attention. May the Lord bless His own Word to all of us, and make us fruitful in every good work!

Sunday, 9th—Hard work for the sexton to get the people all seated in church this morning. I never saw the church so very full. Our men are waiting for the boats; many of them have engaged themselves to work in them again this summer. The services in church have gone on delightfully. May the Lord bless them to us!

Wednesday, 19th—At length the Cumberland boats have come, with all the Saskatchewan boats too. Many of our strongest men will have to go and work in these boats for nearly three months before we can expect them back. There will be at the least some sixty men that will leave here. They take their books with them, and they are allowed time for their morning and evening devotions, and the entire Sunday for their services and reading of the Scriptures. Two men lead on the services.

Sunday, 23rd—So many men gone in the boats, there were, of course, fewer in church.

However, there are all the families remaining, and many of them large families, that would still fill up the seats. The school going in at nine a.m., the children were all arranged for their classes. We had scarcely gone over them all when the bell invited us in for the morning service. The two services over, I walked over to the Company's fort to hold an evening prayer.

Sunday, 7th—Went over to the school at the usual time, and commenced teaching our classes. We have lost our school teachers; they have gone in the boats. We have the whole of between seventy or eighty children on our hands. Having dismissed the school, we walked into the church, where we met with the rest of our fellow-worshippers. The services went on delightfully. I had the privilege of addressing the congregation twice. May the Lord, whose Spirit alone can illuminate our dark minds, bless the Word to each of our hearts, and bring forth in us the fruits of good living to the praise of His holy name! The short evening service in the Company's fort has gone on steadily.

Sunday, 14th—The services went on delightfully, and the attendance continues very large. Going over to the Company's establishment, I found the people here were all ready and waiting for the service. We sang a hymn, then read an exposition of the Gospels, and after this we went on our knees and offered up a prayer on our souls, and that the Lord would bless His Word to our good.

Friday, 19th—Having been in school the whole week, in the evening I went out to ascertain whether the water is at all sinking. If it is sinking it must be very slowly indeed: one can scarcely perceive it. I do not think it is rising neither. Heard again from Mr. McKay, by John Fidler passing down on his way to Red River. He reports that the water is most exceedingly high in all the rivers and lakes between this and Stanley Mission, and the English River itself is very high.

Friday, 26th—A boat has come down yesterday from Cumberland House. It has started off to-day with another one from here, both bound for the Grand Rapids. Anxious to commence doing something towards making some hay, I went off in a canoe to paddle about, and see whether the water has not sunk enough to admit of working a little at the hay, however far it was. Went all over about the White Fish River on all the highest ground; but found no hay-ground

dry. It will be very late in the fall before there will be any dry ground for making hay on, and a serious thing for me who have more than thirty head of cattle and horses to keep alive if I can.

Sunday, 28th—A very sultry day with not a breath of wind. It was quite unbearable in the church. We had some women come down from Cumberland House with some children to be baptized. Both the morning and the evening services went on nicely. Another happy opportunity for making known the inexhaustible riches of redeeming love. In the afternoon held three baptisms. The evening service in the Company's fort had the usual attendance.

Tuesday, 6th—This day, for a wonder, was dry. The men had gone yesterday to collect and to dry the little hay they managed to cut last week. They have come back to-day, having put the hay into two little stacks. And now we must wait with patience till perhaps late in the fall, before we can attempt to make any more hay.

Sunday, 11th—The church was looking quite full to-day, all the women and the families being present; the attendance was still good. The two services passed on delightfully. Gave notice of the Sacrament for the next Sunday. Coming home from the evening prayers at the Company's fort to our own evening family prayer, I found there were some people waiting for me. We immediately commenced the service, reading and expounding the Scriptures to the people, praying and asking God's blessing on the means of grace enjoyed by us.

Saturday, 17th—To-day we generally assembled our people for prayer and praise. In the afternoon we rang the bell for them. We commenced with singing a hymn, when we asked a blessing on our meeting; then, reading an appropriate portion of Scripture, I endeavoured to explain the same to the people as the Lord enables me. The second prayer is generally offered up by some old communicant among themselves, praying for the blessing of the Lord on His own appointed means of grace which we hope to enjoy to-morrow.

Sunday, 18th—The church was quite full; there had been more people come down from Cumberland House to join us to-day in the celebration of the Lord's Supper. These, with all the families which came in from several quarters, served to swell the number of attendance. Mine was the pleasure and privilege to address them in the name of

God, to repent them truly of their sins past, have a lively faith in Christ our Saviour, amend their lives, and be in perfect charity with all men; so shall they be made partakers of those holy mysteries. The offertory, when read, the people came and presented their little offerings. In the afternoon we all joined in the celebration of our Lord Jesus Christ's death.

Tuesday, 20th—We were glad to see our Indians come back from their trip to the "Portage La Loche." They have come back in excellent health, none the worse for their hard work. They have had a very trying trip of it, on account of the very high water.

Sunday, 25th—The school commenced at an early hour. Taking my daughter to the school, she assisted me giving the wonted lessons to the children in English. The school being dismissed, we went into the church and commenced the morning service. The attendance was still greater for all the men from the Portage having come, the attendance was large. The afternoon service, with the evening prayers in the fort, both went on nicely.

Monday, 26th—As the water has a good deal sunk now by this time, I sent out men to go and cut the hay in my own hay-ground. At the same time I had others cutting my barley. The weather keeps quite favourable for the work.

Sunday, Sept. 1st—I was glad when I heard the York boats had made their appearance, and were coming up round the point. Great many of our own people I knew was in these ten boats, and they came just in time to join us in the morning service. The bell rang half an hour later than the right time, to give them a little more time to get ready. The services passed delightfully, the attendance was so large, and all attention, which gave me such encouragement that I wished I could speak to each heart before me. May the Lord Himself condescend to bless the few words spoken in much weakness, and bring it home to all our hearts, and make it take deep root downwards, and bring forth fruit upwards, to the praise and glory of His own great name!

Monday, 2nd—A busy day at the Company's establishment. Some ten or even more boats lying on the beach with full cargoes, and all manned with the natives; some of the boats to discharge their cargoes here, and the rest to pass on up to head-quarters. I scarcely could see the gentleman in charge to pay my respects to him.

Monday, 9th—The one great subject of talk is "hay—hay;" everybody is taking all he can now, for the grass is fast fading; very soon it will be good for nothing. I must keep the men at it till it is done. The time for my journey up has come round.

Thursday, 12th—Made a start to-day for our trip up the river. It will be all river road all the way up to the Nepowewin, and a strong current to work against. We made a pretty good day's work of it, and camped a little below the large bend of the river. The usual routine of little things being got through, we held our evening prayers, exploring the blessing of the Lord throughout the entire trip, and remembering the poor Indians to whom we go, and praying for the presence of the Lord to go forth with us. "If Thy presence go not with me, carry us not up hence."

Saturday, 14th—Reached Cumberland Fort in good time, at noon, and was glad to find that many of the Indians were waiting for me. In the afternoon they were assembled in the large hall, where I had the privilege of preaching the Word of God to them. Read the exhortation for the Holy Communion to the people before dismissing them.

Sunday, 15th—Soon as breakfast was over the people were all assembled for a regular morning service. All the Company's servants and families, and then all the Indians, with their families together, made me wish we had a church for them. Even this very large hall is quite crowded. The communicants came round the table and partook once more of the sacred memorials of our Lord's dying love. We had nearly forty communicants this time—all but one. In the afternoon the people were assembled again for the evening service, when I had the pleasure of addressing the people again, and holding baptisms in the evening. Spent the evening with the Indians.

Monday, 16th—Rose early, and got the men to collect my little things, and resumed our journey up the Saskatchewan. We must try to be up at Nepowewin by the end of the week, if possible. It will be very hard work if we do reach the Mission by Saturday. Very strong stream to contend against, and in many places strong rapids and shoals.

Saturday, 21st—By the good providence of God we did reach the desired spot. I was happy to find the Rev. Mr. and Mrs. Caldwell quite well, as well as all the rest of the people.

Sunday, 22nd—Soon as breakfast was over we all went in the school chapel, and held a

full morning service. I took the entire service, reading the prayers and preaching. The people were so attentive that I felt such a pleasure in endeavouring to explain a portion of God's holy Word to them. May we, through God's blessing, be materially benefited by the Word spoken! In the afternoon I read prayers for Brother Caldwell, and he preached the afternoon sermon. Then we administered the Lord's Supper to the few communicants that came forward. The services being over, I saw all the people belonging to the place; and I spent all the evening with Brother Caldwell and a few Indians.

Monday, 23rd—Went over to the fort to see the Company's people. I was acquainted with them all from the time before, when I was living with them. I took breakfast with Mr. Philip Turner, the gentleman in charge of the fort. Stayed some time with these people, who loaded us with some necessaries for our return back. I crossed to the Mission side of the river now, and stayed with Mr. Caldwell. I showed him the best way for conducting his Mission, especially to farm a great deal, and he would be sure to draw the Indians about him. Went out to the Indians' tents with Mr. Caldwell, and saw the Indians I well knew. They all like Mr. Caldwell, and spoke well of him. Having given all the instructions necessary to Mr. Caldwell, I took leave of all the people, and left late in the evening. Came down at a rapid rate. Soon it got dark—much too dark to knock about the stones with a bark canoe. The men shot a moose-deer as it was walking on the beach—very nice meat. It was providential, for our provisions were getting spoilt with the wet.

Wednesday, 25th—Reached Cumberland Fort, and saw the Indians again. Held service in the afternoon, and baptized the remainder of old Greenleaf's family. The whole family of them are now baptized, and, being with the Cumberland House Indians, I trust they may go on well. I stayed in the hall all the evening with them; they had so many questions to ask. I never saw, in all my intercourse with the Indians for these many years, a set of inquirers more in earnest than this large family are. I pray God that they may be added to the number of the faithful.

Friday, 27th—Reached our house soon in the forenoon, and found that a very severe cold, with influenza, was going among the people in the village.

Sunday, 6th—The morning was rather cold, reminding us that the winter is not far dis-

tant. We went in for the morning service at an early hour. The church was full, and I had the pleasure of addressing the congregation once more. The offertory being read, the people came up the aisle with their little offerings. On coming out from church we saw a boat lying on the beach, opposite the Company's post, just lately arrived. It proved to be a boat from Cumberland House, taking C. T. Christie into the Red River Settlement. In the afternoon service we all assembled around the table of the Lord, and partook of the memorials of our Lord's dying love. The crew of the boat lately come, being principally our own Christian Indians from Cumberland House, came in to church and joined us in the Communion.

Tuesday, 8th—Quite a storm this morning, and cold with it. The storm continued all the day, and in the evening brought the snow.

Wednesday, 9th—The wind has not at all abated, nor has the cold got less. Even it is freezing hard all the day, and the snow still continues to fall.

Thursday, 10th—Very different this morning to what it was yesterday and the day before. The sun got up quite clear and warm, and the wind has entirely gone down. Got ready for a visit to Moose Lake.

Friday, 11th—Started off this morning for Moose Lake. We came to camp near the mouth of Moose Creek. Saw two camps of Indians as we came down, and stayed some little time with them.

Saturday, 12th—Arrived at Moose Lake Fort early at noon, and found all the people quite well. Spent all the afternoon in visiting the servants in their houses and seeing the Indians. There were much fewer of these than I had hoped to have seen. Held prayers with all the people in the evening, and spent the rest of the evening with the gentleman in charge.

Sunday, 13th—A nice morning, and quite warm. Immediately breakfast was over, we assembled all the people—servants, and families, and the Indians—for Divine service. This had to be done in both languages, English and Cree, that are spoken. We have a few communicants, principally the fort

people. I have administered the Sacrament of the Lord's Supper to these, and in the evening held baptisms. In the evening service we assembled all the English-speaking portion of the people, and held a regular English service with these, and the service in Cree came in last. The Indians of Moose Lake are wishing to have some one to go out and live among them, to teach them the knowledge of the true God. They are sorry that they once had the Gospel preached to them, and that they rejected it. They look with envy to the Indians of Devon. They seem to be different from them somehow, and they were one people once. What has made the difference?

Monday, 14th—Held the morning prayer with all the people, and went out to the Indian tents. I am sorry that I have not seen many of the old men—only a few that are here just now. In the afternoon we made ready for our return home. We have to toil up against the stream now all the way till we reach Devon. We travelled till late in the evening, to get as far as possible this evening, that we may reach Devon to-morrow.

Tuesday, 15th—Started in the night, for we had a long way before us to do, and I wanted to get home, for the weather was cold. However, we did reach home, but it was hard work, and we suffered much from the cold, and glad to get to a warm fire.

Wednesday, 16th—There is evidently snow in the clouds falling now and again, for the air is so very cold. The Indians have not all their potatoes taken up yet. They have to go and get them taken up at the Potatoe Island. They have been trying to kill the geese, but they say the geese are very few this fall, but the ducks are very abundant.

Friday, 18th—The Indians have agreed that they will have a dinner together to-day. To this end they have all cooked some geese and ducks, &c., &c., in their own houses, and brought it over to the capacious schoolroom. Here they ate their dinner—all hands—the men, of course, sitting down first, and the women and children coming last. They were very happy together, and it was the means of giving them mutual good-feeling to each other.

To this journal we shall next month add a few extracts from the journal of the Rev. Luke Caldwell, a Native Missionary, stationed at Nepowewin, and alluded to above by Mr. Budd; also letters from other Missionaries.

(To be continued.)

THE RULE OF THE JACOBITE PATRIARCH OVER THE CHRISTIANS OF ST. THOMAS.

As the claims of the Jacobite Patriarch of Antioch most seriously affect an interesting Indian community whose spiritual welfare the Church Missionary Society were long ago called upon to promote, and whose highest good her Missionaries in Travancore have ever kept in mind, it may be well to inquire how far these claims have been maintained, and, when maintained, how far they have been productive of good or evil.

The connexion between the Jacobite Patriarch, as shown in a former paper, reaches no farther back than 1665. All communications with the Nestorian Patriarch having been long interrupted by the strong arm of Portugal, the Indian Christians applied to the head of the Jacobites for assistance. Judging it a fitting opportunity for extending his spiritual domain, he commissioned the Jacobite Bishop of Jerusalem, Mar Gregory by name, who resided with the Patriarch at Deir Zaaferan, near Mardin, to visit Malabar. He arrived in safety, for the Portuguese supremacy in the East had recently received its deadly wound at the hand of the Dutch, and great joy was there among the Native Christians, who had been long groaning under the rule of the Jesuit Bishops of Cranganore. His rule as Metropolitan lasted only seven years, for he died in 1672. Wise in his generation, he does not appear to have obtruded his peculiar theological views too prominently, and hence peace seems to have been maintained, and to this day his memory is honoured at the place of his interment by a popular annual festival.

Up to the arrival of this Bishop there is no record of a purely Native episcopate. The highest dignity known in the indigenous Church seems to have been that of an archdeacon. They never appear to have had more than one archdeacon even at a time, who acted as episcopal commissary when the see was vacant. The dignity was confined to certain families who were asserted by tradition to be the descendants of two presbyters ordained by the Apostle Thomas, and were accordingly held in high repute. Mar Gregory, probably foreseeing the difficulty of keeping up intercourse with Mardin, consecrated the archdeacon of his day, Thomas by name, who had headed the revolt from Romish tyranny, and left him as successor to the see. Accordingly, the brief history of this Church, compiled by some Jacobite ecclesiastic in 1770, states, "By the laying on of his hands, Mar Thomas the Great was lawfully consecrated, having been *only nominated* before, and not consecrated." If by *nomination* we are to understand that he was elected to the office by the Malabar Churches, it follows that the object in sending to Antioch was chiefly to recover and establish amongst themselves the episcopal office; and what follows greatly supports this view, for in this man a succession of purely *Native* Bishops began who were generally nephews of some preceding Bishop, literal *nepotism* being the established and authorized custom among them.

The Church was thus left under its one Native Bishop, according to Fré Paoli, till 1685, when two Bishops, named Basilus and Evanius or John, arrived from the Jacobite Patriarch. Two Armenian and one Greek priest accompanied them, making up a Mission party similar to those which used to be sent to Malabar when under the Nestorian rule. Basil lived only a short time, but of John it is recorded, "He consecrated a Bishop, re-established our former Church services, and taught that Christ has one nature."

The Native Bishop then consecrated was the fifth of the name of Thomas, and the satisfactory re-establishment of the Native Episcopate was probably one cause of this mission. As there appears to have been only one Native Bishop at a time (who did

not resign his pastoral staff until unable to use it any longer), and one of these men (Thomas II.) had been suddenly "killed by a thunderbolt," the legal succession was evidently wanting. It is true that Fré Paoli throws a doubt even upon the consecration of Mar Thomas V., but in this he is probably influenced by Romish prejudice, since his only ground for the insinuation is its lack of publicity. Mar Thomas V. did not die till 1717, so that for a long period again this Church was under a Native Episcopate. He, moreover, in the hour of his departure, placing the mitre on the head of his own nephew, and giving into his hand the pastoral staff and episcopal ring, constituted him as his successor.

During his term of office an attempt was made on the part of the Nestorians to regain their lost power in Malabar by the mission of a Mar Gabriel, who arrived in 1708, and during his twenty-three years' residence in the country maintained episcopal rule over a portion of the Churches independent of Rome. In the midst of his difficulties the Native Bishop, Mar Thomas, wrote to the Patriarch of Antioch in 1720, complaining of Mar Gabriel, "who taught the people that there were two natures and two persons in Christ, but, from his own lack of wisdom, he felt himself incompetent to answer such men," and therefore begged the Patriarch to send "a Patriarch, a Metropolitan, and two priests learned in the Holy Scriptures." The assistance asked for was not then sent, and the Jacobite congregations had to struggle on as they well could under their Native Bishops for more than a quarter of a century longer.

It was not until 1751 that, by the aid of the Dutch, the long-desired ecclesiastical reinforcement arrived, but with them came a long period of discord and confusion. The chronicler, before quoted, tells us, "Mar Basilius, Patriarch of the city of Bercea, in the country of Aleppo, Mar Gregorius, Metropolitan of Jerusalem, and Mar Evanius, Bishop, and with them some Catanars and students, arrived. For the space of nineteen years after their arrival there were disputes about different things between them and the Syrians. Letters patent were sent by Mar Ignatius of Antioch for Mar Thomas, who was consecrated Metropolitan by one of the above Bishops, and called Mar Dionysius. From Antioch were also sent, for Mar Dionysius, a staff, a hood, a cross, unction, and all things necessary for the office of High Priest."

The confusion alluded to seems to have had its origin in the slowness of the three Bishops in carrying out the object of the Letters Patent. They evidently wished to retain the episcopal power in their own hands, greatly to the disappointment of Mar Thomas. Du Perron, who was in the country in 1758, and made the acquaintance of the chief actors in this great dispute, gives us his version of the story, and the light it throws upon ecclesiastical matters in Malabar at that time makes it of no inconsiderable importance. The Native Bishop, Mar Thomas, had promised the Dutch authorities 4000 rupees, the offerings of the faithful, if they would bring these men to Malabar to re-establish the episcopal succession in his family, and to confirm him in the dignity of Metropolitan. But as, on their arrival, they declined to consecrate him, he declined payment of their passage-money. The civil arm was then put in motion. The Dutch East India Company first pressed the Rajah of Travancore, who thereupon sent for Mar Thomas, and finding he could not pay the money at once, promised the Dutch 6000 rupees, of which 2000 rupees were to be regarded as compensation for delay. Mar Thomas was next taken to Cochin by the Travancore Dewan to have an interview with the Dutch commandant, who threatened to send him to Batavia, the head-quarters of Dutch rule in the East. Mar Thomas argued that as these foreigners had not fulfilled his natural expectations, and monopolized all the episcopal honours and emoluments to themselves, he should rather look to them for payment. After this an interview was brought about between the contending parties, but so fierce was the dispute that the commandant put

them all under arrest. In the end, Mar Gregory, the Metropolitan of Jerusalem, was bound over by the hard-handed Dutchmen to furnish 6000 rupees in addition to the 6000 rupees to be squeezed from Mar Thomas. Du Perron adds, that whilst the 4000 rupees first agreed upon was, in the end, duly paid and carried to the credit of the Dutch East India Company, the small balance of 8000 rupees was taken by the commandant himself to repay him for his trouble in the matter. Mar Thomas was not consecrated till 1772—the year in which Gregory died—in the church of Neranum, Evanius or John, who was a Chorepiscopus, being present to assist. After consecration he assumed, as already stated, the name of Dionysius. In the end, his rule being acknowledged and maintenance being assigned to the last survivor of the party, “those terrible tumults,” says Fré Paoli, “which had long agitated the Schismatics, ceased.”

The distracted Church appears now to have had rest for a time, but mainly from *being left to itself*. In addition to Mar Thomas, another Native Bishop, who had been consecrated by Basilius, resided in the country at the most northern church of the diocese, but took no part in public affairs. Paoli tells us that Mar Basilius, the day before he died at Muttengeri, in the suburbs of Cochin, consecrated a Native priest called Cattumangaden, giving him the episcopal name of Cyrillos; but Dionysius compelled him to live in retirement at Anhura.

When Dr. C. Buchanan visited Malabar in 1806 this same Mar Dionysius was still living. He told Buchanan he was seventy-eight years old. He lived some few years longer, dying about 1814. His successor, Dionysius II., did not apply to Antioch, but was consecrated by Mar Philoxenus, the successor of the Bishop who lived in retirement. Dionysius II. died 1825, and was succeeded by Dionysius III., also consecrated by Philoxenus. Thus the Church was again governed by a purely *Native* episcopate for more than half a century, and continued in comparative peace, especially since the British residents at the Native Courts took a lively interest in all that concerned the well-being of this ancient Church.

With the facts now stated, what becomes of the present Patriarch's statement, in his reply to the Archbishop of Canterbury, the 19th of last September? “You then mention that some have written to you saying that they desire that the Syrian Church in India should be independent; that they should manage their own affairs, and elect their own Bishops, and these, of course, ordain one another. But a Bishop may not ordain a Bishop. Such a thing is not allowable in our Church; and, moreover, even if a hundred Bishops were collected together to ordain a Bishop, our Church would not recognize him, neither would his ordination be valid, *for such ordination*, according to the canons of our Church, *belongs to the Patriarch alone*.” From this showing, during the far greater portion of time that the Church of Malabar has been in connexion with Antioch her Bishops have not been duly consecrated, and her priests have had no valid orders!

The calm—enjoyed under the kindly patronage of the British Residents, and the timely aid rendered to the Native Bishops by the Church Missionaries, who began their labours in Travancore in 1816—was not to last. The Native Bishops got on well enough with the Missionaries, and gratefully acknowledged the debt they owed them; but, with a few honourable exceptions, the mass of the *Romanized* clergy, still wholly absorbed in things which could not profit them, began to manifest a wish to reopen communications with Antioch, from whence no Bishop had come for three-quarters of a century.

A Syrian, Mar Athanasius by name, was in due time sent to them. He was on his way to Malabar in April, 1825, when Bishop Heber was on visitation at Bombay, and had some friendly intercourse with him. On his arrival in Travancore, every courtesy was shown him by the Missionaries, who, notwithstanding certain misgivings, tried to hope for the best. But the spirit of the man may be judged of from the fact that at his

first interview with Colonel Newall, the British Resident, he demanded that the British Government should at once recognize him as the authorized head of the Church in Malabar, and also confirm his suspension of the two Native Bishops. These demands were politely declined. A passport, however, was given him, that he might visit the interior, where the old Christians of the country chiefly dwelt; and on his arrival at Cottayam the Native Bishops called a Synod, that the mind of the Church might be duly ascertained. The ignorant and superstitious priests and people, dazzled at the sight of a real Bishop direct from the successor of St. Peter, not foreseeing the probable results, received their new would-be ruler with acclamation. Within a short time they had to repent of what they had done, like the frogs in the fable; for the Native Bishops were cursed over the New Testament—one of them being a most estimable Christian man—and their names ordered to be left out of the Liturgy. The deposition of their Bishops—especially of Philoxenus, who had filled the office with credit for nineteen years—was felt to be a great dishonour put upon their community, and the money extortions of the new prelate began somewhat further to open the eyes of those least willing to see things in the true light. Bishop Heber, when so sadly cut off by sudden death, was on his way to Malabar to settle these disputes; but before he could have arrived, had his life been spared, the Native Government of Travancore, without any reference to the Missionaries, felt compelled to order the troublesome ecclesiastic to quit the country, in consequence of the serious confusions he had created.

One or two other attempts have been since made to force Bishops from Antioch upon the Churches of Malabar, and earnest efforts have been made to obtain the recognition of the Native Princes and the British Resident, but without success, on account of the discord and quarrelling likely to ensue. And though there is usually a strong party who have their private reasons for disliking the Metropolitan recognized by the State, it has wisely been judged expedient to withhold such recognition from these imported foreigners whilst an acknowledged episcopate already exists.

The Metropolitan now acknowledged by the civil powers is an intelligent, educated native, of highly respectable family, who also bears the episcopal name of Mar Athanasius. He was ordained priest, and afterwards consecrated Bishop by the Patriarch of Antioch, in 1842, at Deir Zaaferan, and was appointed Metran, or Metropolitan, of the Syrian Jacobites in Malabar. After his arrival in his native country, wishing to reform abuses and discountenance gross superstition, complaints against him were forwarded to Mardin, and the Patriarch deposed him, sending a certain Mar Elias to supersede him. Mar Elias failing in his mission, another Bishop was sent to take his place! Thus there were three men in Malabar at one and the same time, each holding the Patriarch's commission and claiming the spiritual obedience of the Native Christians! This state of things the civil authorities, for peace' sake, could not tolerate. Commenting on this particular fact, a writer, then intimately acquainted with the condition of the Jacobite Church in Syria, observes:—"Confusion and discord must be the natural consequences of such misrule, for which the Patriarchs are chiefly to be blamed. Their principal aim is to obtain pecuniary aid, and if this is not forthcoming, the Bishop is judged as being unfaithful in the discharge of his office, and another is sent out to succeed him. And when we add to this the general incapacity of the Syrian prelates, we cannot wonder if the state of the Jacobites in India is deplorable in the extreme."

The Patriarch, however, has his representatives even now in the country. Their presence is winked at, so long as they do nothing to materially disturb the public peace. He has come to England to get these men recognized, and the deposition of the reforming Athanasius confirmed! If Patriarchal maledictions could take effect, Mar Athanasius must have long ere this succumbed. The present Patriarch, in the before-quoted letter

to our Metropolitan, says of him :—" He was deposed from the episcopate, expelled the churches, and excommunicated by the Patriarch Elias, in accordance with the canons. The Patriarch Yaakub (successor to the last named) also excommunicated him, as our weakness has also done; nevertheless he is still contumacious." The strong paw of the British lion is needed to put down such a man! But the Bishops of Calcutta and Madras "express their opinion that Athanasius deserves to be head of the Syrian Church in India, on account of his trustworthiness." (*Vide* "Patriarch's Letter.")

The Native Metropolitan has, however, committed a crime which Patriarchal rule cannot tolerate—he has followed the example of former Native Bishops in consecrating coadjutor Bishops without asking permission to do so from the power that has excommunicated him. And surely, in reviewing the history of the connexion with Antioch, one cannot be surprised at his taking such a step, and feel disposed to fall in thoroughly with the Archbishop of Canterbury's advice to the Patriarch, that the Syrian Church in India should be independent, allowed to elect its own Bishops, and manage its own affairs. Meddling here certainly ends in "confusion and every evil work."

After the closest searching into this subject, with however kind an intention, one cannot find a single benefit conferred by Antioch upon the long-tried Church of Malabar, if we except the restoration of the episcopate. One reads of the people being taught to regard the Mother Church of Antioch as the Mother Church of the world, to hate the Pope and Nestorius, to believe that there is but one nature in our Divine Lord, that the Holy Spirit proceeds from the Father only, and what kind of bread should be used in the Eucharist; but you will search in vain for any useful book or tract having been written to instruct the commonalty in the leading doctrines of our faith—any record of a single book of Holy Scripture being translated into the vernacular—any systematic effort to raise an educated preaching and teaching ministry—or the slightest effort to evangelize the millions of surrounding heathen! And why? The clue to the mystery is to be found in the 19th Article of our Church, where we are taught that the Church of Antioch, equally with Rome and other Churches named, has *erred*, not only in living and manner of ceremonies, but also in *matters of faith*. Ever since this Article was penned—now more than three hundred years—this Church has taken no step towards reformation, nor has any revival of spiritual life appeared amongst her members. On the contrary, alas! she has been exposed to the corrupting influences of an active educated Romish propagandism, which has by example confirmed her in many of her worst errors, and taught her others! What good could the Church of Malabar expect from such a source? What encouragement in the direction of an enlightened Scriptural education can the old Christian Churches of India hope for from an unreformed Church, which has not as yet shaken off the accumulated dust and corruption of at least thirteen hundred years?

T. W.

THE PRESENT POSITION OF CHRISTIANITY IN JAPAN.

A Paper Read at the Inaugural Conference of the Osaka and Kobe United Missionary Association, held at the Church Mission House, Osaka, Japan, Oct. 20, 1874.

By THE REV. C. F. WARREN.

THE Church of Christ has not been slow to commence the work entrusted to her in Japan. If she may be charged with having been tardy in her movements when invited to enter other fields of Missionary labour, no such charge can be sustained here. When the opening of this country to the commerce, science, and civilization of the West

brought with it a call to extend her efforts in this direction, she promptly responded to it. Recognizing her duty to preach the Gospel to every nation under heaven, in obedience to her Lord's ever-binding command, she lost no time in sending forth her representatives with that inspired Word of Truth which is the basis of the only civilization worthy of the name, and the source of all true national greatness, as well as the fountain of the highest of all knowledge—the knowledge of the one living and true God, and of the only name under given heaven amongst men whereby we must be saved. Viewing the call as from God, and believing that He would open the door widely and effectually in His own time, the pioneers of Protestant Missions entered upon their arduous and difficult undertaking, and sought by various means to prepare the way for a widespread sowing of “the good seed of the kingdom.” Fifteen years have passed away since the first of these servants of God commenced their work. They have been followed by others from time to time, and now there are thirteen or fourteen Protestant Missionary Societies represented at the various ports, and in connexion with these there are upwards of forty ordained and several medical Missionaries, who, with their wives and some twelve unmarried female agents, make up a total of about a hundred persons identified with, and more or less engaged in, the work of the Master's kingdom.

The presence of so many official representatives of the Christian Church is a proof that her interest in this people is deepening, and that she is ready to send many more labourers into this portion of the great harvest-field when the restrictions by which we are now fettered are removed, and the whole land thrown open to be possessed for Christ. Under these circumstances it will be both interesting and profitable, as well as a fitting subject with which to inaugurate this United Missionary Conference, to consider what our present position is, what opportunities we have for carrying on Missionary work, and what are the prospects before us.

We cannot, I think, rightly understand the position we occupy, the suspicion which still lingers in the minds of the people in reference to our holy faith, the jealousy with which the movements of Missionaries are watched by the Government, and the line of conduct demanded of us under the circumstances, unless we bear in mind the history of the past. We are not the first Missionaries who have visited these shores. Christianity in its perverted form of Roman Catholicism has been widely disseminated and professed in this empire. When England, three hundred years ago, was but just passing from mediæval darkness into the light of “the faith once delivered to the saints,” which was displayed in the teaching of the Reformers, and thus only laying the foundation of that moral and material greatness for which she is now so conspicuous amongst the nations, and when her transatlantic daughter was yet unborn, and the vast continent she occupies—discovered only fifty years before—was the abode of wandering Indian tribes, the zealous Xavier and his associates were here, seeking to annex these islands to Papal Christendom, and to place the necks of their rulers beneath the feet of her Sovereign Pontiff, and thus to repair in some measure the losses sustained in Europe by the advance of the great and glorious Reformation. The countenance of princes and the support of men of authority and influence were not withheld, and it is said that in the sixteenth century “the Portuguese were as free to preach as to trade,” and that “for twenty years both avocations flourished without interruption.” Nor were they without a good measure of success. In 1582, after thirty-three years' labour, according to their own statements, they had 200 churches and 150,000 converts in connexion with their Mission. Five years later the converts are set down at 200,000, and in 1614 they are said to have numbered as many as 1,800,000; but this latter number must, I think, have been an exaggeration. This work, which to its promoters promised so well, and which, with all its imperfections might have prepared the way for a purer form of

Christianity, was ruined by the very men charged to perfect it. Elated by their successes, the Missionaries grew proud and insolent, and, instead of conciliating the prejudices of those who were unfriendly to their work, and whose position was affected by its progress, they carried everything with a high hand, and provoked opposition by their rash and overbearing conduct. "They treated with open contempt the institutions and customs of the country, and insulted the highest officials of the Government with studied indignation." It is said, amongst other things, that "crosses, shrines, and churches were erected in prohibited places," that "religious processions were led through the very streets of Miako," and that "the hostility of the Government was needlessly provoked in other ways."

The renowned Taiko-sama, whose predecessor had greatly favoured the Jesuits and their converts, began to distrust them, and at length commenced the persecution which ultimately led to the expulsion of the Portuguese and the extermination of Native Christianity. One of his State Ministers, who evidently feared some political intrigue, by which Japan would be subjugated by a foreign Power, thus addressed him:—"Be wary, my liege! of these Christians; mistrust the union that exists amongst them. . . . Bethink thee what destruction there hath been of our temples and holy establishments, so that our provinces seem as if they had been laid waste by fire and sword. These priests proclaim that they have come from afar to save us from perdition; but may not some dangerous project lurk beneath this fair pretext?" And then, referring to a revolt of the Bouges in Osaka, he added, "The Europeans are not less traitorous, be assured. They have in Nagasaki a perfect fortress; by it they can obtain foreign aid. Not a moment should be lost, if you consult the safety of the State."

The note of alarm, thus raised by one who most likely expressed the sentiments of many of his compeers, was not unheeded. Taiko-sama at once faced the danger that appeared to threaten the country. He demanded an explanation of the conduct of the Missionaries on certain points, and the questions put to the head of the Jesuit Church in Bungo indicate some particulars in which the Romish Missionaries were at fault. "Why," it was asked, "do you and your associates use force in the promulgation of your creed? Why do you invite my people to the destruction of the public temples and persecution of the Native priesthood?" The answers to these and other questions were deemed unsatisfactory, and the result was the issue of an edict which forbade the further promulgation of Christianity. The Missionaries, even when the tide of persecution had fairly set in, failed to perceive that it was by exercising the wisdom of the serpent and manifesting the harmlessness of the dove, rather than by rash acts in opposition to the Government, that they could hold their ground or advance further with their work. To mention but one fact in illustration of this. When the importation of Missionaries was forbidden, they still continued to arrive, and twenty-three of them who persisted in landing were put to death. The course which they pursued was as disastrous as it was unwise, for the hostility of their opponents was only thereby intensified, and their suspicions as to the designs of the Missionaries strengthened.

But I must not dwell further on the weaknesses and failings of the early emissaries of the Church of Rome. Suffice it to say that the hostility provoked against them ultimately led to the issue of those edicts which not only decreed the expulsion of the Portuguese and those belonging to them from the country, and made it penal to bear the Christian name, or to propagate the Christian faith, but also proclaimed it a capital offence for a Japanese to quit, or, after banishment, to return to his native shores, and thus barred the gates of the empire against all foreign intercourse. The position taken by the Government in reference to Christianity is clearly stated in the blasphemous inscription placed over the common grave of the Roman Catholic Christians at Simabara:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head." Much as we would desire to throw the mantle of charity over the Jesuits and their associates, we cannot, we must not, forget that it was in consequence of their unwise and unchristian action that "for upwards of 200 years Japan denounced Christianity as a hateful and pernicious system, and forbade it all access to her shores—a long period of time, during which many generations lived and died in utter darkness and ignorance of God."

And if we have to deplore the conduct of the Roman Catholic Missionaries, which led to this sad result, we cannot less deplore that of the Dutch, the commercial rivals of the Portuguese, who, although not Missionaries of the Church or the Cross, were the representatives of Protestant Christianity. Their cannon is said to have been employed at Simabara in the last conflict with the remnant of the Roman Catholic Christians, probably in the hope of gaining some material advantages; but their action in this matter did not exalt them in the eyes of the Japanese authorities, any more than it commended the religion they professed. Koemfer says, "They hated and despised us for what we had done." And as to their subsequent conduct, we have this testimony:—"So great was the covetousness of the Dutch, and so strong the alluring power of Japanese gold, that rather than quit the prospect of trade (indeed very advantageous) they willingly underwent an almost perpetual imprisonment—for such is our residence at Decima—and chose to suffer many hardships in a foreign and heathen country, to be remiss in performing Divine service on Sundays and solemn festivals, to leave off praying and singing of psalms, and all the outward signs of Christianity; and, lastly, patiently and submissively to bear the abusive and injurious behaviour of the proud infidels towards us."

These facts in the history of the past must not be forgotten. They have left an impression on the national mind which has not yet been wholly effaced. Neither the Roman Catholic Portuguese, with their haughty bearing and political intrigues, nor the Protestant Dutch, with their virtual denial of Christianity, did anything to commend the pure Gospel of Christ to this people; and the Japanese, remembering these facts, interwoven with their national history, may very naturally suspect our motives in seeking to convert them to the Christian faith. May they not with reason think that, whilst we profess to seek their highest good, there may be "some dangerous project" lurking beneath "this fair pretext"? That such suspicions still exist is clearly stated in a memorandum on the persecution of Roman Catholic Christians at Urakami, handed to the foreign Ministers some three years or more ago, in which the following passage occurs:—"The Japanese Government has been obliged to take this course from a conviction of its necessity, and particularly in consequence of a growing pressure of public opinion, which arose from the memory of the deplorable events connected with the introduction of Christianity by Roman Catholic Missionaries some centuries ago. Public opinion even now demands that the same seeds of discord should be removed, which at that period so nearly succeeded in overthrowing the Government and endangering the independence of the country."

But has no advance been made towards the removal of this impression adverse to Christianity during the twenty years that have passed since the first treaties were signed? There has been a reversal of the policy which for 200 years excluded foreigners from the country, and not only is it no longer a crime for a Japanese to leave, or, having left, to return to the land of his birth, but many now visit foreign countries with the full approval of the Government, and in numerous cases at its expense. Minis-

ters are now accredited to foreign courts; consuls are now found to represent Japanese interests at various ports; Japanese youths are attached to our universities and colleges, studying various branches of science, and many have returned to occupy positions of usefulness and responsibility in the empire. At home the entire face of the nation is changed. The feudal system has been abolished, and a central government established under the Emperor. Railways are in operation. The telegraph connects some of the most distant parts of the empire with the capital. A standing army, equipped and armed like European troops, has been called into existence. A fleet of foreign-built war-vessels, one or two of which are armour-plated, has been acquired. Lighthouses are springing up on all parts of the coast. A national system of education has been established, fine school buildings are rising everywhere, and the study of European languages and sciences receives a large amount of attention. These and many other things which meet our eyes every day proclaim in language that cannot be mistaken the reversal of that exclusive policy which so long isolated Japan from the brotherhood of nations.

But has there been a reversal of the national policy in reference to Christianity? What is our position as Missionaries at the present time, and what is the position of those Japanese who have by baptism been received into the Christian Church? As citizens and subjects of Powers in treaty with Japan, we have the right to reside at the ports thrown open to trade. By the earlier treaties, which stipulated for the opening of these ports, Osaka and Yedo appear to have been placed in a somewhat exceptional position. They were to be thrown open to foreigners "for purposes of trade only," which, if interpreted in the letter, might possibly exclude the Christian Missionary. But by the Austro-Hungarian treaty no such exceptional position is given to these ports, and under the favoured nation clause we are as much at liberty to reside here as at the other ports open to trade. The treaty ports are now seven in number, viz. Hakodate, Kanagawa or Yokohama, Yedo, Osaka, Hiogo or Kobe, Nagasaki, and Mîgata. In these places, and within a certain radius from them—generally ten *ri*, unless for certain reasons otherwise circumscribed—we are at liberty to go where we please. At Osaka, for instance, we can go ten *ri* in any direction, except towards Kioto, which is about thirteen *ri* distant, no foreigner being allowed by treaty to approach that city within ten *ri*. The regulation respecting our movements in this city specially provides that "no obstruction shall be opposed to the circulation of foreigners, either by land or by water, in every part of Osaka open to the Japanese public." There is, then, no question about our right of residence at all the treaty ports. But have we any liberty of action in the conduct of Missionary work? The treaties are absolutely silent on the subject of the propagation of Christianity, and its adoption and profession by the natives. In this respect they are far less liberal than the treaties concluded with China about the same time. We generally look upon Japan as far in advance of her conservative—perhaps I ought to say obstructive—neighbour, and no doubt she has stolen a march upon her in adopting the appliances of European civilization; but she is far behind in the matter of tolerating Christianity. In the treaties concluded with China in 1858 Christianity is distinctly recognized, and its profession by natives as well as by foreigners allowed. One article of the British treaty reads thus:—"The doctrine of Jesus (i.e. Protestantism) and the religion of the Lord of Heaven (i.e. Roman Catholicism) teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers and professors of it shall, one and all, be protected. No man following his calling without offence shall be in the least oppressed or hindered by the Chinese authorities." And, in addition to this distinct pledge on the part of the Chinese Government to tolerate Christianity, the right of travelling under passport throughout

the empire is conceded, which practically throws open the whole country to Missionary effort.

Now here, as you are aware, it is quite different. We are strictly confined to the treaty ports and the ten *ri* limit, and if we should pass beyond the prescribed boundaries we should be summoned before our consul, and fined for infringing treaty regulations. So far as the treaties are concerned, we are in much the same position as Missionaries in China were before the treaties of 1858. The arrangement recently made, by which we are allowed to travel for health, scientific observation, &c., beyond the present treaty limits, under passports issued by the Japanese authorities, at the request of our respective Ministers, will not help us much, if at all, in our work, for as *Missionaries* we shall not be able to avail ourselves of the privilege it confers for conducting Missionary operations.

The treaties do indeed recognize the fact that there is a religion professed by foreigners which is, of course, Christianity, for it is specially provided in Article IX. of the British Treaty that "British subjects shall be allowed the free exercise of their religion, and for the purpose shall have the right to erect suitable places of worship." The eighth Article of the American Treaty is somewhat fuller, but to the same effect:—"Americans in Japan shall be allowed the free exercise of their religion, and shall have the right to erect suitable places of worship. No injury shall be done to such buildings, nor any insult be offered to the religious worship of the Americans. American citizens shall not injure any Japanese temple or *miya*, or offer any insult to Japanese religious ceremonies or to the objects of their worship. The Americans and Japanese shall not do anything that may be calculated to excite religious animosity. The Government of Japan has already abolished the practice of trampling on religious emblems."

Beyond this no treaty with Japan has yet advanced. Our religion, then, is recognized, and, so far as we are concerned, we are at liberty to exercise it and to build suitable places of worship at the various ports where we have the right to reside; but this is very different from the plain and unequivocal recognition given to it in the treaties with China, and the liberty therein accorded to natives to embrace it, and to all, natives and foreigners alike, to propagate it.

At all the ports except Hakodate and Migata, we, in common with our fellow-countrymen, are compelled to reside within a defined district, and we are equally confined in the matter of premises for conducting Missionary work, so that beyond these narrow limits it is still impossible to rent a place for any purpose whatever. The case of Mr. Burnside at Nagasaki just illustrates our position. He wished to rent a room for Mission purposes in the native town there, and was unable to do so because Christianity would be taught. Writing in February last he says:—"Some six weeks ago I called upon the Governor of Nagasaki, to ask his permission for my opening such a school in the native town itself, giving him at the same time clearly to understand that besides teaching English I should also teach the Bible, and also that I should, once a week at least, on Sunday afternoon, hold a service in the same house. His reply was that so far as the school was concerned he did not apprehend much difficulty, but that neither the reading of the Bible nor the Sunday service could be at present permitted. I might do what I liked, he said, in the foreign settlement, over which he had no jurisdiction, but that if I applied for permission to open such a school in the native town, I should be required to promise that I would not in the slightest degree influence those who might attend the same on the subject of religion. This case is not an isolated one, and, so far as I have been able to gather information, no Missionary at a port where there is a district assigned to foreigners has been able to secure either land or buildings for Mission purposes beyond its limits except the representative of the Greek Church, to

whom a concession has been made in Yedo, in which he is building a large school. The case of Missionaries who engage themselves to Japanese in some non-Missionary capacity, and for convenience are allowed to reside away from the settlements, are not really exceptions to the rule, for they are not recognized by the Government as Missionaries, and I imagine it has yet to be proved how far they will be allowed openly to conduct Missionary operations."

At the two ports I have mentioned as having no defined settlement for foreigners—Hakodate and Migata—the Missionary is less fettered, and here, if the field is not so extensive, the present facilities for work are apparently greater than at the other ports. Mr. Denning, writing a few weeks ago, says of Hakodate, "There is no distinctive foreign settlement here; we can reside where we like. Our new house is in the midst of the natives." And again, "There is no restriction whatever here to prevent the free and full conduct of Missionary operations in or around Hakodate." If this is a correct view of the position of our brethren at Hakodate, and they can live where they please and work as they like, they are certainly more highly favoured than ourselves. And yet, even if we have not all the facilities we desire for carrying on our work beyond the limits allotted to us for residence, we are not excluded from any place where, by treaty, we have the right to circulate. It is quite possible to hold services and meetings in houses thrown open to us by friendly or Christian natives, even if we cannot rent buildings for the purposes of our work; and I think that you will agree with me that, remembering we are responsible only for the privileges and facilities we enjoy, we ought not to be discouraged, but adopt as largely as possible this quiet and unobtrusive mode of working.

But what is the attitude of the Government towards the Christianity we preach? Here we must remember that the edicts against Christianity remain unrepealed. They were, indeed, some time ago removed from the public notice-boards in deference to the wishes of foreigners, but they were not repealed. You are aware that, when they were removed, officers were appointed to explain to the people that they were not to be disregarded though no longer exhibited in public. The edicts, then, are still in force, and could at any time be put in motion against the professors of Christianity. But the Government no longer openly pursues a persecuting policy, and the edicts are at present treated as a dead letter. The influence of Christian nations has been felt, and such facts as the restoration of the departed Roman Catholics to their homes and the release of the Protestant convert Futagawa, show that the Government are not indisposed to tolerate Christianity, whatever may be their motives. There is a very important statement on this subject in the memorandum from which I have already quoted which ought to be borne in mind. How far it really expresses the opinion of the Government, and whether the authorities are prepared to act upon it as the principle of their future policy, no one can tell, but, taking it as it stands, and looking upon it as a carefully-worded official communication on the subject of religious toleration arising out of the action of the Government in punishing the Roman Catholic Christians at Urakami, it distinctly assures us that this action of the Government, at which great displeasure and disappointment were felt in Europe and America, was not a religious persecution, but a necessary step for the preservation of order and the maintenance of the authority of the Government; and it emphatically enunciates religious toleration as the policy of the Government. "Nothing," says this memorandum, "is farther from the intention of the Japanese Government than to punish their people on account of a difference of religion, unless this is followed and accompanied by a mutinous and rebellious disposition shown by such actions as have lately taken place at Urakami."

"The Government has never thought of taking notice of the private religious opinions

of any of their subjects. The fact that many persons who came as Missionaries to this country are at present in the service of this Government and employed in teaching foreign languages and sciences at public schools and colleges, and the perfect freedom with which foreign books, even such as contain religious matter, are translated and have been sold by all booksellers, may afford sufficient proof of the liberal views which the Government take with regard to Christianity."

Of course, in a country like Japan, it is impossible to predict what the future may be. The discharge of Missionaries employed in Government schools some time ago looked like a retrograde movement, and it certainly has removed one ground of confidence as stated in the memorandum, of the intention of the Government to pursue a liberal policy in reference to Christianity; still it is reassuring to know that Mr. Watson, H.B.M.'s Secretary of Legation, in his Report on the Educational System of Japan, whilst stating that, as he had been informed, "No Christian divine will henceforth be employed by the Government in educational establishments," mentions, on what he considers reliable authority, that "the Government will not interfere with private Missionary enterprise."

Now, if the State Paper from which I have quoted, written, be it remembered, expressly to explain the views of the Government, and if the statement made by Mr. Watson, who, from his official position, must have means of obtaining reliable information, are to be trusted, the great question of religious toleration is settled. If the Government will take no notice of the private religious opinions of its subjects, and will not interfere with the prosecution of Missionary enterprise, we ask no more.

But there is not perfect harmony between the professions of the Japanese Government and its action in this matter; and when we look stern facts in the face, and find the local authorities refusing to allow Missionaries to use buildings for openly carrying on Missionary work in cities on the borders of which they are allowed to reside, we are compelled to conclude that, notwithstanding fair words and plausible statements, the prosecution of Missionary enterprise is interfered with, and the toleration of Christianity, as we understand it, still an unaccomplished fact.

It is encouraging, however, to note that both the late United States' Minister, Mr. De Long, and the British Minister, Sir Harry Parkes, have expressed their conviction that the full and complete toleration of Christianity is only a question of time. As you have all had an opportunity of reading Mr. De Long's letter, written at the end of last year to one of our Missionary brethren, I will only quote from the reply of Sir Harry Parkes to a deputation which waited on Lord Granville in February, 1872. Sir Harry Parkes then said, "The deputation might be assured that the whole subject was regarded with deep interest by him, and that no effort consistent with his duty and instructions would be omitted in order to bring about the object they had in view, and that he was not without hope that the rapid growth of enlightenment in Japan and the measures taken by the Japanese Government to foster that enlightenment would rapidly accelerate the object, provided no impediment was created by unwise or ill-considered attempts at propagandism."

For my own part, I am disposed to take an encouraging view of our position and prospects. Bearing in mind the dark pages in the history of the past, to which I have referred, there must be a strong feeling against Christianity. But, then, is not the change that has taken place during the last twenty years greater than we might have expected, all things considered? Vast progress has been made in liberalizing the views of this people and Government, and the day may not be far distant when the whole country will be thrown open to the Missionary, even more fully than China is, and

Christianity, so long hated and proscribed, placed amongst the religious beliefs tolerated by law.

Meanwhile let us not underrate our present opportunities. We may traverse this city and others open by treaty from end to end, and, as we have opportunity, we may deliver the message of Divine love entrusted to us. Schools may be carried on and Christian truth imparted to those attending them. Tracts may be prepared and the inspired Scriptures translated, and both may be sold and distributed. Public preaching and teaching, too, may be conducted within the limits of the districts assigned to us for our residence, no man forbidding us. Surely, my brethren, our opportunities are by no means few, and certainly our responsibilities are great.

As to the status of Native Christians but little can be said. They still dwell beneath the shadow of our protection, and the Government, acting under pressure from without or moved by the desire to meet the views of Christian nations, no longer persecutes them. How they will fare in the future, when it is found necessary to organize congregations where the Missionary will not figure, except in the background, remains to be seen. It will not improbably happen, as it has done in so many instances before, that the infant Church will have to pass through the scorching fires of persecution before she has rest, and, "walking in the fear of the Lord and the comfort of the Holy Ghost," is multiplied.

In reference to our work in the present, I think you will agree with me when I say, in conclusion, that we should endeavour to carry it on warily and cautiously, in such a way as will conciliate our opponents rather than provoke them to hostility. We must in all things so speak and act as to show the rulers of this empire that nothing would more tend to strengthen a good Government than the universal dissemination of Christian truth which teaches the duty of submission to civil rulers for conscience' sake. Christianity, as misrepresented by Rome, is viewed by this people as hostile to the Government and calculated to endanger the independence of the empire, and we have to impress them with the fact that *true Christianity* is a totally different thing; that the Christianity of the New Testament and the primitive Church—the Christianity of the Reformation—does not establish an *imperium in imperio*, and promote and foster sedition, but teaches men equally to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's;" and that no man is worthy of the name of Christian who does not submit to "the powers that be" in all things lawful and honest. Such conduct on our part as will produce this impression will disarm our opponents and inspire confidence in us and our work, and, under the Divine blessing, the cause of God will eventually triumph and His name be glorified in the salvation of His people chosen from this nation.

MISSIONARY WORK IN THE HIMALAYAS.

As the children of Israel, in the days of old, spread their settlements through the land which God had promised to their fathers, even from Dan to Beersheba, so, although there has been too long culpable slackness in redeeming India from the dominion of Satan, yet a glance at the map will show that from Sivashupuram, on the gulf of Manaar, there is an unceasing succession of stations, which are centres of light amidst the encircling gloom of heathenism, and which rival the grim pagodas that stud India from north to south, telling of what was once the undisputed triumph of Brahminism over the original superstitions of the land. The most northern, with the exception of

Peshawur and Attock, are two which seem from circumstances to require some especial mention from us at the present time, and which will serve to furnish our readers with some interesting accounts of labour that does not often pass under our review. It is not that there are any especial triumphs of the Gospel to record in Kangra and Kotghur, for of both it may be emphatically alleged that the husbandman labouring first must be partaker of the fruits; but there is, both in the situation and also in the character of the people among whom these Missions are carried on, much to arouse sympathy and prayer. We propose, out of the materials before us, to supply so much of the geography and history of these remarkable spots as may suffice to render more intelligible the efforts made for their reduction to Christianity; an account will then be given of what has been attempted for Christ in each place, which, in the case of Kangra, will be invested with peculiar and mournful interest. Of Kot Kangra we insert a view, which will serve to give a lively idea of the character of the fortress, which in the old wild days, before the British Raj extended so far, once endured a siege of four years from the Goorkhas, and did not even then fall into their hands, for the interference of Runjeet Singh was invoked. Beyond disappointing the expectation of the Goorkhas, the beleaguered chieftain gained little, for, in return for his help, Runjeet demanded and obtained the cession of the fort, and held its owners in vassalage. It is now a British possession. In our volume for 1852 there is a most curious account of the superstitions of the country, as exhibited at Kulu or Sultanpur, the capital of the country, and it will not, we think, be thought amiss to recall it to memory:—

In the town of Kulu, or Sultanpur, there is a large temple, sacred to Rugoonath, and the deity is the king even of all the deities in the neighbourhood, who have to come to pay their respects once a year, and this happened to be the day. There are 307 smaller deities in the surrounding hills, and all these had to come into Kulu, or, in default, to pay a fine of from 5*l.* to 10*l.* Most of them came in. One or two preferred to pay the fine. Those who did come were carried in cars, or on men's shoulders. The silver wrappings and tinkling bells looked very pretty, as a child's large toy, but there was not much of a divine character about the car. Some 300 of them came up to the temple, and the priest of each deity went before with incense, and presented to Rugoonath's priest a garland of flowers, or a pink ribbon, which was placed with great ceremony on the idol's car: he then retired, another taking his place. All the time a most fearful din was made with all kinds of instruments; but when the idol reached the door all was suddenly stopped, and two men blew long serpentine horns, like what are generally put in pictures of processions in David's time, or when the ark was being carried. The blast was to ask admission to the idol Rugoonath. When all this ceremony was completed, Rugoonath came out of his temple, carried in a large palanquin of silver: a procession of Brahmins, headed by the Rajah,

being formed to escort him to a place about half a mile off, where the idol—a thing not bigger than your thumb—was put into an immense car on twelve wheels, and about ten feet high, covered over with silver ornaments, and drawn by about 200 men. Before this car started, a priest came forth to perform certain ceremonies: first of all, to hold up a looking-glass for the idol to survey himself in; then he brought a large shell full of water, offered a little to the idol, and then threw the rest towards the multitude, who in one instant fell flat on their faces towards the ground. The Rajah all the time was standing about a hundred yards off, and men with drawn swords were having a sham fight before him. When all these ceremonies were gone through, the Rajah, with a select body of men, walked five times round the idol, shouting out his name, and catching consecrated comfits, which were showered down upon them. The multitude then seized the rope, and the car was drawn over a large plain for a quarter of a mile, followed by the 300 minor deities. Rugoonath was then again taken out of his car, put in a palanquin, and carried off to a tent, where he was deposited till the end of the fair, when another ceremony would be performed, of returning the presiding idol in state to his temple, after which all the minor idols would be dismissed to their homes. So much for the fair—a sight well worth seeing.

As a further specimen of the revolting absurdities which are accredited as truths in



KOT KANGRA, IN THE HIMALAYAS.

popular Hinduism, we annex a further brief account, which will explain why peculiar sanctity attaches to Kangra:—

Kangra is one of the most sacred places in India. There is a story that, when Mahadevi came to the earth, she was so horror-stricken at the wickedness of mankind that she slew herself on a hill overlooking Kangra, called Jamtri Devi. Her remains were then divided into three parts. The body was deposited near Kangra, at Bhawan, the head at Jowala Mukhi, and the legs at Julinder. At Jowala Mukhi there is to be seen a flame of fire issuing out of the bituminous rock [or rather a stream of gas ignited]. This was at once seized upon by the Brahmins and consecrated. A large temple was built over it, and pilgrims come from Ceylon to worship there and at Kangra. There is a tradition that, if a man cut out his tongue and lay it on the idol's

head at Jowala Mukhi, not only will he go to heaven, but his tongue will grow again in four days' time. Instances of people cutting out their tongue frequently occur. The priests at Kangra and Jowala Mukhi are a most dissolute and grossly immoral set, and are not at all looked up to by the inhabitants of the district. Still, they acquire great influence, and amass large sums of money as collections from pilgrims, who come up in thousands, bringing with them followers acquainted with every description and degree of crime. These men wander through the district to the various Tirths, or places of pilgrimage, and, wherever they come in contact with the people, it is easy to see the demoralizing effect produced.

It was at the suggestion of the late Venerable Archdeacon Pratt that a Mission was undertaken by the Church Missionary Society in this hotbed of Hinduism, in connexion with the Mission at Kotgurh, from which it is distant about eighteen marches by a hill road through the Kulu country. Rajputs form the prevailing caste, the higher classes of whom, until our rule, lived entirely by the sword, and are now in great distress, for they will not touch a plough. There are, however, Brahmans and the lower castes, and a few Mussulmans. "The Kulu people, who inhabit the country between Kangra and Kotgurh, are a quiet, inoffensive race; but they are proverbially immoral, and polyandry is all prevalent." In the beginning of the year 1852 some attempts were made to form schools in the district by the private beneficence of the officials, who subscribed the requisite amount, but were unable to introduce Bible teaching, from the lack of a suitable schoolmaster. Meanwhile, in the year 1850, the Rev. John Nepomuk Merk, who had been sent out originally to Bengal, had been transferred to Kotgurh, on the departure of the Rev. J. D. Prochnow to Europe. He had, of course, to learn a new language, and to adapt himself to the way of proceeding in the hills. As soon as he had acquired a little Hindi, he visited the surrounding country. Although he met with great kindness, and many flocked to hear him, his opinion was that the indifference as to religion was greater in the hills than in Bengal. This he attributed to the isolated position of the villages difficult of access, their ignorance, and also their independence and better temporal condition. In the course of his tours during 1851 and 1852, he visited Kangra, which subsequently became the sphere of his Missionary labours. He had by this time acquired considerable knowledge of the hill people, and was well able to preach and inspect the schools. Before leaving Kotgurh he had the satisfaction of baptizing the first Kotgurh convert, by name Kadshu, a young man about twenty-six years of age, wealthy and intelligent, and possessed of considerable influence among his people. He subsequently became a minister of the Church, and is now pastor to the Native congregation at Lahore.

In 1854 Mr. Merk began his permanent Missionary operations at Kangra. His first convert there was a Brahmin, who had received some knowledge of Christianity through intercourse with Christians at Jullundur. In the eventful year of 1858 there was no open outbreak at Kangra, but there was every disposition to rise in open violence. Mr. Merk's life was particularly threatened. It was said in the placard put out that the killing one clergyman would ensure the same reward in Paradise as the murder of 1000

other infidels. In the midst of this excitement he intermitted for a season his usual Mission tours. His congregation after this diminished rather than increased—not, however, from apostates, but from many removals. In 1863 a new sphere for his activity presented itself, through the rapidly-increasing cultivation of the tea-plant, which employed numerous coolies; but it was difficult work, preaching the Gospel to poor creatures exhausted with toil and hunger. In December, 1864, he had the privilege of ministering in the new Church which he had built. Sir Robert Montgomery, in his last visit to Kangra, was present on the occasion. In 1867 he was cheered and strengthened by the assistance of his first Native convert, the Rev. J. Kadshu, and, with his help, extended Missionary tours were taken. They went everywhere, preaching the Word.

It now became necessary for Mr. Merk to take furlough in Europe, whither he proceeded in 1868. In 1871 he returned to India, and was once more engaged in labours, which were continued unremittingly till his death, in October of last year. There was little that was eventful in his career; with him it was rather patient continuance in well doing, which most assuredly was not without its reward. The history of the Kangra Mission is the history of Mr. Merk from first to last. He has been identified with it throughout, and it is a fair reproduction of the idiosyncrasy of the individual. All was complete, well ordered, and full of promise for the future; but there was no brilliant success nor any startling adventure, such as is perhaps more congenial to other men. How he was valued by those amongst whom he had so long and lovingly laboured will be apparent from the following very touching letter sent home to the Committee by his widow. As a just tribute to the memory of a very faithful servant of his Heavenly Master, we publish it *in extenso* :—

You know, probably, that he to whom your letter of September 11 is addressed, and who ought to have filled this sheet, has been called from and in the midst of his labours to enter into the joy of his Heavenly Master; and, having been faithful over little, he has no doubt been set over much where I feel sure he is now allowed to rejoice over many a precious fruit of the good seed he so patiently and faithfully sowed for twenty years in this district.

How deep an impression his faithful labours, his consistent life, and his kindly manner have produced, I have had ample opportunity of observing since he has been taken away from us. During his illness, heathens and Mohammedans came from near and far to inquire after him and to be allowed to look on his face once more; and the civil engineer of this district, who was marching about at that time, told me that never had he seen such concern and regret shown by natives as they expressed for him who had visited them regularly year by year, and won their hearts by his earnest words and kindly manner. He was "a righteous man," "a man of God;" "we shall never see another sahib like him," are some of their expressions. The highest native official of Kangra, a Hindu, told my daughter that the peaceful, happy expression on her dead father's face

was caused by the Spirit of God, who had dwelt in him, shedding His glory on it. May we not hope that the preaching and teaching of one so beloved and respected may now work more than ever as a leaven in this district, and that my dear husband's successor may soon be allowed to reap where our departed one sowed with such patient, hopeful perseverance for many years?

After he had sent off his last annual letter, we remained yet for a short time at the Palampur, where there was not a large concourse of natives last year; we then continued our journey through the Kangra Valley, my dear husband and his assistants preaching in all villages and hamlets we passed through, and staying a day or two in larger places. In some of them my daughters and myself found access to the women, to whom we were objects of great curiosity, and who very good-naturedly invited us to their houses and liked to talk with us. We returned from this tour in December, and my dear husband then started at once for the Conference at Lahore, from which he returned on Christmas Eve. How little we thought then that this was the last Christmas we were to spend together on earth! As soon as the winter rains had ceased, he started for another Missionary tour in the direction of Merpur. He was so happy and thankful to have done at

last with all building operations, which had caused him much anxiety, hard work, and exposure to the sun, and no doubt helped to undermine his health, though we thought all danger was passed, as the Lord had preserved him whilst he was building the Mission-house. We all looked forward hopefully to a quiet time of steady work, especially itinerating, which branch of the work, as well as bazaar preaching, my dear husband enjoyed particularly, and was well fitted for by his natural gifts. In the beginning of May he set out for another lengthened preaching tour in Kulu, Mandic, and other hill districts, visiting his old station, Kotgur, on the way, and having many opportunities for preaching to attentive crowds, especially in the native state of Mandic. During this tour he had one of those more and more frequently-returning attacks of low fever, accompanied by agonizing headache and sickness, leaving a feeling of languor and fatigue which he had not shaken off when he returned to us in the middle of June. He then spent a few weeks with us at Dhurmsala, the neighbouring hill station, and was chiefly occupied there in the revision of a tract on baptism he had written in Urdu, and was greatly interested in. But he felt always tired, and in the middle of July another sharp attack of fever came just before our return to Kangra. After that the fever never quite left him, sometimes prostrating him completely, sometimes allowing him to leave his couch for teaching a little in the school, writing letters, or occupying himself in the garden—his chief recreation. He has had thousands of valuable trees planted on the hill on which is the Mission-compound, and he has introduced many new kinds of fruit-trees, gaining the good-will of many rich natives by giving them cuttings and seeds from the Mission-garden. On August 23rd he felt even well enough to give us a service and the Lord's Supper, and preached a short impressive sermon on John vi. 40. How little he and we all then thought that this was the last time he would address us in our dear little church he built years ago and was so fond of! The doctor then insisted on his going up to Dhurmsala. He had advised it before, but my dear husband was unwilling to leave Kangra again. On the 25th of August we went up, and the change seemed to benefit him at first; but on the 1st of September the fever broke out with great violence, though even then the doctor saw no danger; but when, on the 13th, dysentery appeared, all hope was given up by the doctors, who

then thought his end quite near. He rallied, however, surprisingly, and for three weeks he remained in this state, never fully conscious, suffering terribly, and yet rallying at times so much that almost to the last day we clung to the hope that the Lord would yet be entreated and spare the precious life, so valuable, so necessary to us all. But He saw that His servant was ripe for His glory, and that it is better for us to journey on alone, though we cannot yet see why. He had perfect peace of mind during his painful illness, and in his half-conscious state he often preached and prayed most touchingly in one or the other of the different languages he was accustomed to use—his chief theme being, as it had been almost exclusively during the last year of his life, the unsearchable riches of the love of God. In his more lucid moments he felt that he was about to leave us, and grieved at the separation; and he seemed at times to be troubled about our future, and then again he would sometimes repeat for a long time words like these: "Trust in the Lord," "God is Love," "The Lord has mercy on us," &c.; but his mind could not for weeks grasp any thought presented to him from without, though he always knew us. His end was, thank God, very calm and peaceful.

The Lord alone knows what we have lost in him, and how hard this bereavement is to bear. He alone can heal where He has smitten—may He do so in His great mercy! Our Native Christians mourned and wept for him like children for a father; they had frequently come up to Dhurmsala to be near him, and to help me to nurse him; and when he was dead, they did not leave his remains until they could accompany them to their last resting-place. When I came down, they begged me to accept 5*l.* 5*s.* (a large sum for the few families who have not much) as their contribution towards a monument to be put on my dear husband's grave (some English friends here wish to bear the rest of the expense, as a sign of their regard for him).

I cannot but feel grateful to our Native Christians for the affectionate kindness with which they try to lighten my burden in every way. The head-master and other teachers try to keep the schools in efficient working order, and the catechist and readers go out, two at a time, on preaching tours, whilst one remains here to preach in the bazaars and to conduct our services. My daughters and myself have resumed our work in the zenanas and girls' schools. As the school on the premises was not in a satisfactory condition

when we returned here in December last, 1873, I dissolved it, and opened a school in the more distant bazaar of Kangra; and when this was well established, I re-opened the school on the Mission premises, which, though not large, is now quite satisfactory. But we cannot say that female education is as yet appreciated or at all desired here, and it requires constant efforts to keep up the schools and to induce the inmates of zenanas to continue to receive instruction; but yet we may hope that this instruction, though little appreciated in most cases, may be blest to at least some pupils. One of them—a bright, diligent Afghan woman—had learned to read the New Testament intelligently, and often expressed admiration for the teaching of our Saviour; and when, some weeks ago, she left

Kangra to settle at Merpur with her husband, she begged to be allowed to take her New Testament with her, and we were of course delighted to let her do so. On the other hand, some of our zenana pupils refuse to continue to read with us, because, as they say, they are laughed at and looked at askance by their relations and friends for doing so. All this, however, must only induce us to persevere in our efforts to reach the women around us, and no doubt, in His own time, the Lord will enlarge the doors of access to them. We are now trying to carry out the work here in its different branches until a successor to my dear husband will arrive and take it up again more vigorously, who, we trust and pray, will be abundantly owned by the Lord.

In Memoriam.

WITH sorrow, lightened by Gospel consolations and by Gospel declarations as to the blessedness of those who die in the Lord, we have to record the death recently of several who for some years were permitted to take an active part in the work of faith and labour of love carried on by the Church Missionary Society.

One of these was JAMES MORGAN STRACHAN, Esq., formerly of Teddington Grove, Middlesex, who, at the advanced age of eighty-five, died on Christmas Day, 1874, at his residence in Oxford-square, London. To trace Mr. Strachan's first connexion with the C.M.S., we have to go back to the earlier years of the present century. In 1814 the first Madras Corresponding Committee was formed, and either then or shortly after Mr. Strachan was appointed Treasurer, which office he continued to hold till he returned to England in 1825. Associated with the Rev. Marmaduke Thompson (Chaplain at Madras), Mr. John Sullivan, Mr. G. J. Casamajor, and others, Mr. Strachan was privileged with them to inaugurate the work in Tinnevely and Travancore, upon which God's signal blessing has since rested. In recognition of the very essential services rendered to the Society while he was at Madras, Mr. Strachan was in 1828 appointed an Honorary Governor for life. After his return to England he joined the Parent Committee, in the proceedings of which he took for many years an active and useful part. Ever looking above for Divine guidance, he was enabled by his ability, by his knowledge of the requirements of the Mission field, by his firm adherence to the spiritual principles of the Society, and by his business-like habits, to render material assistance in the solution of the varied and sometimes complicated questions which were brought before the Committee during the long period he took part in their deliberations. In 1867 the state of his health obliged him to retire not only from the Committee of the C.M.S., but also from the post of Chairman of the London Society for the Promotion of Christianity among the Jews; and although his interest in these and other useful agencies for doing good to the souls and bodies of men was by no means diminished, he was precluded, by the growing infirmities of age, from continuing the same active efforts on their behalf. It may be truly said of him that, having served his generation, he fell asleep, and his memory will be lovingly cherished by many to whom he commended the cause of Christ by his life as well as by his lips.

The Committee have had also to deplore the sudden death, on December 10, 1874, of MR. P. F. O'MALLEY, Q.C., who for about a quarter of a century shared their counsels and deliberations, and who, it may be said, was removed from them in the very midst of his usefulness. The sound judgment, the special legal knowledge, the discrimination, and other sterling qualities he possessed, consecrated as they were to the service of Christ, made him a valuable counsellor, whose opinions carried weight, and whose voice was always raised in support of the great Scriptural truths for the furtherance of which, both at home and abroad, the C.M.S. has always contended, and will, we trust, always contend. But, out of Committee as well as in Committee, Mr. O'Malley seized every legitimate opportunity for forwarding the cause which was dear to his heart. Thus, in 1859, he published a pamphlet, entitled "Religious Liberty and the Indian Proclamation," in which he discussed the provisions of the Queen's proclamation on assuming the government of India, and more particularly that clause of it in which she strictly charges her servants to abstain from *all interference* with the religious belief or worship of any of her subjects on pain of her highest displeasure. This clause was variously interpreted, and some natives who heard it publicly read said to the Missionaries, "Of course your work will now no longer be permitted." Other equally untenable conclusions were put forward by those who were opposed to Missionary efforts, in refutation of which Mr. O'Malley's publication proved timely and suitable. More recently Mr. O'Malley found opportunity for advocating full religious liberty in China, when he took part in the anniversary meeting of the C.M.S. at Exeter Hall in 1871. His desire was that there should be the fullest liberty for proclaiming to the whole family of man that message of redeeming love which had brought abiding consolation to his own soul.

In another case we have been solemnly reminded that "in the midst of life we are in death." On the 4th of January, 1875, the REV. W. SMITH, the senior of the North India Missionaries, was killed by a fall, which precipitated him from the railway bridge at Hanger-hill to the line of rails below. Mr. Smith entered the Islington Institution shortly after it was opened in 1825, and the good influence he exercised upon his fellow-students was noticed in the Instructions which he received in 1830 before proceeding to India. His first station was Goruckpore, where he laboured with the late Rev. M. Wilkin-son, well known as a devoted Missionary both in the hills and plains of India, and as the author of a book entitled "Sketches of Christianity in North India." In March, 1832, Mr. Smith moved to Benares, and in an address given to his Missionary brethren in 1847 he thus referred to these earlier years of labour:—

With the exception of Missionary tours to Patna, Cawnpore, Agra, Delhi, Lucknow, Sangor, Goruckpore, and the intermediate places, my labours have been confined to the city and district of Benares, and the neighbouring country bounded by Allahabad, the Soane, and the Gogra, and nearly to the junction of these two rivers with the Ganges. Though I see more cause of humiliation than I dare express, and have not accomplished at all what I hoped to do, yet I see much ground for thankfulness when I think of what God

has done for our Mission since I commenced my course. Whether I reflect upon the change in the minds of the people in the city in respect to Christianity, or upon our Christian settlement and congregation and Church at Agra, or upon the city school and the new branch of our Mission at Bhelapur, whereby our moral influence is so much extended, I thank God and take courage; and I feel assured that, through God's blessing, the foundation of a work is laid which shall end in the Christianizing of Benares.

This address is given in full in the "Calcutta Christian Intelligencer" for 1848, and contains many valuable practical suggestions. One of these we quote below, not only because it is specially needed by Christian workers in the busy age in which we live, but because, to a great extent, it will explain why Mr. Smith devoted himself almost

entirely to the work of an itinerant evangelist, although, at the same time, he fully appreciated schools and other agencies as most important subsidiary means for promoting Christianity :—

I have seen the evil of what is vulgarly termed having "too many irons in the fire," and thus, in fact, effecting nothing, while one is busy about a great many. We are, indeed, from the paucity of labourers and the extent of our works, often placed in this respect in

very difficult circumstances; but still it is an evil, and to be as much as possible guarded against. Nothing is done that is not well done, and in this foreign land and unfavourable climate, to do one thing well, we all know, is no easy matter.

The time which Mr. Smith could spare from itinerant preaching was usefully employed in the preparation of Christian literature and in the work of translation. He and his much-loved fellow-labourer, the Rev. C. B. Leupolt, so long associated with him at Benares, wrote an essay for the refutation of Hinduism and Mohammedanism, and for the establishment of Christianity, to which the Bishop of Calcutta adjudged a prize, and which, being translated into Hindi and Urdu, is still valued as a text-book for the Hindu and Mohammedan controversy. Mr. Smith did good service, too, on the Committee for translating the Book of Common Prayer, and also for revising Henry Martyn's Urdu New Testament.

In 1863 Mr. Smith was associated with the Rev. Robert Clark in the first efforts that were made for opening a new Mission in Cashmere; and in the "C. M. Intelligencer" for June, 1864, will be found a short account, written by himself, of the difficulties which, in a new region, these first pioneers of the Gospel had to encounter; some of which, alas! have yet to be overcome.

Mr. Smith, during his lengthened Missionary career, had not the privilege of seeing a large ingathering of souls, but among the seals to his ministry were natives of some mark, among whom we may instance Pundit Nehemiah; for although no longer in connexion with the C.M.S., he is now an ordained Native minister, in charge of a Mission at Chanda, in the Central Provinces. Shortly before his return to England, in 1872, Mr. Smith had also the satisfaction of seeing the Rev. Samuel Nand ordained as a Native pastor for a small congregation in the city of Benares, that great stronghold of heathenism. No one recognized more fully than Mr. Smith did, that India must be brought over to the Lord Christ by India's own sons, and in furtherance of this object he submitted, in 1866, to the C. M. Committee a proposal for the establishment of an institution for training evangelists. His paper on this subject, and a prospectus of a similar kind by Mr. French, prepared almost simultaneously, but quite independently, were published in 1867, and were, so to speak, the first links in the long chain of providential dispensations which led to the establishment, in 1870, of a Divinity School at Lahore.

To some it may seem untoward, to say the least, that a career extending over forty-four years' Missionary service, of which some forty were spent in the field, should be terminated in the way it was. On this point we can quote Mr. Smith's own words, written regarding his much-loved and valued friend, Sir Donald McLeod, who lost his life in like manner, by a terrible accident on the railway. Mr. Smith wrote as follows, on the 16th December, 1874 :—

Oh! his loss to us is great. I feel it deeply as that of a true friend and brother; and to the Church of God, the loss of his example, his prayers, his exertions and sacrifices for the good of men, how shall we calculate? Still *it is the Lord*, and therefore, whatever has happened, however apparently lamentable, is all right. He was and is the Lord's,

and the Lord ever takes care of His own, and suffers no real evil to happen to them. He takes care also of His own cause, and will ever raise up instruments to carry it on. May He make use of us, and enable us and many others to follow our dear lamented friend as he followed Christ!

Some comfort may be found in these words of his for the loved ones left behind, who mourn his loss.

Our obituary notice would not be complete without mentioning the name of the **REV. CHARLES KEMBLE**, Prebendary of Wells and Rector of Bath. In 1868 he was appointed an Honorary Governor for life in consideration of the services he rendered; and those who have taken part in the Bath anniversary meetings will remember that his house was always a centre for a pleasant gathering together of the friends of the Society, and that this was only one way among others adopted by him for promoting the interests of the good cause, of which, for Christ's sake, he was a liberal and hearty supporter.

The recent death, at an advanced age, of **SIR S. BIGNOLD**, at Norwich, may also just be mentioned in passing, because in him we lose another representative of the far past, for in 1818 he stood by the side of his brother-in-law, the Rev. Edward Bickersteth, when the Norfolk and Norwich Church Missionary Association was first formed. In 1873 Sir S. Bignold presided at the evening meeting of this Association.

In the record of names which have been thus brought together, we see that in various ways the Master makes use of His servants, and in various ways He calls them home—some more suddenly than others—but as one after the other is removed from our midst, we are reminded how, on the eve of His own departure, our blessed Saviour taught His disciples, and through them His followers of all ages, that He has given to every man his work. May we hear the echo of His voice saying, "Take ye heed, watch and pray, for ye know not when the time is And what I say unto you, I say unto all, Watch."

PROGRESS OF THE GOSPEL AMONG THE RED INDIANS.

(Continued from page 32.)

WE now resume our extracts from the journals and reports of our Missionaries in North-West America. The first is from the Rev. Luke Caldwell, a Native minister stationed at Nepowewin, on the river Saskatchewan. It is painful to notice the indifference with which, as he describes it, so many make no response to the message of salvation. Whether men hear, however, or whether they forbear, the duty of Christ's ministers is still the same, and seems to have been faithfully discharged:—

Journal of Rev. Luke Caldwell.

Friday, March 28th, 1873—Paid a visit to the patient. I found the poor woman had been provoked, a few minutes before I reached her house, by careless white man. She was told to get ready to go to a dancing-room, and to shake off her sickness by dancing; but the woman, she was far from being wishing to be in such a hole as that; as much to say that she was wishing, if the man only were to feel as she feels both night and day without sleeping, the man would not be so bad as to begin and tease me in such ill manner. But I had to interrupt the poor suffering woman in the middle of her talk, for fear of perhaps she would have to say too much if I was to listen to her speaking. I told the woman we must try to remember what our Saviour said to His followers, "in the world they would have

to weep and lament." And whereas, on the other hand, the world would have to rejoice; but the day will come when the wicked will have to be judged and sent to everlasting woe; and, on the other hand, the righteous will have to be rewarded "with that crown of glory that fadeth not away," "and everlasting joy upon their heads." Now this is what we have to strive for; whether in health or sickness, we must try to be like a good soldier of Christ, to fight even to the end; and had prayer with her before I left the house.

Lord's-day, 30th—Held divine services both morning and evening; kept Sunday-school. In the morning service we admitted two infants into the visible Church of Christ, one of Mr. P. Turner's, and the other C. Bell's; and before we had the morn-

ing service the patient—the afflicted woman—sent for me, and I went accordingly, and I found the woman was somewhat weaker, and I had to speak a few words of comfort to her concerning her Saviour, who is able to save to the uttermost whoever may come to God by Him, &c., and had prayer with the family before I departed from the house.

Saturday, April 12th—Three men, heathen Indians, came to our place on a visit, and I took an opportunity of imparting to them the blessed messages of salvation offered to every repenting sinner. One of them has been promised to become a Christian, and his family together.

Lord's-day, May 11th—Held Divine services morning and evening; kept Sunday-school; and I had the privilege to baptize a man and his wife and child, after they had received the Christian instruction about three-fourths of a year; and in the afternoon, when service was over, a heathen man came over to our house for a visit, and after a few words of inquiry about how he had passed the winter, then turned the subject and spoke to him about his spiritual welfare hereafter, if he would only believe the Son of God as the Saviour of every creature.

Monday, 12th—Paid a visit to a heathen man. His name is A. Stump, an old resident to this place; and after he told me how he used to supply both the Hudson's Bay Company and the Mission with provisions in former times, and also asking me at the same time how he could be able to meet the Government's Commissioners, who would have to make the treaty with the Indians about their lands, and I told the man that he must try not to go too far with his requests to the Government. Supposing if they were to be reasonable and act steady with them, then he would have to expect that his requisitions be granted; and after this I spoke to them about their souls' welfare in the world to come.

Thursday, 15th—Speaking to two heathen women, who came over to our house on a visit; but I took an opportunity of telling them that God's way is the best and surest way of finding eternal happiness through Christ the Lord.

Monday, 19th—Speaking to an Indian, who had embraced Christianity in former time; but the man lived as apostate, so I warned him that the danger was waiting on him in future; but yet it was not too late to turn to God, and cry to Him with all his heart and soul through the name of God's dear

Son; but the man gave no answer to what I said.

Saturday, 31st—Speaking to Kā-nā-hē-yā-wāw and Pāche-chich in different time, about the religion of God. They are both heathens. One spoke up, not speaking against to what I had told them, but regarding his belief concerning to heathen gods; and I told them, "These gods whom you worship cannot help you or save you in the world to come," and I particularly asked the one who spoke about his belief of false deities, whether he understood me what I had told them, and he said he did not; but in a few seconds he said he did understand me. "Well, then," I said, "you must try to do then what you understand of the words of the living God."

Lord's-day, June 1st—Held Divine services, the first service on this side of the river. In the afternoon I went over to the fort to have one service with them. Some people had to stay away from the church owing to the difficulty of getting across the river for want of canoes. Paid a visit to J. Friday before we commenced the evening service; had prayer with them, and one Roman Catholic came over to join with us in prayer to Almighty God.

About three hours after the evening service was over, the Rev. Henry Budd arrived from the Devon Mission; and we enjoyed his company on Monday, and he administered the Lord's Supper to about sixteen persons, not including Mr. Budd and his men. Some of the communicants were absent from the place; and may the Lord bless imperfect services of ours for the good of the immortal souls, and for His own glory!

Friday, 6th—Visiting J. Friday's. After the prayer was over, the woman spoke to express her gratitude to her unworthy pastor for the attention paid to them in the time of trouble; but let God be praised, and have all the grateful hearts, by whatever is done by His unworthy servant.

Thursday, July 17th—An Indian from the Presbyterian Mission came over to our place for a visit, and after a few words of conversation, I took an opportunity of telling him the Gospel of our blessed Lord and Saviour, and the man made no answer.

Wednesday, 23rd—Spoke to a heathen Indian, one who thinks of himself to be wise above than others; and he spoke about different systems of religion of their forefathers; and I have attacked the man about these vain things, which will have profit to no man at the end of the world, but the reli-

gion of God will have to stand, and save man from everlasting woe, that is reserved for the unbeliever; and I further told the man that Christ the Son of living God will have to judge every human being according to his work; and those that have done good, they will have to rise unto everlasting life; and those that have done evil, they will have likewise rise to eternal misery hereafter. Now this is my subject to my poor fellow-sinner.

Saturday, 26th—Spoke to another about the truth as it is in Jesus, and he made no reply to what I said.

Wednesday, 30th—Speaking to another heathen Indian about Christianity, and he made no answer.

Thursday, August 7th—Spoke to another heathen Indian about the Christian faith. The man just merely listened, and said nothing to what I said.

Saturday, 9th—Spoke to another heathen

Indian. The man had connexion to a praying Christian Indian; but himself and his wife are still heathen, and they are going about from place to place like the rest of the Indians; but the man just merely listened to what I said, and giving answers every now and then in the manner of the country Indians, the way they give an answer when they hear news reported by another tribe. This is the worst that I have to receive from this man.

Wednesday, 13th—Had a long talk with a heathen Indian, whom I described to be wise above than others; and I had to be very plain with him in every point. He finds faults with Christians, not so much the religion itself, and I told him, "The religion of God is not altogether for this life, but in the next world, where the true believers in Jesus the Saviour have to be for ever happy with Him. This is the promise of God in the religion of Christianity," I said to my fellow-sinner.

We append an interesting letter from the Rev. J. A. Mackay, some portions of which have already appeared in the Annual Report, and some few extracts from his journals up to the commencement of the year, descriptive of his work:—

Report of Rev. J. A. Mackay, English River.

Another year has passed since my last annual communication. During that period of time my work has gone on as usual at Stanley, smoothly and quietly—so far, at least, as our limited observation extends. The kingdom of God cometh not with observation, and He alone knows how far the work is real heart-work and not mere outward profession. I have not indeed any marked progress to record, but, on the other hand, I am thankful to state I have met with very few discouragements.

During the past year I have still had the assistance of a native teacher, John Sinclair. He is, however, chiefly useful in conducting services when I am absent from the station. He preaches fluently in his native tongue and with considerable ability, notwithstanding his want of sufficient training. In the school he is useful chiefly in his native language, the Cree, which is certainly more required at Stanley than the English. In secular matters he is of very little assistance, being in weak health, and incapable of any bodily exertion.

My own work at the station, as may be seen from my journal, is, as before, of a varied character. I have as much work as I can well accomplish, and it is all necessary both for our present support and to save labour

and expense in the future. Even simply to keep the Mission establishment in good order involves a considerable amount of labour and expense in the course of a year. It may be thought that when a church, parsonage, school, and other necessary buildings have been erected at a Mission station there would be little more work, of that kind at least, to be done for many years to come. The fact is, the wooden buildings of this country soon decay and require frequent renewing and repairing. Since I have been at Stanley I have renewed the entire establishment, except the church and parsonage, viz., school and store-house, schoolmaster and Mission servant's house, and I have put up a barn, stables, and other out-houses. The parsonage I have repaired more than once, but it will soon be necessary to build a new house. These may seem unimportant matters, but they are really necessary for the carrying on of our work, and also to recommend our work to mere superficial observers who are apt to judge of Missionary work merely from outward appearances.

Services, lectures, and school have been conducted throughout the year as occasion offers. Sunday services and school regularly, day school also with tolerable regularity. Week-day services have been held, when we

had a good number of our people at the station. We cannot of course have anything like regularly organized parish work at a station like this. We are obliged to do the best we can during the short periods that our people are around us. Besides such instruction as I am able to give them, I try to encourage and assist them to do the best they can for themselves in their absence from the station, chiefly by means of a good supply of reading matter in their own language.

The school has been, on the whole, tolerably satisfactory. We have had seldom less than a dozen at school, and, for a short time occasionally, when the Indians are at the station, fifty or more. It is hardly to be expected that those who receive instruction only for a week or two, three or four times in the course of the year, can learn much. Yet with the syllabic system an ordinarily intelligent child will learn the characters in a few days, and then, if they are encouraged and assisted by their parents, they can soon learn to read, for with the syllabic system there is no drudgery of spelling to be overcome.

In the course of the past winter I did not undertake any long journeys, my time being taken up with my work at the station and in the neighbourhood. A few of my people are beginning to settle about Lac la Ronge, and I endeavoured to visit them once a month, when nothing occurred to prevent my leaving home. I have been, however, absent for two months since summer commenced, and have only just returned from a tour in the upper part of my district. I went up to Isle à la Crosse in a small canoe, thence to Green Lake by the Company's boats, from Green Lake on horseback across land to Carlton on the Saskatchewan, and from Carlton down to the Prince Albert Settlement. I returned by the same road to Isle à la Crosse, and, after spending about two weeks there, returned home by the Portage la Loche boats. A report of this journey will be found in my journal, which I forward as usual by the Corresponding Committee in Red River. I would mention here that, so far as my observation and information extends, the work among the plain tribes of the Saskatchewan is a work full of difficulty. In the first place, they are greater wanderers than the Indians in other parts of the country. The wood Indians have their regular hunting-grounds, beyond which they seldom extend their wanderings, and they keep to their own trading-posts, which they visit regularly at least twice a year, in the spring and autumn.

The plain Indians, for the most part, wander from place to place, visiting first one post and then another, at long and irregular intervals. Again, the plain Indians are greatly demoralized. For many years the plains were flooded with strong drink, which of course brought with it the usual long list of vices and crimes. Theft, murder, and immoralities of every kind are prevalent, and thought nothing of, and, in fact, are often a subject of boasting. At present, the prohibitory law passed by the Canadian Government has put a stop to the traffic in strong drink in some parts of the country; but the wretched Indians have actually concocted a strong infusion of tea, tobacco, pain-killer, and anything else that will make the mixture "strong," and still keep up their debaucheries, as they did before they were deprived of rum and whiskey. They are also bitterly opposed to the white man's religion, and their practice of living together in large bands makes them more difficult to influence than the scattered inhabitants of the wooded country.

A Missionary to the Indians of the Saskatchewan must be prepared to endure hardness if he hopes for any success, and it is surely better to go prepared than to have the mind filled with nothing but the highly-coloured descriptions of the country, which are now becoming rather frequent. A few years ago, to judge from accounts then current, and particularly in Missionary reports, this country was considered scarcely fit for human habitation. Now "the fertile valley of the Saskatchewan" has become "familiar in the mouth as household words," and that, too, by many who have no knowledge of the country except from hearsay. The truth, as is generally the case, lies between the two extremes. The Saskatchewan valley, and, in fact, many other parts of the country, are good enough for any one with health, strength, and a willingness to labour; but it is worse than useless to expect a paradise.

The past winter has been rather a hard season for my Indians. Very few indeed suffered from want of food, but in fur-hunting they were generally unsuccessful, and, with regard to clothing, they were never before so poorly off within my experience of Stanley. I mentioned above that a few of our people are beginning to build houses and adopt a settled mode of life. I have never thought it advisable to make any efforts to induce them to give up their wandering mode of life. As hunters they

were independent, and able to find the means of subsistence with little difficulty. Now, however, that some of them are beginning of their own accord to turn their attention to settling, I see no reason why they should not give it a fair trial. At the same time, I do not think it advisable that they should attempt to form a large settlement in any one place. I consider it better that they should take up locations at some distance from each other, and only a few families at each place. In this way they will not soon exhaust the fishing and hunting resources of their settlements, and they will be more likely to improve their condition. When there are too many of them together, they spend most of their time in idleness. They visit their nets in the morning, catch sufficient fish for the day's supply, and then spend the rest of the day in amusement. This was the case last winter, where a good number were gathered together at Lac la Ronge. With some exceptions, the Stanley Indians have not yet overcome their native distaste for regular and sustained labour. Their life as hunters unfits them for regular work, and it is a difficult matter for an Indian to lay aside his indolent habits and make his living by hard labour.

Our agricultural prospects are very good this year. Potatoes, barley, turnips, and peas promise an abundant crop. Our wheat,

indeed, is rather poor, owing to heavy rains in the beginning of the season. At Lac la Ronge some of my Indians are doing tolerably well for a beginning. Last autumn one family had about a hundred bushels of potatoes. They have no agricultural implements except hoes, and their progress must be necessarily slow.

I am still encouraged by a spirit of interest manifested by my people in Church matters, so far as we are able to carry out Church organization under the disadvantages consequent on their wandering mode of life. On the whole, although our people are not all that we should wish them to be, either in spiritual or worldly things, yet we have every reason to be thankful that they are even what they are. During my recent visit to the Saskatchewan I often thought of the difference between our Stanley Indians and the poor natives of that part of the country. As a body, I am thankful to bear witness they *are* superior, not only in their being professing Christians, but in dress, in manners, in morality, in industry, and almost everything. The means and labour that have been spent at Stanley, although they may not have yielded as great results as one would desire, yet they have not been spent in vain. Without giving a too highly coloured picture, we may well thank God and take courage.

Journal of Rev. J. A. Mackay.

Wednesday, Jan. 1st, 1873—Gave a dinner in the schoolroom to all at the station. The dinner consisted of venison pies, roast haunches, potatoes, plain cakes and tea—all being the produce of the station, except the tea. After dinner I gave an address, chiefly on thankfulness for the mercies of the past year, and diligence for the future. Closed with the doxology and benediction.

Monday, 13th—Late last evening the body of a child was brought for interment, a distance of about seventy miles. I made the coffin, as there is no one at the station just now who could do it. The funeral took place in the evening.

Friday, 17th—Started at four a.m. with my dogs, and a boy to walk ahead occasionally, as we have had heavy snow-storms lately, and, in consequence, the track is quite covered. Reached the little settlement at Lac la Ronge after dark, our progress being very slow on account of the deep snow. I put up at the house of George Sandison, a half-breed, who was formerly in

the Mission service, and is now a settler here. His wife is very ill at present. The house was well filled at evening prayers, when, as usual, I expounded a portion of God's Word.

Saturday, 18th—After morning prayers I spent the forenoon visiting two sick persons—one an elderly man and the other a child—at different places about three miles apart. I had intended to proceed in the afternoon to Big Stone River, where I had appointed to spend the Sunday; but the weather, which was very mild in the morning, grew warmer as the day advanced, and about mid-day it commenced raining heavily. The road being quite spoilt by the thaw, I was unable to proceed. After dark the rain ceased, and the weather turned cold enough to freeze the snow. I started by moonlight, and reached Big Stone River at daybreak on

Sunday, 19th—Here I held full services, and Holy Communion at afternoon service, chiefly on account of a sick member of

my flock. Thirteen in all partook. Distributed several Manuals of Family Prayer, Hymn Books, and First Books for children. Left as soon as afternoon service was over, intending to have an evening at Lac la Ronge, but a heavy snowstorm broke out before I had proceeded far, which made the roads so bad that I did not get back in time, and the congregation had dispersed.

Saturday, April 12th—The lecture this evening especially for the communicants. I also adhere to the rubric, and require as many as intend to be partakers of the Holy Communion to signify their names at least some time the day before.

Easter-day, 13th—I rang the bell earlier than usual, and practised the hymns before service. A large number at both services. Holy Communion in the afternoon. In the evening we had a meeting for singing, which closed with reading a portion of Scripture, exposition and prayer. Afterwards I went to see old Jacob Bird, one of my old men, who is suffering from rheumatism in the head.

Monday, 14th—After evening prayers a meeting was held to elect Churchwardens and Vestrymen for another year, and to discuss church matters. I am happy to notice a growing spirit of interest in ecclesiastical matters. At the close of the meeting we sang the doxology, one of the old men offered an appropriate prayer, and I pronounced the benediction.

Sunday, 20th—Last Sunday we had a crowded church. This Sunday the congregation at each service numbered scarcely twenty, which is fewer than we ever had during the winter. All are away fur hunting, except the few employed at the Company's post and at the Mission station.

Saturday, 26th—This week my time has been occupied between completing two hundred Cree almanacs and building an addition to the stable, as our cattle are on the increase; also attending old Jacob Bird, who is unable to leave the station. The season is very backward, cold weather still continuing.

Saturday, June 7th—Daily prayers and lecture this week. This evening a lecture specially to the communicants, and afterwards I called on some of the leading members of the church to engage in prayer. I was much cheered and encouraged on the whole, and two of the old men particularly offered up very simple and appropriate prayers.

Sunday, 8th—Holy Communion. A large attendance, and much feeling manifested.

Tuesday, 10th—My wife leaves to-morrow for Red River, in order to obtain medical advice. I have been occupied yesterday and to-day making preparations for her departure.

Wednesday, 11th—Accompanied Mrs. Mackay for the first day of the voyage. After supper I assembled the boatmen, who are nearly all Stanley Indians, for evening prayers, and after reading a portion of God's Word I endeavoured to impress upon them the necessity of maintaining a sense of God's presence wherever they are.

Friday, 20th—Left Stanley after breakfast with two men in a small canoe for Isle à la Crosse.

Saturday, 28th—Reached Isle à la Crosse about ten a.m., and learnt that the officer in charge, Mr. MacMurray, had left a few hours before with seven boats for Green Lake. As I was bound for Green Lake, and there was no chance of another opportunity occurring soon, I resolved to overtake the boats. Procured two fresh men, and overtook the boats about seven a.m. on Sunday.

Wednesday, July 2nd—Reached Green Lake in the evening, and encamped at the Company's post. The officer and men here connected with the Company are all Romanists, with the exception of one man, a carpenter, who is a Scotchman and a Presbyterian. Out here, however, in the midst of heathenism and Romanism, I have never met with any show of sectarian prejudices. All Protestants meet as brethren, and I am careful not to offend others without at the same time forgetting our distinctive principles. The poor fellow just mentioned has lived here now for two years, with scarcely an opportunity of ever speaking his own language, only French and Cree being understood by the present residents at this post. I promised to get him some reading matter as soon as I can.

Thursday, 3rd—Remained at Green Lake the greater part of the day. There are no opportunities of direct Missionary work here just now, as there are no Indians here; and, if there were, very little good could be expected to result from a passing visit, as the Indians of this part of the country are against all Christian teaching. This is the first time that a Protestant Missionary has ever visited this part of the country, but the Romish priests pass here frequently, and have not been able to make the slightest impression. I saw an Indian who arrived to-day. He came from a lake, a day's journey east of

this, where he and three others, with their families, have commenced raising a few potatoes from seed supplied by the Company's officer at this place. He states that they yield a large crop. After talking to him, and giving him good advice on temporal matters, I turned the conversation to spiritual things. He did not seem actually unwilling to hear of religion, only indifferent. He knows nothing of his need of a Saviour, and he cares nothing. This part of the country is well adapted for agriculture. There are good-looking crops of wheat, barley, and potatoes growing here in the fields belonging to the Company. It is, however, laborious work to break out ground, as the land is covered with heavy timber. Left with the boats in the afternoon for the other end of the lake.

Friday, 4th—Reached the south end of Green Lake this morning. This is the present terminus of the overland road from Red River by way of the Saskatchewan plains. A number of carts were here which had just arrived from Carlton, laden with goods for the H. B. Company's trade. The teamsters are mostly men from Red River, who are now settling in the Saskatchewan. They are chiefly French half-breeds, Romanists in religion, but there are a few Scotch and English half-breeds from the Presbyterian Mission near Carlton. Some of these were formerly Church people.

Monday, 7th—The object of my visit to these parts was to see what openings there might be for commencing Missionary work. I had intended returning from this place, but I have now arranged to go as far as the Saskatchewan. I shall leave to-morrow on horseback in company with some freighters who arrived to-day.

Thursday, 30th—I know well that the natives of this part of the country are not prepared to be benefited by a passing word. My object was to make myself a little acquainted with a part of the country which will soon be an important sphere of Missionary labour. A portion of it, from Green Lake to Carlton, has never before been traversed by a Protestant Missionary. I saw only one family of Indians on the road. They were at a lake about a mile from the cart-road, where they subsist by fishing, and raise a few potatoes. A bit of birch bark, with a fish marked on it with charcoal, and a stick pointing in the direction of their tent, declared to passers by that they would sell fish to any one who took the trouble to go for

them. By this means they get a little clothing and a few other necessities, but they are poorly off. They cultivate their potatoes with a stick, being destitute of a hoe or any other utensil for the purpose. At another lake we saw three little houses, and as many little plots under cultivation for potatoes. The owners were at the time away to the plains. They are pretty well off, having horses and carts. They freighted for the Company, from Carlton to Green Lake, in spring, and, with the money which they earned, purchased ammunition and other necessities for the buffalo hunt in the plains. At another lake which I did not see, being several miles from the road, there are four or five families located, living by fishing and hunting, and cultivating a few potatoes. Again at Candle Lake, about sixty miles from the Nepowewin station, six families are located in the same way. All these are heathen Indians, and their efforts in this direction show that they feel the difficulty of maintaining themselves, as in former times, solely by the chase. With a little assistance, which the Canadian Government is in duty bound to give them, and no doubt will give them, they might improve in temporal matters at least. Perhaps the best plan for Missionary work among these Indians would be to encourage them to locate themselves, as they are beginning to do, at different lakes in the wooded country, where they, being somewhat scattered, would not soon exhaust the fishing and hunting resources. A competent Missionary could then visit from place to place, instruct them in civilized occupation, and by degrees influence them, by God's help, to give heed to spiritual things. Heathen Indians are always more easy to deal with in small bodies than when they are gathered in large numbers together, and it is useless to hope that these Indians will be able at once to lay aside their indolent habits, and make a subsistence entirely by agriculture. The Indians whom I saw informed me that there is a chain of lakes along the borders of the plain country, and most of these lakes are tolerably well stocked with fish. At Carlton I held full services on the Sunday of my stay there, both in Cree and English, but the attendance was not very large, most of the people there at the time being Romanists. At the Prince Albert settlement I held no religious services beyond family prayers in the house where I lodged, as the place is occupied by the Presbyterians. I talked with a few Indians there, and they

were friendly while the conversation was confined to worldly matters; but as soon as I introduced the subject of religion, they maintained a cold silence. I received every kindness from Mr. Vincent, the Presbyterian Missionary, and his amiable wife. Mr. Vincent furnished me with some tracts and books for Burgess, the carpenter at Green Lake, whom I mentioned in a former entry. My time was too limited to enable me to form any good idea of the most suitable place for us to commence a Mission in the Saskatchewan. When a Missionary is appointed he will do well to make himself well acquainted with the country before he chooses a site for a station. Our station at the Nepowewin is now nearly deserted, and the few people still there are, I hear, contemplating a move higher up the river.

ISLE À LA CROSSE, Aug. 1st, 1873—This place is one of the strongholds of Romanism in this part of the country. The Protestants here at present number only thirteen adults, all attached to the H. B. Company's establishment. The officer in charge, with his two clerks, are Protestants. The Indians, and by far the greater number of the Company's servants, are Romanists. At present there are no Indians here, as they visit the place only at stated times, much the same as our people at Stanley. It is very gratifying to know that the officer in charge of this post, Chief Factor MacMurray, conducts Divine Service on Sundays, with the few Protestants at the place. I can do very little here at present beyond holding a short service every evening after working hours, when all can attend. A portion of God's Word is regularly expounded.

STANLEY, Sept. 21st—Seventy communicants came to the Lord's Table. A few families are still away at their hunting-grounds, and a good number of men are away in the boats to York Factory.

Monday, 22nd—I assembled all the women in the schoolroom this evening after prayers, and gave each a work-bag furnished with needles, thread, &c. The bags were sent chiefly by Mrs. Hunt, formerly of this Mission, and by a working party at Clifton. I am not in favour of indiscriminate giving, but such little gifts tend to create feelings of kindness, and any little help is very valuable just now to our people, for times are hard, fur-bearing animals are scarce, and there is very little employment to be obtained.

Saturday, Nov. 1st—The past week has

been spent as before, in manual labour needless to particularize. The weather is unusually cold for the season. The river is frozen over in most parts, but not yet strong enough for crossing on the ice. Day-school is in abeyance just now, on account of the difficult crossing, most of the children being at the Company's post on the opposite side of the river.

Wednesday, 26th—Generally writing this week. To-day I started early in the morning to bring home the meat of a moose deer; but finding that the trip would take more time than I can well spare, on account of the bad roads, I employed a man to go in my place, and returned from the fishery.

Monday, Dec. 1st—Day-school commenced to-day with nine children. It had been discontinued for a few weeks on account of the difficulty of crossing, the ice being weak in many places on account of the strong current in the river.

Wednesday, 10th—Left some time before daybreak, with my dogs and cariole, to visit some of my people at Lac la Ronge. Had a good road for the first twelve miles as far as the fishery, where I breakfasted. After leaving the fishery I found no track, so I put on my snow-shoes, and walked ahead of the dogs. Made about forty miles in all, and reached the English Bay about dark. There are four families here for the winter. After a little refreshment I assembled all in the largest house, and had a nice service. Baptized a child.

Thursday, 11th—Up before daybreak, had breakfast, and, after again assembling all the residents for prayer, with reading and exposition of God's Word, started to visit another little settlement. I was delayed by losing my way, but found out my mistake, and reached the place before mid-day. There are three families here. Two of the men were away for a deer which one of them had killed a day or two before. They returned soon after I arrived. I had dinner and afterwards assembled all for Divine service. A little before sunset I started homewards. Visited another family on my way, and reached the fishery late at night.

Wednesday, 24th—A good part of the day occupied putting up stoves, and otherwise arranging the church for to-morrow. Being short of stoves, we are obliged to remove one from the schoolroom to the church. Lecture especially for the communicants this evening, and a prayer meeting. After the meeting, one of the young men came to see me. He

had only just arrived, having come three long days' journey. Hitherto he has not been a very hopeful character; but a severe illness lately appears to have made him more alive to the necessity of seeking his soul's welfare.

Thursday, 25th—Held morning and evening services. Baptized two infants, and administered Holy Communion.

Sunday, 28th—All of my people who came for Christmas are still here, so that we have a full congregation. In the evening one of my Indians came to have some conversation on the third chapter of St. John's Gospel, which he had been reading, and did not fully understand.

We must now carry our readers a long distance to Fort Simpson on the Mackenzie River. In the last Annual Report it was mentioned that the hands of our excellent Missionary there had been strengthened by the aid of young men trained at St. John's, Red River. One of these, Mr. Hodgson, has been, pending the arrival of the Bishop of Athabasca, placed in charge of the English school. Mr. Hardisty, another of these young men, was to be placed for Missionary work among some relatives of his own. A third has been sent to Fort Norman, where there seemed a good prospect of usefulness. Difficulty may be apprehended from Romish opposition, but we trust not insuperable. Great anxiety is felt for the return of the Bishop, whose admirable qualifications for his high and honourable office are such that no better choice, it is said, could have been made. We furnish an interesting extract from Mr. Reeve's journal:—

Journal of Rev. W. D. Reeve.

Monday, Dec. 23rd, 1872—A little Indian girl died in our kitchen this afternoon. She burnt her arm and side some time ago, and for a time seemed to be progressing favourably, but lately she has been getting worse. This morning her mother brought her to the Mission in great alarm, and begged for medicine. We administered some, and the child revived a little; but Death had set his mark on her, and her spirit departed about three p.m. As soon as her death was known, a number of Indian women crowded into the kitchen. I spoke a few appropriate words to them on the joys of heaven for the good, the misery of hell for the bad, the certainty of death for all, and the need of preparation for it.

Tuesday, 24th—Buried the above to-day. Nearly froze my feet during the ceremony, it was so bitterly cold.

Wednesday, Jan. 15th, 1873—A party of Indians arrived from below.

Thursday, 16th—Some of the above came to the Mission this evening for instruction. Made arrangements to accompany them on the morrow to their encampment.

Friday, 17th—The Indians left about day-break, and I followed them after breakfast. When about to start, I found one of my young dogs had been fighting, and was lame in consequence, so had to change him for one of the old ones. Notwithstanding this delay, we overtook the Indians at dinner time. After refreshing the inner man with dried meat and

tea, we set off again, and continued journeying until after dark. When we "put ashore" for the night, the fort was about forty miles behind us. After supper we had prayers together, and I addressed those assembled around our fire.

Saturday, 18th—Slept soundly last night. A hymn and prayer after breakfast before starting. One of the party killed a deer before noon, which was all eaten at dinner. Arrived at a small encampment of Dog Rib Indians after dusk. Most of us have taken up our quarters in the larger of the two lodges. The encampment consists of only two lodges. In the larger there are two families; in the smaller, one. The lodges are larger, cleaner, more commodious, and more comfortable than any I have yet seen. They are made of deer-skins, regularly and neatly sewn together, stretched across upright poles, and are in the shape of a cone. A hole is left in the top for the smoke to pass through. In the centre a space about two yards square is allotted to the fire, and the ground all round is nicely matted with pine brushwood. When one wants to sleep, he rolls himself in his blanket or robe, lies down on the brushwood with his feet towards the fire, and sleeps as peacefully as—he can. Over the fire a stage is suspended for the purpose of drying meat, &c.

As soon as we were seated round the fire, the four limbs of a large reindeer were suspended before it and roasted. As soon as the

outsides were cooked they were cut off, placed on wooden trays or on kettle-lids, and handed round. The remaining portions were disposed of in the same way when cooked. When sufficient justice had been done to the roast joints, pounded meat and grease were served out in the above manner. A large kettle of tea was also made, but this was the production of the visitors, not of the visited. The Indians are becoming extremely fond of tea, but they can obtain only a very limited quantity. Most of our party, however, possess a little, for which they gave some of their furs or meat when at the fort.

After the pipe, which invariably follows a meal, was finished, I had prayers with them, and gave an address, which was listened to with attention and interest.

Sunday, 19th—I was tired last night, but found it impossible to sleep, owing to the noise made by the Indians, who commenced gambling and beating the drum as soon as I laid down, and continued until nearly daylight this morning. It was not until the horrid din of the drum ceased that I obtained any refreshing sleep. When I awoke, the Indians were all up, and one of the Dog Ribs was reading his Indian book; in fact, it was he who awoke me by singing one of the hymns out of his book. He seemed to read without any difficulty, and is the first I have seen living away from the forts able to do so. Had prayers, and gave an address morning and evening; also gave an address in the middle of the day, and taught some of the Indians at intervals.

After each address a conversation ensued amongst them about what I had been saying, and a comparison was made between the priests and ministers. Much to my surprise, one of the Dog Ribs, a sort of chief, spoke warmly in favour of the ministers. I could not understand much of what he was saying, but an old man sitting by said to me, "He speaks well. 'Like you, is good,' he says." One of our party also spoke to the same effect.

Monday, 20th—We left the Dog Rib camp after sunrise this morning, took dinner beyond Willow River, and reached our destination after dark. Prayers and address as usual. Very cold.

Tuesday, 21st—A very rough and stormy night. I could scarcely sleep on account of the cold. About half our party has gone on further to another encampment nearly a day's journey hence. There are six or seven lodges here, each containing two, three, or

more families. In point of appearance, comfort, and warmth, these lodges are far inferior to those of the Dog Ribs. Instead of being conical-shaped, they are like the roof of a house, with a large hole in the ridge to emit the smoke, and an entrance in each gable. The fire occupies the centre from gable to gable, and on each side of it is one or more families. The great heat from the fire causes a constant vapour, which is very unpleasant, and which makes everything inside the lodge obscure until one gets used to it. Notwithstanding the large fire which is kept burning all the day, the inside of the lodge is never thoroughly warm. The part of the person turned from the fire is always cold. One has to shield one's face from the heat, and at the same time there is a sensation of cold water running down the back. At night the fire is allowed to go out, and then the atmosphere inside is very little, if any, warmer than that outside.

Quarters have been assigned me in the chief's lodge, which is shared with him by his brother-in-law and wife, and a married nephew, besides one or two other individuals. Seven of us sleep on my side the fire, and an equal number on the other. Notwithstanding these close quarters, I woke up towards morning shaking with cold, and my feet feeling like lumps of ice.

I have visited two other lodges to-day; gave an address in each, and tried to teach several young men some hymns and the syllabics.

Thursday, 23rd—Arose early this morning; gave the chief, his brother-in-law, and their wives, a small present each; and purchased some meat, a few reindeer tongues, and some dressed skins. After commending them to the grace of God, shaking hands with and bidding good-bye to all, we started for home just as the sun was appearing above the horizon. We took dinner at Willow River, and reached the Dog Ribs' camp at dark. There is only one family here now, and they are not too well off for provisions. The man says he has killed nothing since we were here before.

Saturday, 25th—We started early again, and reached at sunrise the place where we camped the first night from Fort Simpson. At dinner time I found we were so far from home that we should not reach it to-night at the rate we had been travelling, so, to expedite our journey, I threw off all the load, blankets and everything, and proceeded with a light sledge. We travelled so much quicker in consequence that we reached home this

evening about nine o'clock, after a long and hard day's walking.

The trip has been enjoyable on the whole, notwithstanding the cold, and fraught with a degree of encouragement. The atmosphere was so pure, the air so bracing, and the tinkling of the dog-bells so pleasant, that one's spirits naturally rose. It is true, a keen appetite and weary limbs somewhat lowered them before evening. The Indians, too, seemed

pleased to have the opportunity of receiving instruction, listened attentively when I addressed them, and appeared interested in what they heard.

Oh, that our God would pour upon them His abundant and all-sufficient grace; that He would change their hearts, enlighten their minds, reveal His Son in them, and bring them into His everlasting kingdom, for His name's sake!

A still more remote station has yet to be visited within the Arctic circle. At Fort MacPherson the Rev. R. McDonald is the Missionary in charge. It is not far, as distances may be counted in those illimitable districts, from where the Mackenzie River falls into the Arctic Ocean. From this, the end of the world, Mr. McDonald writes as follows:—

Letter from Rev. R. McDonald.

I have much pleasure in reporting my arrival at my Mission station on the 23rd of September, 1873. The Indians gave me a cordial welcome. They were delighted at my return, and I was equally so at resuming my work among them.

I am not doing much this winter in visiting the Indians at a distance. I have made only two short Missionary journeys as yet, and my next one will not be till April, when I will (D.V.) proceed to the western side of the mountains, to pass three or four months among the Indians that belong to us in that quarter.

I recently had a visit from my brother Kenneth, who went last Autumn to Rampart House, which is on the border of British territory. He has been very actively engaged in visiting and teaching three widely-separated tribes. Since the beginning of winter he has travelled over a thousand miles. He has rejoiced me by the very cheering and interesting accounts he gave of the Indians. They were so grateful for being taught, and so eager to learn. If all else were wanting, this surely would show that they must know somewhat of the preciousness of the Gospel. Several of them committed to memory a few hymns and prayers, and texts of Scripture, also the larger portion of the Church Catechism; Watts's First Catechism they were taught some years since.

The Tukudh Indians on the Mackenzie have expressed a desire that my brother should visit them as he did last year. He will therefore return in March for the purpose of doing so. He has acquired a very good knowledge of the Tukudh tongue. The majority of the Indians above mentioned are Romanists, and they may not be very desirous of being taught by us. However, we may hope that, through Divine grace, they may be led to embrace the Gospel in preference to Romanism.

I have received a pressing invitation from the Indians that annually assemble at the confluence of the Tumma with the Youcon. It is four years this summer since I spent a few days with them, teaching them of Christ. It is a pity that they should be neglected. They received the Word gladly, and committed to memory some prayers and hymns, the Apostle's Creed, &c., and a Christian leader was appointed from among them. I trust the American Episcopal Church will be induced to send a Missionary to labour on the Youcon, in Alaska. It is a fine field, and the confluence of the Tumma with the Youcon is an excellent position for a Mission station, since it is the general rendezvous of numerous tribes, and it possesses great natural advantages. Good fisheries abound in the vicinity, and moose and reindeer are numerous in that region.

Other interesting communications are before us from the excellent Bishop of Moosonee and his diocese; but as they have already appeared, or rather extracts from them have been already communicated to the friends of Missionary effort, it may be more convenient to review them hereafter in connexion with fresh information which will be forthcoming in due season.

ITINERATING IN THE CHE-KIANG PROVINCE.

THE following extract of a letter from the Rev. A. E. Moule, of Ningpo, appeared in the *Times* of January 4th:—

I have made two trips into the country since I wrote last, and have had the happiness of baptizing nine men and women and two children in different places.

I started on the night of the 9th for the lakes. A very hot day it had been, quite summer heat again (83 deg.), and having a tendency to fever, I greatly dreaded the journey. However, through God's mercy, the wind on the 10th changed suddenly from S. to N., with a fresh breeze, which tempered the heat. I started at 7 a.m. in a mountain chair, excruciating at first to sit on—just a plank and a bamboo bar with rough string tied round it to lean against. I bore the really considerable agony calmly for about two miles, and then by the padding of numerous clothes I got relief for my back. I took to my legs in climbing the high pass. There have been great floods in these regions, and I was amazed to find that a great expanse of sand, pebbles, and boulders (something like a broad river bed dried up) had been fields of rice and potatoes only five days before. The force of the flood must have been very great. Bridges were carried away, and the carefully-pebbled hill roads were cut and torn away in many places. Some eight or ten lives were lost. One family escaped to a tree for safety, and succeeded in climbing up, when the tree itself gave way, and all were drowned. A man was at the house of some friends, and started home in the evening with a lantern. "Don't go," they said; "the floods may be out." "I'm not afraid of a little rain," was his reply. He started, and was lost in the flood. I counted, I think, as many as ten landlips on the hills, and some of them of considerable size, within an extent of some four miles. The Chinese say that these are caused by the forcible exit of a snake from the earth who is going sea-wards, there to be examined for the degree of a dragon. Many people declared they saw this spirit, or whatever they think it to be, in the form of a small pig flying through the air. A water-spout broke over these regions a month ago, and that of course they said was a dragon's tail. This quantity of rain—it still continues—accounts in some measure for the terribly prevalent sickness, ague and low typhoid fever. All, however, supplied me with many topics and illustrations in preaching. It so happened that the second lesson for that day was the close of St. Luke vi.—the house on the sand and on the rock—from which I preached.

In the town I visited (Da-song), I held service for the first time in our little rented room, which has been fitted up after a fashion. I had also the pleasure of baptizing a man, the first-fruits of the place, and, I trust, a genuine believer. He had been ill with fever, and from a dropsical affection of the legs was

quite unable to walk; so his son and nephew carried him to the chapel from his house (a mile off and more) on or in a table turned upside down. The room was full, and the audience very fairly behaved. I heard there a remarkable testimony to the power of Christianity from the mouth of a heathen. He came into our little preaching-room while I was waiting for the man on the table to arrive. He was a respectable man, in easy circumstances, and very courteous. He had never heard the Gospel, he said, but he had seen it. He began extolling its power and excellency. "I know a man," he said, "who used to be the terror of his neighbourhood. If you gave him a hard word, he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium-smoker. But when the religion of Jesus took hold of him he became wholly changed—gentle, not soon angry, moral, his opium left off, &c. Truly the doctrine is good!" This testimony was given quite spontaneously.

Last Saturday I started again, this time for Lin-hwô-en hills. I started at noon; and, after going seven miles in the boat, I was stopped by high water and low bridges, and got out and walked five miles and a half into the hills to Gas-sen, the village in which most of the inquirers were living. I arrived at nightfall, and was met near the village by two parties with lanterns to guide us. I found that they had been waiting all day for me. I spent a long evening in finally examining and exhorting the candidates for baptism. We all rose early on Sunday morning, and at 7 a.m. I held service in the little village-hall close by. It was a very lovely morning, and the view from the hall-door of a steep, thickly-wooded hill, with the noisy stream rushing at its foot, and the clear blue sky above, was very beautiful. I baptized there three women, one man, and one little girl three years old. The husband of one of the women (not yet a Christian) attended the service gladly. He offers no opposition, and says he believes six parts out of ten. We then breakfasted, and immediately after I started for another village, Zôno-dzino, about three-quarters of a mile off, where I held service again at 8.30, baptizing a man and his wife and their infant child. . . . Service over, I started in a chair for Tsong-tseng, seven miles off, arriving at 11.30. Here I held service, and administered the Lord's Supper to eleven Christians. I then dined, and started again at 2 p.m. on the chair, and, reaching Da-le (our other hill-station, and visible from the Lin-hwô-en hills) at 4.15 p.m., I held service again, and administered the Lord's Supper to five Christians. It was a busy but very happy day.



KOTEGURH, THE CHURCH MISSIONARY SOCIETY'S STATION IN THE HIMALAYAS.

MISSIONARY WORK IN THE HIMALAYAS.

(Continued from p. 50.)

WE now pass on from Kangra, of which we gave an account last month, to Kotegurh, which, perhaps, in a certain sense, ought to have had precedence as the older of the two Missions, so much so that Kangra might almost be termed an offshoot from it. Kotegurh, called by the natives Kot Guru, or Guru Kot, the residence of the Guru, derives its name from a local saint, whose burial-place is still held in some reverence, and can be seen in the midst of the village, decorated with coloured flags. Kotegurh is a lovely spot, fifty-four miles north-east of Simla, on the left bank of the Sutlej, and is on the high road leading from the plains of India to Thibet. It is 6700 feet above the level of the sea, and is built on the spur of a mountain about 11,000 feet high, which may be considered as the beginning of the snowy range towards the north-east. The district of Kotegurh now contains forty-one villages, with a population of nearly 2400 souls. Within the last thirty years the population has increased nearly 100 per cent. Cultivation is in parts carried on with the greatest care. The fields are laid out in terraces above one another. From nearly the crest of the mountain-chain they reach down to the bed of the Sutlej. On the highest elevation there are a few tea gardens. Wheat, barley, and various sorts of grain grow freely. The rice grown in the district equals that produced in Bengal. Fruit-trees of almost every variety, and nearly all the Himalayan forest-trees, abound.

Prior to the British rule, the inhabitants had been miserably oppressed by the Goorkhas, and by their own native chieftains. The result was a state of most degraded social habits and mental darkness. The Kulus, who form a considerable branch of the population, are supposed to be the aborigines of the country; they make no pretension to high caste. The chieftains, who are all Rajputs, emigrated from the plains of India during the first Mohammedan invasion. Besides these there are the Kunaites or Klu-mahs, who are said to be the offspring of intermarriages between the Rajputs and the lower classes. There is also a considerable number of Brahmans, who employ themselves mostly in husbandry, but are apparently not of as much account as their brethren in the plains. When the Mission was first established there were no teachers by profession, no books, and no schools. A few persons only could read and write, and keep simple accounts. In former times human sacrifices were not unfrequently offered up in the temples, but it is believed that since the establishment of British rule these barbarous customs have ceased. In most villages large flocks of goats are kept for sacrificial purposes. In the opinion of the people, every accident or misfortune, however trifling, is connected with the evil agency of the Genii Loci presiding over the crops, the mountains, the rivers, forests, &c.

The sale of females for the worst purposes of slavery, though carried on with secrecy and caution, is still continued in various parts of the hill territory; and a frightful evil, which will be noticed below, may in a great measure be traced to this pernicious system.

It is a notorious fact that, for ages past, the Zenanas of rich natives of the plains have been supplied with females from the hill regions, which, together with the cruel custom of female infanticide, has caused a great numerical disproportion between the two sexes, and given rise to the monstrous evil of polyandria—a practice that obtains throughout the country. Where females are so scarce, and where they are almost sure of commanding a price, it is difficult to trace the motive for the perpetration of such a crime as that of female infanticide. It seems improbable that the same feeling of jealous honour, and false respect for family, which actuate the mind of the high-caste Rajputs

of India, can in any way influence the people of the hills, whose habits and practices are at total variance with their ideas.

It has been supposed that the fear of the parties to whom female children are born of spoiling the sale of elder daughters may prompt the iniquitous deed; or, among the lower orders, the insufficiency, in their estimation, of the amount they expect to realize in the marriage of their female children; or perhaps the practice may be attributed to the result of a dark superstition, and vows offered to some deity by the parents in order to obtain male issue, on which the future hopes of a Hindu so much depend. Whatever may be the inducement, there is no doubt of the prevalence of the crime, no less than *four cases*, in which the *fathers* had buried *their children alive*, having been brought to light under the Simla Agency in 1840.

The very marriages of the people are strongly tainted with slavery, for no man can obtain a wife without paying a sum of money to her father. If she be turned out without a cause assigned, the purchase-money is retained until another marriage is contracted, when the first purchaser receives back his purchase-money.

Thus the females in no respect appear to be above the condition of slaves, being considered as much an article of property as any other commodity. We could adduce other facts to show that vice, added to ignorance, goes hand in hand in reducing this class of human beings to the lowest level of existence.

Kotegurh lies midway between Bramaism and Lamaism. Some twenty-five miles beyond Kotegurh scarcely a Brahmin can be seen. Hindu temples may be found farther in the interior, but they are unimportant, and can often be seen in close proximity with the Lama temples. A little beyond Kotegurh the distinction of caste ceases altogether, and the peculiar physiognomy of the people points to Tartar extraction. The most important class which falls under Missionary influence are the Hindu Paharis.

They are almost all peasants. Their houses are constructed massively, so as to resist the inclemency of the rainy and winter seasons, some having two or three stories, with comfortable verandahs running around. Generally they are built in the midst of fields, not far from a plentiful supply of water. Sometimes they lie in clusters, with a temple in an eminent position close by, the house of the deota being generally built in a fantastic Chinese style. As a rule, the better castes build their villages high up on the mountain-side, whilst the despised Kolics, or Koris, have their villages lower down the slopes, never mixing with the superior Kanaits. If a well-to-do Pahari Zemindar is asked to what class he belongs, he will unhesitatingly answer that he is a Rajpút, but on more minute inquiry he will often confess that he is only a Kanait. This latter caste is quite unknown in the plains, and it is not easy to find out its origin. It is probably a low class of Rajpút, or a medium between this and the lower castes. But whether or not the Kanaits are really the offspring of intermarriages between the Rajpút and Kóli castes, it is certain they take a prominent position among the hill tribes. Besides these, there are Brahmins and Rajpúts. The former and the *Pujáris* (i. e. priests who are not always Brahmins, but may belong to the Kanait caste) have a very great influence among the people.

As regards the form of worship of the Paharis, it may be stated that a variety of local customs have been superadded to the polytheism of the Hindu creed. The people are Hindus in prejudice and customs rather than in religion. Every remarkable peak, cave, forest, fountain and rock has its presiding demon or spirit, to which frequent sacrifices are offered, and religious ceremonies are continually performed in small temples erected on the spot. One kind of deotas is called by their devotees by the name of *Shaitan*. They consist of wooden chairs, dressed up with rows of masks fixed to them, and are carried on shoulders when a procession takes place. A peculiar dance is

kept up before these people, waving branches of trees or punkahs, or swords in their hands. These deotas, which have no temples of their own, rest in the houses of Zemindars.

Wives are purchased. The price of one nowadays to a common peasant or Zemindar is from seven to twenty rupees. The difficulty of finding this sum and the alleged expense of maintaining women accounted in part for the immoral customs which prevailed half a century ago. Three or four or more brothers married one woman, who was the wife of all in rotation. Unable to raise the required amount individually, they clubbed together and bought one common spouse.

Since the influence of the English Government, based chiefly upon Christian morality, has been brought to bear upon these tracts, the disgusting custom of polyandria has disappeared. Not a single instance can be now adduced of many men having one wife, although increase of wealth has resulted in many persons acquiring by right of purchase more than one wife; because women, who all take their share in field work, are very valuable in these agricultural districts, where manual labour is an important consideration. But the British territory once passed, especially towards the east, polyandria will be still found in Upper Kanawur. The cause assigned is, however, not poverty, but a desire to keep the common patrimony from being distributed among a number of brothers. The result is that the whole family is enabled to live in comparative comfort.

The value of money was thirty years ago almost unknown. Things could only be obtained by barter, and that with difficulty. It was then, as now, a common occurrence for the people to cultivate no more than what was absolutely necessary, in order that they might not attract the rapacity of the viziers. Although confidence in personal property is established in the British portions of the hills, their old custom seems to have laid deep hold of the cultivators. But since silver money has found its way into the hills, hoarding has been going on extensively among the natives, which was impossible when their whole wealth consisted in corn and cattle. Notwithstanding the perpetually increasing accumulation of gold and silver in these districts, and the consequent rise of prices, the natives amongst themselves have to a great extent kept to the old custom of payment in kind. The proprietor of a field will remunerate the services of men who have actually tilled the soil and reaped the crops with part of the produce obtained from the fields. There is an oil-mill in the village, the owner of which takes always for his trouble in expressing oil out of seeds and apricot kernels, supplied by the people themselves, a certain portion of the material. The same happens with the miller. No one ever pays money to the proprietor of a water-mill for grinding corn, for he is content to pay himself in kind. The same with the carpenter, mason, blacksmith, &c., who by the natives are remunerated by a quantity of wheat. Europeans alone are obliged to pay in coin. How long this simplicity of manners will last it is impossible to say—probably it is destined to be swept away with the march of intellect!

Beyond the district of Kotegurh extends the region of Kanawur—a secluded region, far more rugged and mountainous than can be imagined. It is supposed to contain about 2000 square miles. It is surrounded on almost all sides by vast mountains. On the east it is divided from the elevated plains of Chinese Tartary by a lofty ridge, containing only a few high passes. The religion of the Kanawures is Buddhism, with a considerable mixture of Hinduism. They have no caste. Kanawur has been considered as the "Switzerland of the Himalaya mountains." It ought to be an independent Mission, as it is in many respects totally different from Kotegurh. The people have a distinct language of their own, which ought to be studied, their land explored, and the Gospel preached at their very doors. The region, too, is important, as the next step towards the interesting country of Tartary. The attempt made by the Society in 1844 did not suc-

ceed, through the failure of the health of the Missionary. Other unfavourable influences too have been at work. The former Rajah was hostile to Christianity. Our excellent Missionary, Dr. Prochnow, offered to bring up his son and heir. But he might under this training have become a Christian! So an educated Bengali from Calcutta was procured for the lad. From this teacher he acquired a fair knowledge of English, but a still more decided taste for rum. The habit has spread from the Rajah to a large number of the people. The result of Government education in the case of the Rajah of Bussahir has been to make him at the age of thirty-three a confirmed drunkard. When he is sober, which is seldom the case, he displays good and kindly qualities, which it is painful to contemplate in this wreck. But, through the vigilant care exercised, he is not a Christian. As any attempt at the evangelization of Kanawur is from Kotegurh, we may be pardoned this digression.

It was in 1843 that Missionary operations were first commenced in Kotegurh. Some earnest Christians at Simla—among whom may be named Captain Philip Jackson, of the Bengal Artillery, and Messrs. Clarke and Gorton, of the Bengal Civil Service—took an active part in the formation of this Mission, for the support of which Mr. Gorton bequeathed at his death 2200*l*. From other sources some 1300*l*. were raised.* The first who began work was Mr. Rudolph. He was a man full of zeal, with great aptitude for acquiring native languages, and possessing a knowledge of medicine, which greatly enhanced his usefulness. His stay was short, not exceeding three years. When he resigned, the Corresponding Committee bore high testimony to the zeal and integrity which he had uniformly displayed in the discharge of his duties. He taught personally in the school every day for seven hours; and the progress made by his pupils, who at first knew absolutely nothing, was proportionate. Mr. Rudolph was almost immediately followed by Dr. Prochnow, who for many years was connected with the Mission. As there is a lengthened report from him in our volume for 1851, we pass very lightly over the details of his work, which for several years may be summed up in a few words:—They went on labouring in faith and hope; the Word was preached in the villages and at the great melas; tracts were distributed, and medical and surgical help was afforded. A school for girls was opened by Mrs. Prochnow; but up to the year 1849 no converts were gathered in. On the retirement of Mr. Rudolph, the Rev. M. Wilkinson, whose health had been shattered by long and arduous labours in the plains, was sent up to Kotegurh as a sanitarium. He preached and laboured with much energy for about three years, when he was compelled to return to Simla, where he died. His opinion of Simla was most unfavourable: he speaks of it as “an unpromising field—a very Sodom.” In 1847 the Himalaya Mission—which had been superintended by a Local Committee, of which Sir Henry Lawrence, Lord Lawrence, Sir R. Montgomery, and other eminent men were members—was transferred to the Calcutta Corresponding Committee of the Church Missionary Society, in whose charge it has ever since been. In July, 1849, two girls out of Mrs. Prochnow’s school were baptized. When Dr. Prochnow returned to Europe, in 1851, they were sent to the Benares Orphanage, but both succumbed to the heat of the plains. One was married in Benares to a catechist; she died in the full confidence that Jesus Christ was her Saviour and Redeemer. Failure of sight, rendering the aid of a skilful oculist essential, was the cause of Dr. Prochnow’s return in 1851. During his absence, his place was supplied by Mr. Merk, who subsequently removed to Kangra. He baptized the first adult convert, Kadshu.

On his return, in 1853, Dr. Prochnow attempted a visit into Chinese Tartary, but the watchful jealousy of the authorities all along the boundary had not abated.† On

* “C. M. Record,” 1872, p. 11.

† For an account of this see “Church Missionary Intelligencer,” 1855, p. 229, &c.

his return he brought with him two Thibet Lamas, with a view of learning the Thibetian language from them. They subsequently returned to their homes, but had received such an impression of Christianity that they were the first converts baptized by the Moravians. A favourite scheme of Dr. Prochnow was to settle a few European colonists near Kotegurh, but it turned out a failure. He succeeded, however, in procuring some industrial schoolmasters, who were to teach the children in the schools and to labour with them in the fields. In 1855, Kadshu's wife, who had long refused to live with him, was baptized; another adult pupil in the school, after much opposition from his relatives, was also baptized; eventually, his wife and mother, and several other members of his family, renounced idolatry and became Christians. Kotegurh was now beginning to be an interesting station. The work of evangelization was bearing fruit, and there was hope for the future. It was therefore, to all appearance, most unfortunate when, through the failure of Mrs. Prochnow's health, he had to return to Europe at the end of 1857. On his arrival in Berlin he was appointed Secretary of Gossner's Mission. Very shortly before Mr. Gossner's death, he consequently broke off his connexion with the Church Missionary Society. From this time until 1862 there was a period which may almost be described as an interregnum. For a short time Mr. Hornle, from Agra, took charge. Mr. Keene, from Amritsar, whom ill-health had drawn to the hills, succeeded him for about a year: for three years there was no resident Missionary. The work, as far as possible, was mainly carried on by the industrial schoolmasters, who were becoming efficient Missionary agents. Conspicuous among them was Mr. Somnitz, who worked as only a man can work whose whole soul is given up to his duties. He preached and taught, fighting single-handed the battle of truth, until, in the midst of his labours, he died in 1861, after a few days' illness, from the bursting of a blood-vessel. Again Kotegurh was left desolate.

When the present Missionary, Mr. Rebsch, arrived, in March, 1862, the schools had dwindled down to about thirty, and the Native congregation was reduced to twelve souls. Shortly afterwards the Mazbi Sikhs of the 23rd Native Infantry were quartered in the neighbourhood of Kotegurh, to construct a portion of the new road to Thibet. A great field of usefulness was open amongst them. They listened willingly to the doctrines of Christianity, and some who were many miles from Kotegurh came frequently to the Sunday services. They were not Christians, like their brethren of the 32nd, but had learned something of the Gospel, and were eager for further instruction. During Mr. Rebsch's absence in Calcutta, in 1863, an occurrence took place which for a while brought the Mission into great discredit. It is a most wild, weird story; and, although no justification whatever can be offered for the misconduct of the parties concerned, it so exemplifies the follies of idolatry that we place it before our readers:—

A member of the Christian community, a man of boldness and determination, conceived an extraordinary plan of making use of certain knowledge which he possessed in order to enrich himself and his family. This exemplification of one of the laws of political economy would not have been objectionable, but for the fact that his scheme involved the infliction of a great blow upon the religious prejudices of the Hindus, and served to show a considerable obfuscation in the mind of the actor regarding the rights of public property. The name of this Native Christian is suppressed, because by his subsequent life and conduct he has proved that he cannot be

regarded in the light of an ordinary thief. The only motive besides great temptation to which his action can be traced is bravado. He knew that during the reign of tyranny exercised by the Goorkhas, property had become so unsafe that those who possessed anything eagerly resorted to the common practice of hiding their valuables in the ground. During this time much costly temple property was concealed in different caves, the locality of which until this day is kept a great secret by the few who are acquainted with it. The Native Christian in question was one of these few, because his father had charge of a cave containing idols of silver and gold studded

with precious stones. Accordingly, he persuaded John Bhiku, the Brahmin convert, a young lad with a lithe and supple body, to accompany him to this Aladdiu's cave, and help him to carry off some idols which he considered belonged, at best, to nobody. The boy effected his entrance through a narrow inlet and found what was required. This affair took place at such an out-of-the-way spot that no one observed them, and certainly no one ever thought of robbery. But an accident disclosed all. A ruby, found by one of the people in an exposed place, and shown by him to others, was recognized as the eye of a deota. The Hindus at once suspected the Christians of sacrilege, and when the chief culprit was accused he made no attempt to disguise the fact, but gave up the idols at once. Even now, years after he has justly undergone punishment for his misdeed, he can hardly be made to understand that temple treasures are exclusively the property of

Brahmins, and must not be appropriated by any one else. When Rev. Mr. Rebsch returned and heard of the commotion caused during his absence, he naturally desired to see the cave. The people, however, who had now become aware of its position, refused to show it, averring that it was a cursed hill, upon which not even their cows and goats were allowed to graze, for there in former times young girls were sacrificed to the deotas. At length a man, who had the reputation of being a desperate character, acted as cicerone and led the party to that inauspicious place. It was situated on a hill with a difficult access, the cave itself possessing a bleak and weird look, as if it mourned for the human sacrifices which had polluted its neighbourhood. There was a slit in the rock through which none but a child could creep. The deotas were of course invisible, the valuable contents having been removed to another cave.

After a year's preparatory labour, Mr. Rebsch felt that the time was come for enlarging the schools. Instead of thirty, there were soon seventy boys. In 1865 the number ran to 205, which number was fairly kept up. The difficulty was to find good Christian schoolmasters; but even this has been overcome, and the great desire for education fairly met. Within three years 150 children learned to read the Bible. Even the Government stepped forward and contributed 480 rupees per annum, besides books and presents for the vernacular schools. When a schoolmaster was sent from Calcutta—and it was a curious thing that a Burmese should have been sent to teach in the Himalayas—Mr. Rebsch was set free for preaching in the villages. Still there were not wanting symptoms of hostility, marking, perhaps, the progress which the Gospel was making:—

Already in 1870 there were forty-two Native Christians, of whom twelve were regular communicants. These, together with the non-Christian portion of the Sunday visitors, so crowded the school-room that there was frequently no standing-room left. To obviate this inconvenience, it was resolved that a small church should be erected in the Mission compound. The little Native congregation immediately commenced a church-building fund, each contributing according to his ability. As connected with this fund may be mentioned some of the visible signs of progress made in these parts of the Himalayas. Not only is the message of Christ's Redemption listened to with emotion by all but the bigoted enemies of the Mission, but many Hindus, when they heard that a Christian church was to be built as soon as sufficient funds were collected, in order that the natives might with outward comfort hear the exposition of God's Word, immediately came forward and promised to add also their small contributions for such a purpose. In all more than a hundred rupees were collected in this way in the different villages of the Kotegurh district, a large portion of it consisting of annas and pice. These small sums were given by poor people, and in many instances those who had no money to contribute showed their sympathy by giving small quantities of wheat, about one or two seers, which in the aggregate were worth about five rupees. Rich and poor, many are the natives who have done all in their power to get a church. Among the most liberal donations must be mentioned the sum of 250 rupees, which the Missionary thankfully received from H.H. the Maharajah of Patiala.

It is hoped that an anecdote will not be considered here out of place, as illustrating the action of a conscientious man, but performed in such a way as none but a Hindu would have conceived. A by no means wealthy Pahari (not a Christian) had some two years ago promised to contribute fifteen rupees to the church fund. Somehow, for a long time the matter seems to have entirely escaped his memory; but as soon as he recollected his promise he paid a visit to the Missionary, begging him to excuse his negligence and forgetfulness. He then laid the sum of seventeen rupees four annas upon the table, with the quaint observation that two rupees four annas were the accumulated interest upon the sum of fifteen rupees now due.

The church, now almost ready, is intended to accommodate 200 persons. It is sixty feet long and twenty broad, with a capacious east window and four smaller ones on each side. These are all of a lancet shape, and filled with stained glass. Towards the west side a gallery has been introduced for the accommodation of the choir, access to which is obtained from the tower. All the fittings are made of pine or cedar wood, with the exception of the pulpit and altar-railings, which are carved of native walnut-wood.

The structure of the church is simple, though calculated to withstand the rough weather of the rainy and winter seasons. The ordinary mode of building in these parts of the hills has been adhered to. As limestone is scarce and expensive, the hewn and dressed blocks of stone intended for building a wall are laid one close upon the other, with no binding material whatever, as each is kept in its proper place by its own weight. Now and then large beams are longitudinally introduced to give stability to the structure. When the building is ready, the walls are plastered over with a mixture of clay and chaff, and afterwards whitewashed. Such is the usual and primitive way of building in Kotegurh, but it is at the same time strong and cheap. The whole church, when ready, will cost about 4000 rupees. It must, however, not be forgotten that, through the kindness of the Deputy Commissioner of Simla, all the timber employed in the erection of the Mission church was received gratis, as he had given the Missionary permission to cut a sufficient number of trees in the neighbouring Government forests.

May the church be a call to Christianity to all the villages in the district!

In 1870 the Mission was inspected and approved of by Archdeacon Pratt, who had ever taken the most lively interest in it. For thirty years he had watched over it and cared for it. Indeed, without his continuous help it would have collapsed. He chose Dr. Prochnow; he turned the attention of Bishop Wilson to the Himalayas; he advocated its cause, and collected large sums for it. At his last visit, with almost a foreknowledge of his approaching end, he regretted his inability to do much in future. In a conversation with Mr. Rebsch he referred to his age and long career in India, and expressed his fear that he would never again see the glorious hills and dales of Kotegurh. His last day there was spent in conducting Divine Service in the schoolroom, in the Hindu tongue. His death, in 1871, was a loss to the Church generally, but it was a special loss to the small Native Christian community at Kotegurh. Meanwhile, the Word of God is being proclaimed. Some believe to the saving of their souls. A multitude believe, but are ashamed of Christ, and are still entangled in bondage.

The timidity shown by the people regarding an open avowal of Christianity has not worn off, nor is there, perhaps, any reason to expect as yet such a total change of national character. As long as there is material loss on the one side, and a complicated system of annoyance and intimidation on the other, weak human nature will be more likely to hesitate than not. Thus, in the village of Shawat, where a school has been in full work for some years, the people stated that they had been told much about Chris-

tianity, and that they believed all they heard and read in the Bible, notwithstanding that they were sometimes troubled with doubts. But they were afraid of being baptized. They acknowledged that their responsibility was greater now than it was when they knew less of the Bible. In Pomlai some of the villagers expressed themselves nearly in the same way.

When Mr. Rebsch lately talked to a rich hill man who had been in the school six years ago, and asked him when he would become a Christian, knowing from former conversations that he had received a deep impression of Christianity, he looked sadly towards the ground and said he believed, but was afraid of baptism. When, however, the words of our Saviour were repeated to him, "Whosoever is ashamed of Me and My words, I will also be ashamed of him," and when he was told God would honour those that serve Him in sincerity and without fear, the poor young man said he felt it deeply, and that he knew he ought to be baptized. He added that his brother, who had also been in the Mission school, but had died three or four years before, believed likewise in Christ, and confessed this before his parents and brothers. Of course he died without baptism.

Though numbers thus hover on the brink of Christianity, without apparently possessing an ability to decide in accordance with their convictions, there have been others who have overcome all obstacles. James Kadshu, Mary his wife, Joseph Seriah, Susan and Hannah, are a few examples of the latter. During the current year a whole family was baptized, owing to the resolution shown by a lad of fourteen. This boy had been in school for eight years, and worked hard to benefit by the instruction he received. About three years since he came to Mr. Rebsch, requesting to be admitted into the Church. Though his youth prevented the adoption of such a course at that time, still he kept firm to his purpose. He began to work upon his parents. Being of superior intellectual powers, he brought such an amount of argument, repetition, and entreaty to bear upon his old father, that he at last seriously inquired into the great truths admired by his son. From inquiry to belief was but a step, and, with a resolute son to back him up and repel the annoyances heaped upon him by his neighbours, he and his household asked for baptism. Accordingly, the whole family, consisting of six souls, together with four others—children of the school—were baptized on May 11th, 1873. The boy, the instrument of God in this conversion, received the name of Timothy. He is now a monitor in the Kotegurh school, and, should he do well and funds be forthcoming, it is the intention of the Missionary to send him to the Divinity School at Lahore.

When schools were first commenced in this district, all the boys received stipends—some one rupee, some two, if the less sum did not prove attractive enough. This practice was observed until 1862, when it was put a stop to. Some grumbling was the consequence. The boys threatened to keep away from school, but eventually thought better of it. Next, the custom of giving away books and writing utensils was discontinued, except to a very few whose parents were known to be so poor as to be unable to purchase them. Time has now so altered the views of the natives that the boys without difficulty find money to buy paper, pencils, slates, books, &c. Formerly religious books and tracts were universally distributed gratis in the villages and at melas, but now generally they are sold for a small price, like one anna or half an anna per copy. The children of the agriculturists in and around Kotegurh, after learning to read and write Hindi, return to their relatives, and endeavour to apply some of their lessons in practical life. The inordinate desire for *Sirkari Naukri* has not yet set in. The inhabitants are of a homely disposition, and seldom is one found to go to Simla to seek for service. All these are healthy signs in more than one respect.

A greater intellectual activity is now observed among the natives, of whom a few can

read and write in every village. Indeed, there is now a steady demand by the pupils for Christian books and portions of the Scripture to read in their homes during the long winter months of in-door occupation. Thus they become Scripture-readers to their families, and in many a village an audience is prepared to listen with intelligent attention to the good tidings coming from the lips of the Missionary or the Native preacher.

There is little doubt that even the prejudiced Brahmins are awakening to the necessity of having their children educated, chiefly owing to the example set by the neighbouring villages. Close to the Mission compound at Kotegurh there is a Brahmin village, Loshta, containing about thirty or forty men, women, and children. They have no temple, and apparently do nothing but keep themselves separate from the rest. Yet even they send their children to the Mission school, and have frequently requested the Missionary to establish a girls' school in their village.

When his Excellency the Viceroy, on his tour into the interior, paid Kotegurh a visit last year, he told the Missionary he was glad to see that the people were receiving a sound, useful education rather than a smattering of English. Such praise from a high authority on educational matters will show that the improvements are not all in the imagination of the Missionary, as some detractors would contend, but also visible to those that are willing to see. That the Kotegurh Mission schools have not failed in effecting a beneficial change in the character of the children is proved by the cleaner exterior and more modest behaviour, the superior morality and greater comfort, possessed by former pupils when compared with others who have kept themselves aloof from all education. May God grant us His further blessing!

* * The substance of the foregoing article has been mainly extracted and condensed from a very interesting Report published by Mr. Rebsch, at Lahore, in November, 1873. He, in his turn, confesses himself indebted for much of the matter to Missionary periodicals published during the last thirty years. As Mr. Rebsch's *brochure* is not readily accessible, it is hoped that the foregoing compendium of it will be acceptable to our readers.

NEWS FROM LAGOS.

CHILDLIKE simplicity is, in some respects, a very valuable quality. It is especially so when it is the fruit of the Holy Spirit indwelling in the soul and regenerating the fallen nature of man. When, through the agency of the Spirit of God, men become sensible that the strength in which they glory is weakness, and that the wisdom in which they have heretofore magnified themselves is foolishness, and all vain imaginations are cast down within them, it is not easy to overrate the blessedness which results. Men then become little children. They look to their Heavenly Father for guidance and support; they believe in His promises; they are influenced by His warnings; they place themselves at His disposal; His commandments are law to them; and in all the enterprises which they undertake, instead of leaning to their own understanding, they are quite content to consult His will, and to trust for the success which they anticipate from Him, and in His own way and time. Those who are not so influenced marvel at the simplicity which can expect results from the means employed; but still, somehow or another, they persevere, and results do follow.

But there is another childlike simplicity which is not the fruit of the Spirit of God,

and which is often conspicuous in men otherwise remarkable for learning and wisdom, when, with what St. Paul terms fleshly minds, they intrude into matters beyond their province and beyond their powers. We cannot here attempt to deal with the question generally, interesting as it is. We can only allude to it in reference to Missionary operations. Persons such as those we have referred to have heard a good deal about the power of the Word of God and of the might of the Holy Spirit—that with God nothing is impossible; and, again, they have read of the early progress of Christianity, when, like fire kindled in a prairie, all far and wide was in a blaze, and there seemed no limit to its extension. Whenever, by any chance, such persons do turn their attention to Christianity and Christian Missions, if they cannot meet with corresponding phenomena in their own day, they at once come to the conclusion that the work is naught, and that all the agency employed is ineffectual. Their expectation is, that when the seed, which is the Word of God, is sown, there must forthwith spring up a plant like the gourd of Jonah; and, if it does not at once display itself, Christian Missions are a failure. Akin to this simplicity there are other childlike qualities not of the most amiable character: fretfulness, impatience, waywardness, credulity, much ignorance, and ready preference for what is wrong over what is right. It is a serious tax to be always contending with this sort of simplicity, and to be ever endeavouring to explain that, while duty is with man, results are with God, who vouchsafes or withholds blessing for reasons inscrutable to us.

Still, it may be safely averred that where there is patient, persevering labour undertaken, with faith and in prayer, there success may in due season be anticipated. Often there are “many adversaries,” and much long-suffering is needed; complicated interests withstand the spread of the Gospel, and the passions of evil men are aroused against Christianity. These obstacles are incentives to prayer and to exertion, and usually yield to them; but the struggle is often long and arduous before the end is attained. Missionary work is, therefore, difficult work. It is work in which often the hope deferred maketh the heart sick; and where, in some instances, the sense of duty to God and man, faithfully discharged, is the only guerdon vouchsafed to the most diligent labourer on this side the grave. Such cases have ere now come under our notice.

Still Missions are God's work, and it is reasonable to expect that He will give the increase. He has done so on the coast of Western Africa; and, although it may not ever have been in accordance with the impatience and concert of superficial observers, still it has been sufficient to cheer and encourage those who are interested in the work, and capable of forming a correct appreciation of it. Giant evils had to be encountered in a climate most uncongenial to European life and energy; and although many of them survive still, to baffle the progress of the Gospel, enough might has been put forth to make it clear that those which remain are not invincible, if only faith and energy do not fail. These evils presented themselves in an intensified form at Lagos, which, until comparatively a very recent period, has been a chief *entrepôt* of the slave trade. It is true that that iniquitous traffic has been crushed, and has given place to a healthier commerce; but there are still multitudes who derived their income from these unhalloved sources of gain, and who have been brutalized by the demoralizing practices connected with it. It is not easy for those who have been nurtured in evil to cease from doing it, and to learn to do well. Legitimate commerce lacks the excitement, the revelry, which distinguished the traffic in slaves: it requires care, prudence, and attention to business, irksome to those trained in slavery and licentious habits. Especially is this a source of vexation to the petty chieftains, who so long domineered over all around. In the bitterness of their souls they lay the blame on Christianity, and are, perhaps, not far wrong, for it is in direct antagonism with all their vicious practices. For the same

reason they are all the more inclined to welcome Mohammedanism, which panders to all their sinfulness, which encourages slavery, tolerates lust, and, as will be seen from the letter we subjoin, can co-exist with drunkenness. Meanwhile Christianity stands between the oppressor and the oppressed. Its mission is still what the voice of its Founder proclaimed that His was, when He read out of the book in the synagogue of Nazareth, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor. He hath sent Me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bound; to preach the acceptable year of the Lord." The poor down-trodden slave, the victim of lust and avarice, is the object of Christian solicitude far more than the oppressor. It might have seemed probable that so beneficent an undertaking would have enlisted the sympathies of those who profess to be the friends of humanity; but there is small change come over them since the days that Canning immortalized them in satiric verse. Philosophers, philologists, anthropologists, speculators, *et hoc genus omne*, have, by some peculiar process satisfactory to themselves, come to the conclusion that the remedy for the woes of Africa is more Mohammedanism, which, if it means anything, means more slavery, more brutality, more polygamy, and, we do not scruple to add, more drunkenness. Glowing accounts of Mohammedan universities are furnished for the development of the negro intellect, which it is our firm conviction, if thoroughly sifted, would probably, with one or two exceptions, turn out descriptions of institutions analogous to the Irish hedge-school, with, probably, this difference—that sometimes the Irish teacher had some tincture of learning and intelligence of a wild and rough kind, and could occasionally communicate information. The recitation of the Koran in them is, we surmise, as an intellectual exercise, much as serviceable to students as the revolution of the praying-machines in Thibet.

Altogether, the present must be an interesting time for Lagos, and one which we hope will be productive of much and blessed fruit hereafter. In concert with the Bishop of Sierra Leone, the Committee have made arrangements for forming the various districts into distinct parishes, with Native Pastors. These will be carried into effect with all possible expedition, but the proposal in itself indicates stability as well as growth in the Native Church. In educational matters there is also distinct progress. Although, therefore, the evil influences to which we have been referring are still vigorous, as will be seen from the following letter from the Rev. James Johnson, Native Pastor of the Breadfruit Church, describing his impressions of Lagos on his transfer thither from Sierra Leone; yet it seems hardly too sanguine to hope that this moral wilderness may yet be turned into a garden of the Lord, filled with trees of His planting. Although Messrs. Townsend and Hinderer, to whose arrival at Lagos Mr. Johnson refers, were only passing visitors, yet the brethren must have been much cheered and refreshed by their presence, as well as by that of Bishop Crowther, to which allusion is also made. It is pleasant to be certified that they have so far been prospered on their journey, and that they write 'hopefully of the prospects which are opening before them in their respective spheres. Who will not wish them God speed?

It only remains for us to notice that, in forwarding his letter, Mr. Johnson justly complains of the misconstruction which has so pertinaciously been fastened upon his statements regarding Mohammedanism. We have no wish needlessly to revive a painful dispute, but we can state, in the most positive manner, that Mr. Johnson holds and declares that Mohammedanism is a curse and blight upon his country, of which it is weary. "To place Mohammedanism before the Church, to quicken her energies, is (in his opinion) well and good; but to place it on a level with Christianity, or to degrade Christianity to keep company with it, is a grave fault."

Letter from the Rev. James Johnson, Lagos.

It was a pleasant afternoon, June 1st, when we left Sierra Leone; the sun was bright, but its heat was not great. We were a party of Native African Missionaries of the C.M.S., proceeding, one to Lagos, and the rest to Bonny and the banks of the Niger, in Bishop Crowther's diocese. Some of us were coming out for the first time, and others were returning to their beloved Christian congregations, which they had been permitted to gather from amongst heathens. Our vessel was the "Monrovia." Shortly after we left Sierra Leone, an African sailor fell overboard, but the promptness of ship's crew and passengers saved him from a watery grave. Calling at different ports, meeting at these with old acquaintances who came on board, a pleasant company and a frequent sight of land broke the dull monotony of a sea voyage. We had a Sunday on board, but no Sabbath. Trading vessels visiting the West African Coast are not accustomed to observe the Sabbath day; with them all days are alike. At port they would discharge and receive cargoes with an ease and complacency that would lead one to think they fancy they have a right to disregard the precept requiring an observance of the Sabbath. This demoralizes the natives on the coast, and is a serious hindrance to the work of Missions among them; and sailors do often show that they need the rest of the Sabbath for both spiritual and temporal profit. Increased commerce is depriving some of the places on the coast of their reputation for a due observance of the Sabbath. At Sierra Leone, the leading members of the Christian population, not long ago, cried out against such a Sabbath desecration, and petitioned the Government for interference.

The captain of our vessel kindly permitted a service to be held for such of the passengers as wished it. We had a nice gathering on the poop: some of the ship's officers were present: in the short address delivered, it was remarked that we Missionaries should account it a privilege and an honour that we have been sent to join others in our fatherland to preach that Gospel which shall deliver it from heathenism, Mohammedanism, the slave-trade, slavery, chronic warfares, and other like evils, and bring souls to glory; and a hope was expressed that we may always hear cheering accounts of each other's work, and at last meet together in heaven.

The C.M.S. is not represented on the coast-line between Sierra Leone and Lagos; the

Mission work on that line is divided between the Wesleyan Missionary Society, the German and the American Missions. They number many converts to Christianity from heathens, and have been able to employ the services of native ministers and other agents along with those of Europeans. The ignorance and misery that may be seen in the bulk of the people tell how much their services are needed, whilst the number of converts tells that there is yet to be a very large harvest of souls. The people are mostly heathens and idolators; but the heathenism of some of them sits very loosely upon them; they lack the religiousness of several of their neighbours, who on almost every important occasion repair to their gods for advice, offer sacrifices for an atonement, pray to them for temporal blessings, and praise their power. Five days ago as many as five hundred thunder-worshippers might have been seen passing in front of my house, and heard shouting the praises of their god, whilst there were constant peals of thunder and successive flashes of lightning. Fortunately for us, the clouds are generally very high. This religiousness, even when it is characterized by bigotry, is better to deal with than religious indifference and godlessness, and a heathenism that has had no power over men. This people, with almost all others on the coast, have been generally spoken of by foreign visitors as lacking that manliness which is the hope of a people; and what else may you expect to find in a people who have long been the victims of a series of oppression and wrong, of slavery and all its cruelties, and who are still, as in the days of the slave-trade, exposed to the deteriorating influence of the gin trade? We, however, believe the Gospel of Jesus Christ will do for us here what it has done for other people, and that the latter days will be exceedingly glorious.

There is nothing to be admired in the scenery of Cape Coast; the houses have a tumbling-down appearance, but there are many souls there to be saved, many heathens to be converted. Some of the Government offices there are filled by young men from Sierra Leone. There is a British Government chaplain there, the Rev. T. Maxwell, formerly a Missionary of the C.M.S., and one of the Native Pastors of the Sierra Leone Church. His church was made a hospital of during the late Ashantee war for sick and wounded soldiers, but it has

been restored to him clean. The excitement of the war was over; the town was quiet, and the people were looking happy: they must all have had a very anxious time of it, and it must have been very trying to the chaplain and his good work.

Our vessel came to Lagos Roads on the 4th, and I took leave of my Missionary friends at this my destination.

I will now say a few words about this place and our work.

Our streets are not so many as they might have been; many of the houses are irregularly constructed, low, and poorly ventilated; the hot air in them makes their inmates feel the fresh air outdoor cold; the houses are always full of people; the town wants to be made clean. I much dread the visit of an epidemic; fires are frequent, and many of the people have been great sufferers thereby. One does not find among the people that warmth of feeling towards each other that may be seen elsewhere. I have noticed a great deal of selfishness; this may be due to the blighting influences of the slave-trade, and the other sufferings through which the country had to pass at a time when to be known as wealthy was dangerous, and no inferior subject knew when he might be considered and dealt with as a victim to the gods. I am thankful, everywhere now, one meets with people who know they are free, and who tell you so by their conduct. The act of the British Government has set all free. The people are sharp at trade, but it is done on a credit system. I think it a very bad one for them, and many acknowledge it has led them to crimes of which they might otherwise have been free, and it may deprive them of what little self-reliance may be found in them.

We are, as you know, Christians, heathens, and Mohammedans. Christians are Protestants and Roman Catholics. The latter are principally Brazilian emigrants, numbering 554. Protestants are put down at 3958. I wish there was no need to use the term *Protestant* to express our opposition to a certain form of Christianity in Africa. We have enough to protest against in the heathenism and Mohammedanism of the country. We look to Christianity to save this land and its people, and would be glad to have it always and everywhere in its simplicity and purity.

I am here reminded of what an old chief, a worshipper at one of our churches, said to me a few days after my arrival here. When I was introduced to him at a friend's place as the Society's Agent at the Breadfruit

Church, his words were: "The time is certainly coming when Ethiopia shall stretch out her hands unto God." We are all looking earnestly for that time, and it is Christianity, pure and simple, that must do the work.

The zeal, self-denial and devotedness of our Roman Catholic friends, the priests and sisters, command respect; they must have been moved by love for souls to devote themselves to the work they have undertaken to do in Africa—spoken of everywhere as the land of death—and by a desire to confer benefit upon the country. Their life is hard anywhere, but it must be more particularly so in such a country as this; but their form of Christianity does not suit Africa. Heathens speak of their priests as the priests of Orishas. In their own opinion they are not better than their own priests; they regard the images of the Romish Church only as finer than their own, and several Native Catholics retain and use their heathen idol-worship; they consider the one only a part of the other. One of my own Church members, who had been a heathen priest, told me that when he was in Brazil this was his opinion, and that of many of his companions, and that they used both kinds of worship together. He considered his parish priest only a little more intelligent in matters relating to the gods than himself. His church was called *Ille Orisha—the house of idols*.

When, a few weeks since, myself and the Catechist of the district were out on a visit to Mohammedans and others for conversation, a young man of the party of Mohammedans, with whom we spoke with the intent of winning them over to Christianity, asked, "*Are you not idolators—Christians who pray to idols? Are you not in error?*" We were under the necessity of assuring him and his fellows that we are opposed to Roman Catholic worship. This form of Christianity makes it difficult for Mohammedans to entertain any high opinion of our religion, or see that there is a substantial difference between it and Paganism.

Our Christian population has been drawn almost altogether from the class of people who had been slaves, and that of emigrants from Brazil, Sierra Leone, &c. These emigrants have themselves been slaves, or are the children of liberated slaves. Converts from the original population who were in the position of masters are very few. They have been much debased by the slave-trade, the cruelties they had dealt out to their slaves, intoxicating drinks—which were a part of the

premium paid them for the slaves they sold to foreign dealers—and the evil example of Europeans. It is extremely difficult to make any impression on them. This accounts for the hard and almost unyielding character of Badagry, Igbesa and Otta. Dissatisfaction with the present state of things—a free Government—a freed people—inability to prosecute the slave-trade—the dependent position of the native ex-king—contributes its own share to the difficulty to win them over to the white man's religion, as they call Christianity. It would seem that they have pledged themselves not to accept it, and that he who should dare accept it would expose himself to persecutions, if not to death by some foul means. When I returned the salutation of an old one of these people on a Sunday, and asked him why he did not observe the Sabbath with us and become a Christian, he answered, "I am afraid of the king—and so all of us." Others visited at their houses, chiefs not excepted, say, "We will become Christians when the king (meaning the ex-king) becomes so." It is difficult to say what is Lagos's share of contribution to the many difficulties which have hampered the progress of Missionary work in the interior countries.

It is fair to mention that such of these people as have been convinced of the folly of heathenism have more or less taken up Mohammedanism. The above remarks, together with the fact that a change of religion in this case does not imply a change of life—a putting aside of polygamy, which they care for much—tell the reason why they thus act.

The Mohammedans are about 8000; their mosques are twenty-seven. Their largest has just been rebuilt, and is capable of holding 600 persons. Their little schools are about thirty-seven; these are held in the verandahs of the houses of their Imams. Their scholars are generally to be seen squatting on the earth floor, holding their lesson-boards before them, and reading or repeating their lessons with earnestness. Their only class-book is the Koran, so that their lessons bear only on their religion. Grown-up people take lessons too. These may be often seen in the verandahs of their houses, and heard reading or repeating their lessons. It is all memory work; the memory is much exercised; but the mind is altogether neglected. A scholar who has finished his study is supposed to be able to repeat the whole Koran from memory. It does not work well to seek so much the development of one human faculty, and neglect others. Persons so trained must, after all,

make poor figures in the world. This sort of education makes it very difficult to deal with Mohammedans here. Teachers receive presents from scholars or their parents; and as these do not bring an adequate support, they employ themselves as well as copyists and charm-makers. They seem to fare well in the latter capacity. There are very many superstitious people about us.

Mohammedan parents are very reluctant to send their children to our schools; they are afraid of their eventually becoming Christians. How well would it have been if they and their children had been learning to read the sweet words of Jesus, and willing to hear the story of His love!

The Mohammedans here seem to me to be of an inferior type to their co-religionists in Sierra Leone. The gin trade seems to be here a very great temptation to young Moslems. I have seen a Moslem in a gin-shop employed to distribute gin; they are not generally as intelligent in their own body as those who come from the interior countries.

I long eagerly for the time when the religion of our blessed Jesus will be the religion of my country, and when millions of Ham's children will praise and love Him.

A few weeks since I had a complimentary visit from the elders of the Ebute Meta Church. Mr. Doherty—the catechist who is known in the Society's periodicals as a Christian who was captured by Dahomey, and made a prisoner of for many years—was with them. The old man has upon him marks of the sufferings he passed through in the Dahomey country. I had known him twenty-three or more years ago; then he travelled four or five miles every Sunday to the Sunday-school in the village of Benguema in Sierra Leone—my birth-place. It was interesting to hear the other Ebute Meta friends speak of the persecutions they endured from heathen friends, both when they first embraced Christianity many years ago, and recently when they were obliged to remove from Abeokuta, their native place. When they first believed in Christ and renounced heathenism, they were beaten, imprisoned, put in chains, fined, and otherwise ill-used; but they were determined not to deny Christ, and were willing latterly to remove from the place they love much that they might have freedom to worship their Lord. One feels oneself little indeed by the side of persons who have cheerfully endured so much suffering from love to Jesus. I wish it had been possible for some of our English friends, who support our Society's

cause, to have seen that company of Native African Christians, and heard them speak of the power of Christianity. How would they bless God who have had a hand in the work that has made such Christians of such heathens as these men had been!

I think the Christians who removed from Abeokuta to Ebute Meta, on the occasion of the outbreak in 1867, were over 200. The minister of Ake Church, who preached for me two Sundays ago, told me that the number of converts from heathenism, since that time, who have become members of his church, is larger than that of the Christians of that church who removed to Ebute Meta.

Ten days ago I was present at the laying down of the corner-stone of the new church at Ebute Meta; the stone had been fetched from Abeokuta; thus has the church been connected with the native place of the Christian people—their home that they were forced to leave seven years ago.

Bishop Crowther laid the stone, and addressed a very interesting congregation. Mr. Townsend followed him with practical remarks; both were among the earliest Missionaries to Abeokuta. Mr. Faulkner, the Mis-

sionary at Ebute Meta, was at Abeokuta during the outbreak. The service was simple, but interesting. Native Missionaries from Lagos were present; the people's countenances were radiant with delight. I much enjoyed their *Amin*, said in pure African style at every time a good wish for them and their work was expressed by the speakers.

I am delighted at what is being done for East Africa, and pray that the Society's labours there will be richly blessed. I thank God for all that has been done for this dark land—this land of Mohammedanism and heathenism—and earnestly ask the Christian people of England to give aid more liberally to the Society for the Lord's work here and elsewhere. I envy England its security, greatness, and strength. I know how much she owes to Christianity for these things, and therefore ask for the same holy religion, pure and simple, for this country: its strength is in its purity and simplicity.

I cherish a very pleasing remembrance of my visit to England last year—of the many warm Christian friends I met with—and long earnestly for the time when Africa shall become as England is, and warm Christians abound in her.

NEW PROTESTANT CHURCH AT JERUSALEM.

MORE than twenty years have elapsed since the Church Missionary Society began actively to prosecute its labours in Palestine. For a much longer period it has been in their heart to take some share in the evangelization of a land so intimately connected with the holiest feelings and aspirations of Christian men. It cannot be said that the Society began at Jerusalem, but it was ever in their thoughts. Exploratory journeys were undertaken, and information was collected; plans were laid, and provision was made for the execution of them, so that when the time came for action they were ready to go forward. Since that period there has been steady and persistent effort, which has not been devoid of a reasonable measure of success, and which holds out fair hopes for the future. It is not to be expected that in Palestine there will be conversions *en masse*, such as gladden the hearts of God's people from time to time in other places. There was a time when Judæa was a fruitful land—fruitful in natural produce, fruitful in spiritual growth.

But something ails it now,
The place is cursed.

Physically the land is barren and desolate, although betraying symptoms that it is capable of great fertility; and this barrenness has extended to the souls of men. Previous to the Church Missionary Society, the American Board of Missions had made some attempt in Jerusalem; but when they quitted it in 1844, they wrote, "In regard

to this city, viewed as a field for Missionary labour, we saw nothing which should give it a special claim on our attention. It has indeed a considerable population, amounting to seventeen or eighteen thousand. But it is such a population as seemed to bear a near resemblance to the contents of the sheet which Peter saw let down from heaven by the four corners. It is composed of well-nigh all nations and all religions, who are distinguished for nothing so much as jealousy and hatred of each other. As to the crowds of pilgrims who annually visit the Holy City—a gross misnomer by the way as it now is—they are certainly no very hopeful subjects of Missionary effort; drawn thither, as they are, chiefly by the spirit of superstition, and, during the brief time they remain there, continually under the excitement of lying vanities which without number are addressed to their eyes and poured in at their ears.” With this solemn declaration our American brethren shook the dust of Jerusalem off their feet and departed from it. Nor can we wonder. If there is a spot on earth in which what is called Christianity can be contemplated in its last stage of rottenness and humiliation, it is in the city of Jerusalem. There are degrading exhibitions of superstitious fanaticism to be witnessed in other places, each of which separately may in itself be as fearful a mockery of religion as can be witnessed in Jerusalem. It is not only there that “lying vanities” are paraded before perishing sinners, and they are invited to put their trust in them. Of this we are well aware. But nowhere else are all these abominations accumulated into one small arena, and, as a climax of humiliation, brought into fierce antagonism with one another, and that in the face of the bitterest enemies of Christianity. This last conceivable disgrace is reserved for the city of Jerusalem, and the internecine strife rages around what are supposed to be the scenes of our Saviour’s death and resurrection. What fetish worship in Africa can be more revolting to common sense and decency than the exhibition witnessed annually around what is called the Church of the Holy Sepulchre? The story is a familiar one; but nowadays, when we are perpetually being invited to union with every species of corrupt and effete religion, it can do no harm to bring it forward once and again :—

The spot which has been selected as identical with the locality of Joseph of Arimathea’s new tomb is now covered by a small building, of very fine white and reddish stone, having the appearance of a church in miniature. It stands in the centre of a vast rotunda, into which open the churches and chapels of the various sects of Christians which are represented here—the Latin, Greek, Armenian, Coptic, Syrian, &c. The Latin and Greek, which have ever been peculiarly hostile communities, occupy different sides, the Greek chapel being of greatest magnificence. The pilgrims assemble in time for the celebration of the Easter season, and immense crowds collect in and around the Chapel of the Holy Sepulchre, anxious to witness the pretended miracle of the Holy fire, in imitation of that which descended from heaven at the prayers of Elijah. Amidst the thronging multitudes, who become more excited as the expected moment draws near, the Turkish soldiery may be seen, often compelled by blows to tranquillize the fanaticism of the pilgrims. Two priests, a Greek and Armenian,

enter the Chapel of the Sepulchre, and the door, being closed, is carefully guarded by a strong body of Turks. Above, in the gallery which surrounds the rotunda, are the various spectators—the Turkish Governor and other distinguished persons of the same nation, often laughing with undisguised and unmitigated contempt; and Protestant Christians likewise, who may well sigh to behold the holy faith of the Divine Saviour so grievously misrepresented, and brought into contempt, before the Mohammedan. They look down on an excited multitude growing more and more impatient, and pressing earnestly towards the walls of the chapel, every one with new torches and tapers in his hand, trimmed to receive the expected fire. Suddenly, through two or three orifices in the wall of the Chapel of the Sepulchre, a glimmering is seen, which increases to a flame. A vigorous shout from the excited throng hails the completion of the miracle; and now comes the crush of conflicting numbers, each striving to catch a more genuine light by the immediate application of his taper. The more vigorous get

forward, and others, their equals in fanaticism if not in physical power, press on them from behind. In less than five minutes the whole church presents an uninterrupted blaze of several thousand tapers and torches. Many of the pilgrims are singed and burnt, yet do they persist in asserting the innocuousness of the holy fire, and depart "in order to

preserve the remains of their tapers by melting them on fragments of linen, which they intend to be portions of their winding-sheet, and hope will be passports to heaven." Thus the name of Jesus is blasphemed amongst Mohammedans by those who profess that name.

Most truly has it been said that where Christ was crucified has He been crucified afresh by the superstitious follies, the corrupt doctrines, the unchristian practices of those who bear His name. Christians of various Churches, meeting here on one common ground, have often met in such a spirit of fierce hostility that the violence of their sectarian rancour has only been stayed by the strong hand of Mohammedan interference. What must be the spirit of infatuation which can expect the follower of Islam to lay aside his prejudices, or to accept such an abject system of idolatry for his creed? Certainly the last place in which he would be likely to bow his neck to the yoke of Christ would be in Jerusalem. No amount of political fancies or enthusiastic hallucination can blot out the shame and scandal of this reproach on Christianity. Hatred and contempt for the name of Christ can alone be the result of these hideous profanations.

It tells well for the devotion and energy of the Missionaries of our Society, that, in the face of these fearful obstacles to the reception of the truth, they have made their footing secure, not only in Jerusalem, but in other chief places in the Holy Land. Nor has the blessing from on high been withheld. In connexion with the Church Missionary Society alone, the Protestant community in Palestine numbers about 600 souls, but its beneficent influence is in many ways still more widely extended. We quote a portion of a letter recently received from Mr. Klein, relative to our Bible depôt and bookshop. It will be seen that some effort is made to counteract the foolish superstitions surging around on all sides, and also to communicate information to the Mohammedans:—

OUR BIBLE DEPÔT AND BOOKSHOP continues to be a most important branch of our work here, helping us to disseminate the Word of God far and wide, not only among the natives of this country, but among the hundreds of pilgrims—Greeks, Armenians, Bulgarians, Russians, &c.—who annually flock to this city. Not only Christians, ecclesiastics and laymen, but also Moslems continue to visit our bookshop in order to buy copies of the Word of God, or religious and educational books, or quietly to sit down and read our publications or engage in religious conversation. Mohammedans of the more influential class frequently come to our bookshop, or to read books bearing on Christianity and Islam. Several of them have bought copies of the Holy Scriptures in Arabic and Turkish. Copies of the "Mizan" also have been asked for, but I have no supply of the same, nor should I be allowed to keep them at our bookshop. Lately a learned Scheik came to me, and so much pressed me for a copy of the "Mizan-ul-Haqq," that, on being told that I only pos-

sessed one copy, which I could not give away, he begged to be allowed to copy it, which he is now doing. There is evidently among the Mohammedans a greater spirit of inquiry on the subject of Christianity than there was formerly; but the open opposition of Government to our work, and the danger to which Mohammedan inquirers are exposed without any possibility of our protecting them against religious persecution, deters those who would otherwise feel inclined to examine the doctrines of Christianity more seriously, or ultimately to embrace Christianity. Meanwhile we must continue to pray that the Lord would stir up a more earnest spirit of inquiry among the dry bones of Islam, and cause religious liberty in the Turkish Empire not to remain a dead letter, but become a reality, and continue to proclaim the Gospel to such individuals as we come in contact with in a quiet and ostentatious way.

A *colporteur* has, for the last six months, been working under my superintendence in the south of Palestine. He is a pupil of my

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preparandi class, and on the whole well qualified for this hard and often very discouraging work. He has been visiting a number of towns and villages in Judea as far as Gaza, and has also spent some time among the Bedouins on the other side of Jordan as far as Kerek, where he had many troubles, and from which he once scarcely expected to come

out alive. The salary of this colporteur is paid by the British and Foreign Bible Society. Though the actual sale of Holy Scriptures on these tours is very insignificant, still, as regards the opportunities offered of bringing the Word of God before the much neglected and sadly ignorant inhabitants of this country, I consider it a work of great importance.

Schools, too, have been multiplied in different parts of the country, wherein many children and even Mohammedan girls are instructed in the Word of God. It is hoped that by these means, and by the dissemination of useful knowledge, a more intelligent and God-fearing population may in process of time be raised than that which at present exists in a country so sunk in degradation as Palestine now is.

The chief event, however, which we have to chronicle in the Palestine Mission is the opening of the new Mission Church for the Protestant Arab congregation on Advent Sunday. The Native Protestant congregation of Jerusalem numbers from seventy to eighty souls, exclusive of those who live in neighbouring villages, and who occasionally worship at Jerusalem. The services are also attended by the boys in the Syrian orphanage, and girls under the Prussian Deaconesses, so that room for about 250 souls had to be provided for. It is hoped, and we think with reason, that this neat substantial church will be an addition of strength and influence and a source of encouragement, placing the Mission in a more respectable and influential position in the eyes of the Turkish authorities, and giving a character of stability to the work. The site of the new church is about ten minutes' distance from the wall of the city, and not far from the two principal gaps. The situation is conspicuous and likely to attract strangers. The opening of the new church was signalized also by the ordination of Mr. Khalil Djamal, who has for some years laboured as a catechist under Mr. Klein, and is now appointed pastor of the church. Mr. Djamal belongs to a Greek Catholic family of good position, and was brought to a knowledge of the truth as it is in Jesus principally through the influence of Dr. Koelle and of Bishop Bowen (late of Sierra Leone), when the latter was a C.M.S. Missionary in Palestine.

Curiously enough, it is as it were from Sierra Leone that the account of these most interesting events reaches us. The Rev. Henry Johnson, well known to many of our readers as a most intelligent evangelist and able scholar, has for some time past been pursuing his Arabic studies at Jerusalem. We hope that he will return to Africa as well acquainted with the Koran as the Mohammedans there are ignorant of it. If so, he will have acquired no mean knowledge of it. In his most interesting communication, speaking of himself, he says that he feels that he is making real advancement. He has also been diligently pursuing the study of Hebrew, and expresses his delight in comparing the roots and derivative words with those of the Arabic. By the end of last year he hoped to have read the whole of the Koran and the "Séances of Hariri," as well as a new history of Jerusalem. Mr. Johnson has so many friends in England interested in him that we do not scruple to reproduce these personal details.

After paying a well-merited tribute to Mr. Hutchinson for his exertions in suppressing the East African Slave Trade—a subject on which Mr. Johnson naturally feels acutely—he proceeds to say:—

Long will Advent Sunday of 1874 be remembered in the Society's station here. The church, which was building for about three

years, was then formally opened for Divine worship, when the Native Catechist was ordained deacon by the venerable Bishop Gobat.

It had been arranged by Mr. Klein to take advantage of the presence of the Missionaries of the Society, who would be here about this time for a Conference, to open the church, so as to give the event as much importance as possible, so far as the presence of sympathizers and fellow-workers could help to do so. Morning prayer was fixed to commence at half-past nine, a.m., and by that hour the church was already respectably full. The Missionaries present were Revs. Messrs. Zeller, of Nazareth; Wolters of Smyrna; Falacheer, of Nablous; Müller, of Bethlehem (the two latter in the Bishop's service), and myself. We all marched in procession with the Bishop from the parsonage. Before long the church was full to overflowing. Extra seats were provided, but they were soon occupied, and it became painfully evident that the numbers who had come to take part in the ceremony could not be conveniently accommodated. Several persons were obliged to stand out the whole service. The pastor of the German congregation, with a view to give his people an opportunity of testifying their visible unity with the Native Christians, held service at a somewhat later hour; and from the English Church very many of their own accord elected to suspend their invariable custom of worshipping upon Mount Zion. It was a sight full of touching interest to witness Germans and English, members of the Lutheran communion and members of the Episcopal Church of England, uniting with their Arab Protestant brethren in supplicating the throne of heavenly grace. Nothing better shows, I think, the essential unity of the faith which we profess in common.

The most noteworthy of the visitors present, besides the English and German Consuls, &c., was the Syrian Bishop of Jerusalem, attended by two of his priests. In appearance he is a nice, grave old man, with a snowy white beard. He did not appear in his canonical robes, but was plainly attired. The attention he paid throughout was intelligent and reverential. He seemed particularly interested during the Ordination Service, and remained a long time as if absorbed in reflection, until, when the Communion Service was nearly over, he quickly withdrew.

I cannot account for the presence of such a man on such an occasion save upon the supposition that he must be one of the very few here who are liberal-minded, and apparently uninfluenced by anything like sectarian bigotry.

Two large orphan schools, one for boys and another for girls, under the direction of

societies in Germany, performed the duty of choir. After the singing of the anthem, "I will arise," by the former, Mr. Zeller proceeded with morning prayer. The First Lesson ended, the girls sang Jackson's *Te Deum* to Arabic words. Mr. Klein was the preacher, and he delivered a most suitable discourse on Mark iv. 30—33. Before announcing the text he made a short preliminary address, the object of which was to excite the members of the congregation to praise and thanksgiving for the event commemorated on that day. He recalled their minds to the fact that after wandering to and fro for many years, worshipping now in a small room: within the city, and now in a temporary chapel without, they had at last been privileged to assemble in a substantial church. He traced the work from its early small beginning up to its present development, and then proceeded, as it were by a natural transition, to illustrate and enforce the doctrine of the parable of the mustard-seed. At the close of the sermon, a hymn being sung, the Bishop went on with the Ordination Service.

Of the *act* itself there was nothing deserving of special notice, but the *fact* was one which is by no means devoid of interest. Mr. Djamal is, I believe, the third native who has been called to the ministry in connexion with the Society's Mission in Palestine; and those who have the interest of this country at heart cannot but rejoice at the progress which the work of God is quietly making, as illustrated by the ordination of Sunday last. It is cause for thankfulness, and an encouragement to those who are engaged in the work, barren as the field appears to be, and blighting as is the influence of the moral and religious atmosphere which surrounds it.

The whole of the proceedings occupied about two hours, and everything went off admirably without the slightest hitch. The predominant characteristic was a grand simplicity. There was no gaudy display, no imposing ceremonial, nothing that was calculated to distract the mind or allure the senses. There was in this respect a sort of correspondence between the performance of the act of worship and the physical character of the sacred edifice. As to the latter, the only signs of an attempt at ornament are the Scripture subjects, such as the Beatitudes, the form of blessing in Num. vi., &c., which are painted round the walls. The passages, "Thou shalt love the Lord thy God," &c., "Ask, and ye shall receive," "Believe on the Lord Jesus Christ, and thou shalt be saved," were conspicuous over the

Communion Table. I cannot help believing that the deep and solemn tone which pervaded the service will leave an impression for good which will not be readily effaced.

I recognized several Mohammedans, who had come evidently for the purpose of gratifying an idle curiosity. It is to be hoped that many of these poor deluded ones will before long become worshippers in a church built expressly for them, where they will hear of Jesus, and learn the true way to eternal life.

The newly-ordained deacon was born at Nazareth, where for about two years he attended the Society's school, then under the charge of the late and revered Bishop Bowen, of Sierra Leone. Mr. Djamal delights to tell how he was first taught the Commandments by Bishop Bowen, and how on completing it he was presented with a piastre. He was early removed to Jerusalem, where for seven years he attended the Diocesan School of Bishop Gobat. Then he was sent to Khaifa, in the capacity of an interpreter to Dr. Koelle, with whom he remained for about two years. On his subsequent return to Jerusalem he was appointed a teacher in the Bishop's school, and continued so for seven years, when he was recommended to Mr. Klein as an agent of the Church Missionary Society.

For nine years he has laboured in this station as a catechist, and no one better deserves the promotion which he has gained. He is, I believe, a pious man, well versed in the Scriptures, which he handles with astonishing dexterity, gifted with a fund of na-

tural eloquence, and respectful and submissive to his superiors.

The paucity of men of his stamp is what would strike the attention of every observer who comes to this country with experience derived from other fields of Missionary enterprise. This is a matter which demands a serious reflection. In the Conference held last week, Bishop Gobat presiding, some points bearing upon the question were dwelt upon by one or two of the members, and I confess I was glad of the observations which were then made. There are but two European Missionaries now in Palestine representing the Society. They may be incapacitated any day by sickness, and then, how will the Mission fare? It is of absolute necessity that the Mission should be strengthened, if the work is not to suffer whenever veterans like Messrs. Klein and Zeller are removed. Hitherto natives worthy, pious and dependable, are few and far between. Some of the members spoke strongly, and, I believe, justly, on the establishment of a Central Training Institution, with a view to supply the future needs of the Mission. India and Africa afford examples of the utility of such a course. The preparandi classes of Mr. Klein and Mr. Zeller are of so tentative a character that not even they themselves are enamoured with the perpetuation of the present state of things.

That the Committee are fully aware of the needs of the Palestine Mission I am fully persuaded. I trust that their plans, whatever they may be, will be fully carried out before long, and that much blessing may rest on them.

On the occasion of this opening a letter (in Arabic), of which the following is a translation, was addressed by the Native Converts to the C.M.S. Committee. It forms a fitting conclusion to our account of this important day, which will, we trust, be the harbinger of yet brighter days in store for the much afflicted and long down-trodden land of Palestine.

We thank God who made you instruments in His Almighty hand to deliver us from the dominion of the vain traditions of the fathers, and has brought us, through the means of the simplicity of preaching, unto the light of the Gospel of His dear Son, whom to know is life eternal.

We also thank you, gentlemen, for what you have manifested towards us of love and zeal in sending over unto us and unto our country Missionaries bearing in their hands the Gospel of Peace, and upon their tongues the glad tidings of free salvation, and this in accordance with the command of the

Lord, who said, "Go ye into all the world, and preach the Gospel to every creature." Therefore, honourable gentlemen, we acknowledge and confess that through the riches of your liberality, and the liberality of Christian friends, we were brought from the darkness of spiritual ignorance and will-worship unto the light of the Gospel, which work has cost and still costs you large sums of money; and not only this, but your liberality and works of love have overflowed towards us in sanctioning the erection of a church for us, the dedication of which is to take place (D.V.) on the 29th inst., and also in sanctioning

the ordination of our dear brother, Khalil Djamal, to the office of deacon. We therefore beg you, gentlemen, to condescend to accept our humble and hearty thanks for all your works of love and Christian zeal, and we pray God Almighty to enable us to imitate your good and praiseworthy example in the exercise of such benevolent works.

We also consider it our duty to express our thanks to you for our pastor, Rev. F. A. Klein, who has been labouring amongst us for above twenty years in preaching the Word of Life, and through whose application to you we had the great pleasure to see the

erection of the above-mentioned church. May the Lord bless him and his Missionary brethren, and fill them with the spirit of wisdom and understanding for the honour of His great name!

We beg to conclude this our letter of gratitude by lifting up the hands of supplication to the Father of our Lord Jesus to fill our country with His knowledge, as the waters cover the depths of the sea. Amen.

We have the honour to be, Gentlemen,

Your humble and obedient Servants,

THE MEMBERS OF THE PROTESTANT
CONGREGATION, JERUSALEM.

In the month of December an important Conference, alluded to in Mr. Johnson's letter, was held under the Presidency of Bishop Gobat. To this Conference the representatives of other Missionary Societies labouring in Jerusalem were invited. Many questions were discussed, and rules for discipline were adopted. A good many of the details of the Conference were concerned with subjects of local interest, and need not be reproduced here. On one point there was a strong feeling—that every exertion should be used to withstand the closing of the schools in the Hauran, at Acca, &c. It was felt that by this action of the Turkish Government the thin end of the wedge of persecution was being inserted, which would be driven home ere long. There was a healthy, vigorous tone about the discussions which augurs well for the future. May the servants of God who have been sent forth into that land never hold their peace day nor night! “Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth” (Isaiah lxii. 6, 7.)

BISHOP CROWTHER'S CHARGE.

A CHARGE DELIVERED AT ONITSHA, ON THE BANKS OF THE NIGER, ON THE
13TH OCTOBER, 1874.

MY DEAR BRETHREN AND FELLOW-LABOURERS IN THE WORK OF THE LORD,—Another period of five years has rolled away since we last met, as on this occasion, to review the work which has been allotted to us in this portion of the great Missionary fields of labour, to evangelize our heathen countrymen; to teach them the right knowledge of the only true God, and of His Son Jesus Christ; to know His holy attributes, as holy, just, and merciful, as well to have a correct knowledge of man by nature, as sinful, rebellious, and guilty before Him; who therefore deserves no good thing from a justly offended God, but everlasting banishment from His holy presence, in which awful state all are involved as children of wrath; but that in the midst of this gloomy prospect before our minds a ray of hope has broken forth and penetrated the darkness of despair. “Through the tender mercy of our God, the Dayspring from on high has visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” Thus we who were afar off, being enemies to God by wicked works, are brought nigh, reconciled by the blood of Christ.

But who is sufficient for this work? We are ready to despair as the spies did who viewed the land of Canaan, when they returned and said, “The cities are walled up to heaven, and the trenches are deep to the bowels of the earth; the people are tall, strong, and numerous; we appeared as feeble kids before them; we shall not be able to overcome them.” The statement of their great strength was perfectly correct; they were

emblems of the castles of Satan in human hearts, which St. Paul calls strongholds. If we confer with flesh and blood; if our weapons are carnal; if we have to use cunningly-devised fables, seeking our own glory; if we make use of the name of Jesus to answer our own end and object among those whom Satan has so long strongly possessed and fortified with idolatry, superstition, and darkness of ignorance, blindly prejudiced in favour of the customs of their forefathers; we cannot expect otherwise but a reaction upon ourselves, the like results upon the seven sons of Sceva, to whom the evil spirit answered, "Jesus I know, and Paul I know; but who are ye?"—a disappointment and total failure. But when we go out at the command of Jesus to preach the Gospel to the heathens as Christ's faithful soldiers and servants, having no other objects in view but the glory of God and the salvation of souls, we need not fear; even the devils will be made subject unto us through His name; the castle of Satan will fall flat before us like the walls of Jericho before the Ark of the Covenant, by the seven priests merely blowing the seven trumpets before it, at the command of the Lord. If we have faith even as small as a grain of mustard-seed, whatsoever we ask in prayer, believing, we shall have from the Captain of our army, Who is always with us, and will be unto the end of the world.

But, thanks be to God, I trust we can sincerely say we are not of them which corrupt the Word of God; but as we are put in trust of the Gospel, so we speak, not as pleasing men, but God Who trieth the hearts. His sure promises are our encouragement; His ability to accomplish His purposes of man's redemption is our hope of success; His willingness to save all who come to Him in the name of Jesus Christ His Son is a stimulus to labour, to preach to and invite those who are dead in trespasses and sins to awake and arise from the dead, and Christ shall give them light. I believe that we have not been left to ourselves: this the review of our five years' labour will show. Though we have been assailed with the usual weapons of Satan—persecutions, false accusation, slanders, hatred—yet we have been upheld till now; though sorely wounded, yet not mortally; though severely tried, yet not above what we were able to bear; and, by the supporting grace of the great Head of the Church, we are what we are, still His witnesses, both to the wise and unwise, both to bond and free.

Just about this time of our struggle with the Prince of Darkness, whose kingdom we have invaded in the name of Christ, when we need more and more a fatherly counsel and experimental advice from the Mother Church, as if to turn our eye away from the creature to the Creator, the Church of Christ was deprived of a father, whose extensive knowledge and mature experience of many years in Missionary work had fully qualified him to plan, direct, and advise in an anxious time of extending Missionary operations in the wide Missionary fields throughout the world, of whose wisdom and advice the West Africa Mission shared no small portion, namely, that of our late much revered Rev. H. Venn, better known among us here as the Father of the West African Church. Whenever the Parent Committee had determined on a new course of extension, he never spared time or labour to urge forward its accomplishment, with instructions breathing sympathy, Christian affection, and strong faith. Though aware of the difficulties attending such undertakings, yet he always encouraged us, as he was sure the object could be accomplished by patient, persevering labour, in reliance on Christ, Who is the Lord of the Vineyard, and Who has commanded us to go forward.

The success of the Niger Mission thus far is greatly owing to such advices and encouragements, and no doubt largely to a share of his prayers, mingled with those of the Church of Christ in general. The attempt to work the Mission by Native Agency was well supported by him, and to be ultimately supervised by a Native Bishop. With fear and trembling, feeling our way as we worked on in the midst of many difficulties

and disadvantages, which at times almost depressed our spirits, a few lines from his fatherly hand were sure to cheer us up to fresh vigour and renewed effort to continue and persevere in our work, knowing that we are sympathized with by the friends of Missions.

One of his long-sighted and judicious plans may be seen in the opening of the West Africa Native Bishopric Fund, to take advantage of the present favourable opportunity, and improve it in these words:—

“As Native Bishop, he has large opportunities of stimulating native zeal, if he have the means of making grants out of a fund at his own disposal, as a commencement and encouragement of local Missionary efforts. For example, he will be able to encourage heathen kings and chiefs to receive and support native teachers and schoolmasters by grants-in-aid. He will be able to receive messengers from distant kings and tribes who occasionally visit a Mission station, and whom it is desirable to entertain as guests. He can engage interpreters and copyists in reducing new languages. In such and many similar cases, if the funds of the Society were employed, there would be danger of checking that spirit of self-reliance and independent action which it is most desirable to cherish in the Native Church.” The result of the expenditure of that fund was the establishment of the Bonny and Brass Missions, which have been working so prosperously that the neighbouring tribes were influenced to request the like opportunity to be extended to them. In his last letter to me, feeling that his course was nearly run, though shaken through weakness and infirmity, yet with his own handwriting he expressed his confidence in the present Secretaries of the Church Missionary Society in these words:—

“I feel so sure that if the Committee were sitting they would *invite* you to visit England this winter, that I have no hesitation in saying to you, ‘Come.’ It is quite necessary that some arrangements should be made for carrying on the Bonny and Brass Missions, and so far relieving your Diocesan Fund for opening fresh ground. The Diocesan Fund must also be placed on a surer footing, so that you may know what you can depend upon. There are many other questions which, when you are present with us, will become important matters of discussion.

“The present Secretaries form a strong body, and you will find the old spirit still existing in them, as in the Bickersteths, and Jowetts, and Pratts of olden times.”

This was the last letter of the venerable Rev. H. Venn to me, written with shaken hand on the 11th October, 1872, breathing intense interest for the extension of our Mission; but before I could respond to his invitation in January, 1873, being half way to England, I received intelligence that he was taken to his rest.

Though Elijah was removed away from directing the affairs of the Jewish Church, yet the spirit of Elijah rested upon Elisha.

That he was not mistaken in the assurance expressed in his letter, was only lately verified by the Parent Committee's generously relieving the above newly-replenished fund of the expenses of Bonny and Brass Missions, by amalgamating them in the annual grant of the Niger Mission, that the Special Fund may be applied as before, in opening fresh grounds; accordingly, the New Calabar Mission has been taken up already, and I hope Benin will soon be in order of time. To prove that his judicious plans, when properly carried out, would prove successful, it will be seen in the following statement. In accordance thereto, grants-in-aid were promised; the king and chiefs of Bonny have contributed in cash and produce towards their own Mission, exclusive of help from the European supercargoes in the rivers, about whom more hereafter; the king and chiefs have contributed in nine years no less than 710*l.*; kings and chiefs

and converts of Brass Mission in five years, 320%. New Calabar River chiefs have faithfully promised 200% : total from native kings and chiefs and converts towards Missions in their own country (amount expended in building), 1230%. The amounts thus contributed are always accounted for to the chiefs.

We have often applied this quotation : "The spirit of Elijah doth rest upon Elisha." Elijah has been removed, and his spirit has rested upon Elisha, his successor ; but did the matter rest here ? what about the sons of the prophets ? what were they doing in the midst of these scenes and important changes (for they were also involved in them) ? Did they sit still and continue to bemoan their loss by the removal of their venerable prophet in despair, leaving the whole work alone upon the shoulders of responsible Elisha, on whom it had devolved to direct the affairs of the Jewish corrupt Church, at the time of their sad relapse from the worship of the Lord their God, to follow Baal ?

It was by no means so. When the natural keen feelings of their bereavement abated, they were up to work ; they suggested to their new leader and adviser that they might apply themselves to the handling of the axe, to go to Jordan and cut beams to enlarge their present strait institution, which was readily sanctioned : "Go ye !" Any of them was ready at the direction of their leader-prophet to go on an errand fraught with danger, with a box of oil to Ramoth Gilead to anoint Jehu as king of Israel : this was like acting in the spirit of their late prophet under the guidance of his successor. After our Lord's ascension and the outpouring of the Holy Ghost, the apostles were engaged in preaching the Gospel of repentance and remission of sins through His name, according to the instructions of their Lord and Saviour, extending the knowledge of His name. Philip scrupled not, at the bidding of the angel of the Lord, to go from Samaria the way that went down from Jerusalem, to Gaza, which was desert, though he knew not what he was to do in such an unlikely place for usefulness ; but his obedience, troubles, and fatiguing journey were well rewarded in the conversion of the Ethiopian eunuch. So ought we to be ready to follow up the line of duties which has been so thoughtfully and prayerfully marked out for us, with the assurance that God's blessing will rest upon the work.

This is the way we must pay our last tribute of respect to the memory of our late departed friend and father in Christ, Rev. H. Venn, and to the memory of his predecessors, late Secretaries of the Church Missionary Society. The extension of the work which they had laboured so hard to establish, and watered with many prayers, ought to be our token of gratitude to the departed, and a proof to those who have stepped forward to fill up their posts, that we are not unmindful of their work of faith and labour of love for the evangelization of our heathen countrymen ; then they will be able to say, "For now we live, if ye stand fast in the Lord." Oh, my dear brethren and fellow-workers, let us bear this continually in our hearts, that this is the work which the Lord has in His infinite wisdom called us to do in His service.

DEATHS.

In connexion with this Mission we have been deprived of humble and faithful fellow-labourers by the death of Rev. F. Langley and Mr. O. E. Cole, both of Onitsha, of natural sickness, and also by that of Mrs. Johnson, of Brass Mission, of the small-pox, when raging in that district.

There were other deaths also during this period of persons of influence, which were more or less calculated to affect the interest of the Mission either way. The old king of Onitsha, who received us into his country in 1857, died of old age ; not long after,

Idiari, his son and promising successor, died of the small-pox, since whose death no regular king has been appointed. The country, in consequence, is in a state of anarchy.

Simultaneously with the death of King Idiari of Onitsha, died also Masaba the great old king of Nupe. Civil wars had long before been prophesied of by many in case of his death, which would arise from competitors for the throne, but this was providentially avoided; instead of apprehended war, peace and quietness prevailed. Umoru Shiaba, Masaba's nephew, ascended the throne, to whom due allegiance was paid by all; and from all appearance his reign promises to improve upon that of his late predecessor.

This government is Mohammedanism, in the last district of whose dominions Lokoja Mission station is situated. Though before and after the death of King Masaba, the Bunu tribe, in the mountain district, who wished to rid themselves of the Mohammedan yoke, made two sudden attacks upon Lokoja, the last being on a Sunday, when the Christians were engaged at the early morning prayers, either with the intention of recovering the town from the Mohammedan power, or to deprive that locality of the support of civilized influence as a Christian station and commercial port, by plundering the mercantile establishments and the Mission property, and thus weaken the Mohammedan power. However, in both cases they were repulsed with great losses, and since have never attempted another attack. Now King Umoru has sent a detachment of his war men to protect the settlement.

NUMBER OF AGENTS.

The number of Ordained Native Missionaries has been increased from two, as at our last review, to nine; but since then it has decreased to seven,* by the transfer of the services of Rev. J. C. Taylor to the colony of Sierra Leone, and by the death of the Rev. F. Langley, both of Onitsha. The number of Lay Agents has, after some changes and recent addition of seven students from the Fourah Bay College, and a schoolmaster who has volunteered to join the Mission, increased to eighteen, including three youths who have been taught at school in the Mission, and better improved at the day grammar school at Lagos for a few years, who are now employed in the capacity of assistant schoolmasters. The location of all the agents will be seen as we take the stations one after another.

CONFIRMATIONS.

Owing to persecutions of converts at different stations, which have not altogether subsided during several visits to the Missions at the proper seasons, in consequence of which the minds of the converts and candidates for confirmation were not settled—though baptisms of individuals did now and then take place, which were almost always followed by persecutions from relatives, but which were perseveringly endured—I have thought it advisable not to give cause to rouse the angry feelings of these ignorant persecutors, which were being overcome through persevering endurance on the part of the converts, by the performance of this rite *just then*, which would have roused afresh the indignation of their thus-far-defeated persecutors, so that they do not find a fresh cause for further mischief to the Church.

AKASSA.

Since our last review of the Missions, material changes have taken place at this

* This is exclusive of four new deacons ordained by Bishop Crowther at Onitsha in August last—viz., Messrs. John Buck, W. E. Carew, Solomon Perry, and Edward Phillips.

station in regards to agents, congregation, school and buildings, all showing a backward tendency.

Rev. J. During has been removed to Osamare—a more promising field of labour. Mr. D. Moore, who could not get on well with the people from want of sympathy with each other, has been removed to Bonny, and Mr. Pythias James Williams placed here in his stead for a further trial of efforts in this difficult and most discouraging station, before a decisive step is taken for its abandonment.

Since the Brass children had been removed to their own Mission station, two years ago, not a single Akassa child has been sent to school. The Mission house and chapel, which had been very nearly approached by the encroaching tide on the sandy shore, have been taken down, and a small ground-floor house built farther back for a further trial. Congregation attending divine worship fourteen, among whom a few have been baptized. Rev. Thomas Johnson, of Brass River, will lend his experienced aid to Mr. Williams by occasional visit and judicious advice.

OSAMARE.

This station is about 150 miles higher up the Niger from Akassa. It was taken up in 1872 by the removal of the Rev. J. During from Akassa here. The land is low, and the town is exposed to annual inundations of the Niger for two months in the year—September and October. To maintain a footing at this place, a great labour and large expense will be required to fill up a sufficient piece of ground above the flood, on which to build the Mission house and a school-chapel, to accommodate the congregation during the annual overflow. To hasten these buildings, materials have been purchased at Lagos, and carpenters engaged from Sierra Leone, who have commenced the work at once by making doors and window-shutters against the work as soon as sufficient land is filled up to build upon.

This station is on the left (east) side of the river, having Ibo Proper on the back, in the interior. From this place people at times, especially the blacksmiths and the fetish priests, who are also doctors, travel to the coast, such as to Bonny and New Calabar; but the exceeding suspicion of the coast tribes to let strangers know the interior parts on the back of their countries, for fear of discovering their oil markets, makes it very difficult to have access from the coast to the inland countries, which perhaps may be easier done coastward from the upper countries in course of time, as Mission stations may be planted among the inland tribes. The appearance of the inhabitants is in many respects more attractive than that of those of Onitsha—mild and friendly; and in their disposition kind, hospitable, and respectful to strangers.

They seem, from all accounts, to be nearer to Ibo Proper than Onitsha, as well in their dialect. In course of time, attempts may be made from this locality inland eastward towards the coast. This should be borne in mind. One common disadvantage which characterizes the Ibo country is want of a king, who is supreme head of the nation, or even of a tribe, as in Yoruba, Benin, Nupe, and Hausa. Instead of which, there are often more than one king to a town or village. There are two such at Osamare, who rule independent of each other the two divisions of the town, although the whole population is not more than 2000, as far as our knowledge extends at present.

ONITSHA.

This is the oldest and most promising station in the upper countries on the left side of the Niger, distant about 170 miles from the mouth of the Nun, being about twenty miles above Osamare. This Mission has undergone severe persecutions at times, and escaped many malicious plots for its destruction, from superstitious belief that the

converts, refusing to concede to offer idolatrous sacrifices to the gods, provoked their anger to send the small-pox to destroy the inhabitants; but from all these wicked devices the Lord has preserved the converts from a relapse in a large number into heathenism. However, some of whom we have thought well have returned to the world—ten males and seven females. One of the males relapsed into polygamy, and a female, whose husband, a convert, died of the small-pox, and because she had not obtained her desire—the expectation of becoming a mother, which was her chief object of accompanying her late husband to join the Church and worship God instead of idols—she fell back to heathenism. Thus the Gospel net has gathered of every kind, both good and bad, till drawn to shore and a sure separation be made by the discerning eye of Him who seeth not as man seeth.

The Rev. W. Romaine continues to be in charge of this station, assisted by Mr. J. Buck, catechist. The congregation averages 177 at the morning service, including Sierra Leone mercantile agents employed by different firms at this place; communicants, 54; candidates for baptism, 8; school-children, 33—namely, 26 boys and 7 girls. There have been 86 baptisms at this station since last year—17 adults and 19 infants. The school has been under the charge of Mr. Buck, assisted by an assistant young schoolmaster. Now, in consequence of Mr. Romaine being obliged to make a short visit to the colony of Sierra Leone for medical advice about his weak sight, Mr. Buck has been admitted to holy orders, to take charge of this station during Mr. Romaine's absence, when at his return other arrangements will be made to open another station for Mr. Buck for further extension. Mr. John Williams, a young student from the Fourah Bay College, has now the conduct of the day-school, who will meet with efficient helps from the wives of the Mission agents and the assistant schoolmaster.

Since the death of Rev. F. Langley the second station at Iyawo has been in charge of Mr. S. Perry, catechist, who has subsequently been admitted to holy orders, so as to be able to take a full charge and work it up according to the best of his ability. Finding that the verandah, formerly used as a place of assembly, was too small, Mr. Perry has put up a small temporary chapel of mud walls at one corner of the premises, which is certainly a great improvement on the verandah meeting. At present the congregation fluctuates and averages 50 at the morning service on the Lord's-day; communicants, 10; candidates for baptism, 4; school-children, 8. This is under the management of Mrs. Perry. Who hath despised the day of small things?

Ordination.—The orderly conduct of the congregation at the ordination service on Sunday, the 9th of August, indicated an increased reverence at Divine worship. Six infants were baptized by the Rev. W. Romaine in the vernacular immediately after the second lesson. After the sermon four candidates were admitted to deacons' orders. The orderly manner in which these rites were performed gave an imposing solemnity to the scene. One of the chiefs was present all the service time. May the impression thus made on the minds of all present not soon wear away, but produce a lasting good to their souls!

The church itself needs improvements—a better roof, of galvanized iron; roofing-sheets for preservation against accidental fire from the neighbouring grass-field, sometimes carelessly set on fire by little boys; also more seats of board instead of mud to seat between 400 and 500 people. The sawyers are at work on the spot preparing materials for these improvements. "Hitherto hath the Lord helped us."

(To be continued.)

THE REVIVAL IN TRAVANCORE.

SOME short while ago we furnished our readers with an account of the remarkable spiritual revival which has taken place in Travancore. It will be of interest to know that it still continues, and the features of it, both favourable and unfavourable, will be gathered from Mr. Speechly's account of what he witnessed, which we subjoin. Our own conviction is, that it is a movement which must result in good, although in the process there may be exaggerations and peculiarities which would have to be carefully watched over, and, if need be, eliminated. It is just precisely in such a crisis that the judgment of experienced and spiritually-minded Christians is so essential, that even extravagance may be dealt with in a loving and tender spirit. Under rigorous formalism the Spirit of God might be quenched, and only the evil, and not the good, remain; and how much good there is still perceptible in this much-afflicted Church! Most earnestly do we trust that none of the sinister influences which are now so busily at work to mar the progress of the Gospel in the Church of Travancore may insidiously prevail, but that it may be left in freedom to work out its own reformation without being hindered by high-handed oppression from without. With "an open Bible," with "every man a priest in his own family," without auricular confession, with the abolition of superstitious ceremonies and observances, there may be yet a glorious future for the Church of Travancore.

NARRATIVE OF A SHORT TOUR UP THE RANI RIVER BY THE REV. J. M. SPEECHLY.

(*Reprinted from the "Madras C. M. Record."*)

Chenganur, Sept. 11th—Arrived here about eight a.m., and was received very kindly by a young Syrian deacon, and remained in his house for the day. I was very much pleased with what I saw afterwards of this young man. He promises well for future usefulness in his church. I asked to have family prayer, and he conducted it. He read John iii.; then a hymn was sung; after which he offered up a

long prayer, a distinguishing feature of which was our great sinfulness. After the Lord's Prayer he started another hymn or lyric, which all sang kneeling, the females in the adjacent room joining. Then followed the benediction.

I subjoin a translation of three verses of the last sung lyric:—

Pallavi (chorus).

O Emmanuel King! O incarnate God!

Anapallavi (sub-chorus).

In pity and haste come, O Emmanuel, to me,
O God, Emmanuel King!

1. O storehouse of mercy, behold my distress!

Alas! by my sins sore-burdened I am.
O God, Emmanuel King!

2. My father and mother always Thou art.

This mean one's heart's grief, compassionate and help,
O God, Emmanuel King!

3. Man's enemy, Satan, continually darts

His arrows of fire—have pity on me!
O God, Emmanuel King!

This lyric was composed by an old student of the C.N.I., who is now the beloved reader of the Chepát congregation. He has written some favourite lyrics sung in these revival times. Of this revival movement I heard a little whilst here.

In the afternoon I walked to Puvatur, a distance of about six miles east from Chenganur.

Puvatur, Sept. 14th—I am now amongst a simple people, who show me not a little kindness. We have a small congregation here,

and yesterday (Sunday), at the request of Mr. Caley, in whose Mission district it is, I administered Holy Communion in the little church belonging to it.

All this neighbourhood has been quickened into renewed earnestness after divine things. Prayer-meetings have been held in churches and prayer-houses for some months past. Suitable buildings for prayer have been erected, and in some daily prayer-meetings are held.

I attended one on Saturday evening. It had commenced before I arrived. After my

arrival one sang a Tamil lyric, then he read a chapter from the Old Testament; then we knelt, and they sang, kneeling, another favourite lyric composed by the Chapát reader; then another prayed, and the Lord's Prayer and the Gloria followed. After this I read John iii. 14, 21, 35, 36, spoke a few words on verse 36, prayed, and concluded the meeting.

As these lyrics of the Chapát reader are an outgoing of this revival movement, a translation of the above one, sung at this meeting, may prove interesting:—

1. O Spirit, come soon ! bring remembrance to me of all my great sins,
And at my remembrance help me mightily to cry.
Come, O Spirit, O Holy Spirit, come !
2. When will flow Peter's tears, O God, from my eyes ?
Forsake not this sinner, who pleads and falls at Thy feet.
Come, O Spirit, &c., &c.
3. Oh ! with Thy word strike my heart, quickly break its stone,
Make my eyes at once pools of water unceasing.
Come, O Spirit, &c., &c.
4. Christ dead upon the cross (His) form
Help to shine ever in my mind, O God, without delay.
Come, O Spirit, &c., &c.
5. Many times I have grieved Thee, a great sinner I am,
For self I have walked, Thy golden doctrines have spurned.
Come, O Spirit, &c., &c.
6. Pride, lust, unbelief, deceit, envy remove,
Faith, kindness, and love, within me soon impart.
Come, O Spirit, &c., &c.
7. Upon the Apostles Thou camest, so now heaven divide,
Upon this sinner (too) fall ; ever reign in my heart.
Come, O Spirit, &c., &c.
8. Oh, living water ! if Thou dwell not in me with compassion and love,
Eternal death's prey, I a great sinner shall be. Forsake not, O God !
Come, O Spirit, &c., &c.
9. Oh ! delay not the least to plead with unutterable groans
Before the Almighty One, for me, a worm.
Come, O Spirit, &c., &c.

The following verse, not composed by the author, is sung when a preaching follows:—

Come, O Spirit, quickly rest on this minister ;
Help him to divide rightly Thy true teaching.
Come, O Spirit, &c., &c.

In this neighbourhood there is on the other side of the beautiful Rani river, which flows hard by, a famous Hindu temple, dedicated to Arjunan. Once a year during the Onam festival there are some famed boat-races held in honour of the god. The Syrians here had been accustomed to join with the Hindus in subscribing money and helping in repairing the boats, or making new ones. They

rowed, too, in the races. This year, of their own accord, they ceased doing so, considering it inconsistent with their Christian profession. This is one result of this revival movement amongst others.

Maramana, Sept. 15th—Here I am staying in the church room, and my kitchen is hospitably supplied from the house of Mar Thoma Athanasius, who is now here.

This evening there was service in the church, which partook more of the character of a prayer-meeting. Two young Kattanars took part in it, and asked me to preach. I spoke a few words to the people on Matthew v. 3. One of the young Kattanars offered up a beautiful prayer.

In this church Abraham Malpan, father of the above-mentioned Metran, once prayed and preached. How he would rejoice to witness the present quickening and earnestness amongst the people in these parts, and the light which has shone in reforming churches, and abolishing superstitious observances and ceremonies! He stood comparatively alone: now, if he were alive, he would have a goodly band of faithful men to rally round him, to press onward and to urge salutary measures needed to sustain the advances made.

Sept. 16th—This morning I called on Mar Thoma Athanasius, and then left for Ayirur.

Ayirur, Sept. 18th—The senior priest of this church is Philip, *Malpan** of the old college at Cottayam, and Vicar-General of the Southern Churches. He showed me very great kindness. My desire was to visit with him many of the Syrian Churches where reforms had commenced, and also to have his aid in learning Syriac, but I was disappointed. I had delayed my visit, and he was obliged soon to leave for his work in the old college at Cottayam. I would here remark that I believe the old college deserves greater sympathy than I for one have been prone to give it. It may be wanting in that punctuality and preciseness which is characteristic of our own institutions, but it is doing a good work, and I would hope it is destined to play a still more important part for good in the Syrian Church.

The reforming and working Kattanars in these Syrian Churches are mostly young men, and have been students of the old college, or pupils of this Malpan. A few have learnt English in our own college.

The Malpan told me that thirty years ago there were only three Southern Churches in which reform had taken place. *Now there are twenty-four Churches which have largely reformed, and, besides these, in others some reform has taken place.*

To-day I visited the church at Rani, the *Ultima Thule* of Buchanan's journeyings in these parts. In fact, there were no more churches east of it in his day. There is now another some six or seven miles east of it.

* i. e.—Doctor or Professor of Theology.

Three Kattanars are attached to this church. Two were pupils in the old college, and are desirous of reform. The other is an opponent, and a pupil of one who is much opposed to the good being effected in the Syrian Church.

The congregation are very superstitious, yet influences for good are at work. I told the two priests, who kindly received me, to go amongst the people and teach God's Word. This the people would allow them to do, and, God blessing the Word taught, there would be fruit, and the people of themselves would desire reform and agree to do away with abuses.

It is interesting to contrast the present state of things with what Buchanan has recorded of his visit to this church, published in his *Memoir*, Vol. II. Abraham, an elder, complained that there was no college to instruct the young priests. A college has now existed for some time, though with a chequered history. "The Bible, sir, is what we want, in the language of our own mountains." This inestimable boon has been granted them, and "every man can become the priest of his own family."

I went up into the church room, which was small and more like a study, and occupied by the senior priest. Buchanan records, "At all these churches I passed some time in examining their Syrian books." I suppose he would see no other books. What did I see? I put down on paper the books which composed this young priest's church library. They are as follows:—A Malayalam Bible; a Syriac Bible (this printed originally through Buchanan's efforts); an English Bible; our own English Common Prayer Book; the same in Malayalam; MSS. sermons in Malayalam; an English slate. This list in this out-of-the-way church speaks of change and advancement, and of a great work done.

Chenganur, Sept. 28th—This morning, after visiting the Malpan's house and seeing his wife and mother—the latter has nearly lost her power of speech, but gave me a bright smile of welcome—I left Ayirur with the Malpan and walked to Korancheri, saw the church, and had some conversation with the senior Kattannar, who remarked on my beard, and told me that I had a face like theirs. The Metran Mar Thomas has since told me that this Kattannar said to him that I was like a "meepachan"—a title they give to their senior Kattannar.

From Korancheri I came on here by boat, and on my arrival went to the church, where

the Kattanars kindly gave me a room in the church for my quarters during my stay amongst them. Here the revival movement has been great in outward manifestations and excitement. (*Vide* Rev. D. Fenn's account in Home "Record," April, 1874.) This has not yet all quieted down, as the following record will testify. There was a service held this evening, which was well attended by both sexes. A young Kattannar, who had learnt in our college under Mr. Collins, preached. There was much crying, both by men and women, during the service.

Sunday—In the early morning there was a service and a short address by Kattannar Joseph. The order of this service was as follows:—1, The *Kauma* (a Syriac prayer); 2, hymn; 3, prayer; 4, a chapter from Old Testament; 5, hymn; 6, a chapter from New Testament; 7, a Syriac hymn; 8, address; 9, prayer. Then followed the *Kunpasaram*, the confessional service before receiving the sacrament of bread and wine. It was held in the west porch for quiet. The service consists of confession of sin and prayers repeated after the priest by the intending communicants. There is no auricular confession. Then soon after there followed a service, preceding the service of the *Kornbana*, the order of which was as follows:—1, *Kauma*; 2, Syrian prayers in Malayalam; 3, psalms; 4, prayers; 5, lesson from Old Testament; 6, hymn; 7, prayer; 8, lesson from New Testament; 9, Syriac hymn; 10, prayer; 11, sermon; 12, hymn. During this service there was much crying, and one man especially beating his breast in a very excited state. I was asked to preach the sermon, and, amidst much crying, I commenced saying the second collect for Advent. I preached from John xvi. 25, and at the com-

mencement asked the congregation to be quiet for my comfort, and immediately they became still, and behaved exceedingly well, and I was fairly listened to. It was a fine congregation, in about equal proportions of men and women. The *Kornbana* immediately followed on this service, the senior Kattannar officiating. It was all in Malayalam. There were a few communicants of both sexes. When this was finished some baptisms followed. Tepid water is poured into the font, and the infant is then placed in it in a sitting posture; the priest pours the water over the child with his hand, and in this way it is baptized with water. The "*sayla*" and "*muron*" were also used in the ceremony.

In the afternoon there was another service, the order as follows:—1, hymn; 2, extempore prayer by a layman; 3, psalms, the people taking alternate verses; 4, lesson from Old Testament; 5, a hymn; 6, lesson from New Testament; 7, a hymn; 8, sermon by a layman; 9, a hymn; 10, prayer; 11, our confession in Prayer Book, by a Kattannar; 12, prayer by the layman who preached; 13, Lord's Prayer; 14, hymn and benediction. In this service there was crying from men and women. I observed two women rolling their heads round in a most painful manner. I had noticed this before in one of the morning services. In the second hymn, or lyric, a young man raised himself, and in a kneeling posture, with an excited countenance, stretched out his arms and hands eastward in an attitude of prayer, then caused his hands to quiver in an excited way, and every now and then beat his breast with great force with the palms of his hands. The chorus of the lyric seemed especially to excite him. It runs thus:—

O Yesu God! O Yesu leader! Great Yesu King!
O Yesu God! O Yesu leader!

Finally, in this same posture, he danced completely round, and then, seeming thoroughly exhausted, knelt for the following prayer. During the next hymn he swayed himself backwards and forwards, then raised himself up, and gave vent to groans and a little excitement. The sermon was preached by an elder brother of this young man, who commenced his sermon by a brief allusion to the chief points of mine in the morning. Both brothers are reported well of, and are the fruits of this revival. During the sermon I observed a man with an apparently uncontrollable movement of the head, like the women mentioned above, but to an intenser degree, and another groan-

ing and kissing and beating his breast and pointing towards the chancel with his arms and hands outstretched. This service was attended by a goodly number of young men, and I observed some of them smiling when the young man above broke out in his extreme enthusiasm.

On the following Monday morning I had some conversation with the Kattanars, and examined well the church and its carvings in granite and wood, on doors and porches, on its wall, and a beautiful cross outside the churchyard. Many of the frescoes had been defaced twenty-five years ago, but in the nave there is a peculiar one remaining on the

north wall. A demon has hold of a woman by her hair, and is punishing her, and another demon is punishing a man. Underneath this representation is written in Malayalam the following:—"On Sunday and saint days, those who do not receive in a holy manner, they will inflict punishment a great deal worse than this." I have translated literally, but I suppose "they" refers to the demons, who will inflict a severer punishment on "those" who are not proper recipients in the Corbona. This fresco *in terrorem* symbolizes to some extent a feature with which this revival movement is strongly marked. This "terror of the Lord," great manifestations of sorrow, acknowledgments of sin, warnings and fears, these mark principally the prayers and the preaching; whilst the comforting, sanctifying influences and power of the Gospel seem little recognized or caught hold of. In the afternoon I left Chenganúr, and walked over to Tiruvella. On my way I met Mr. and Mrs. Caley, who had come out to meet me, from whom I received a kind welcome, and with whom I stayed a few days before I returned to Cottayam.

I would now append a few thoughts to what I have written above.

1. Singing forms a great component in these prayer-meetings and services, and Tamil and Malayalam lyrics are almost invariably sung. This seems to point to us that on a reprint of our own hymn-book a nice selection of these lyrics should be made and incorporated into it, and introduced in our own services. Lyrics are already sung in some of our churches.

2. I have given the order of the services in Chenganúr Church to show the influence of our own ordinal, though no desire was expressed to me for assimilation; on the contrary, I should be inclined to think the reforming movement wishes to take a course entirely independent of us.

3. The excessive cryings and distressing distortions of head and body and extreme enthusiasm which I witnessed I would regard as unhealthy sides of this movement; but I would not condemn them as betokening hypocrisy and deception. They may do so in some cases. What I thought they wanted was skilful spiritual physicians, men experienced

in spiritual diagnosis, who might detect the fallacy, or give the healing balm; but here you come upon a phase of religious life in which the Kattanars have had but little experience. This close dealing with men's souls is a new requirement. No wonder, then, if there seems amongst them a tendency to regard these movements as supernatural influences (*enthousiasma* literally) for good or evil. I think we ought to thank God most heartily for this movement, and pray to Him that the great earnestness now shown may be stamped with the blessings of the Holy Ghost, and result in holy lives and holy activity in His service.

Buchanan hoped great things for the Syrian Church, and surely much has been done in these parts; and if, from his "Pisgah" at Rani, his eyes could carry him so far, he might now look north and west and south, and see churches and congregations in which the Scriptures are read in the Malayalam tongue, and purifying and spiritual elements are at work; and if the past will not allow us to be so sanguine as he was, and if the present attitude of the anti-reforming party, with the dead state of the churches north of Cottayam, generally quench high expectations, still we may hope and seek that this interesting Church may yet have to fulfil a useful mission in the future of this part of India.

4. Whilst on this tour, and visiting the Syrian churches, I thought how insignificant our work outwardly seemed, compared with the much larger numbers of Syrian people, their Church revenues, their substantial buildings, with their Metrans and clergy. But, though the conies are a "feeble folk" (Prov. xxx. 26), still they have accomplished much good, and the labours of our faithful brethren—European and Native—in the past, and the work going on in the present, have largely tended, under the Divine blessing, to bring about this hopeful state of things in the Syrian Church. And I feel that they were not idle words of a Kattannar, who took my hand in both of his in the north porch of Chenganúr Church, and spoke of the great good which had been effected amongst them by "the Sahibs," meaning by this term the Missionaries of the Church Missionary Society.

THE CHRISTIANS OF ST. THOMAS IN MALABAR: THE PAST AND THE PRESENT CONTRASTED.

It is difficult to determine the exact state of the Churches of Malabar under the rule of the Nestorian Patriarchs, since the sources of information are so few and shallow. Even supposing the episcopate was duly maintained, without any long intervals between one Bishop and another, it would appear that, latterly, discipline must have been somewhat lax, and the spiritual necessities of the people but little cared for—at any rate on the coast and in outlying parishes.

Aloysius Cadamustus, who started on his eastern travels in 1498, visited Calicut, which he says was inhabited by Indian Christians, who had churches with bells, but *no priest or religious service!* Vartema, visiting a more southern port, Kayenkulum, a few years later, met with Christians who told him that they were dependent on the ministrations of a priest who came every *three years* from the Patriarch of Babylon! Barbosa, much about the same period, was at Quilon, where he met with Armenian priests, white men, who had the Scriptures, and recited the Church offices in Chaldaic; but, he adds, “these priests baptize for money, and go away from this country of Malabar very rich when they return to their own country. And *many remain unbaptized for want of money.*”

A century later, when the Jesuit Missionaries had made themselves acquainted with the precise state of things, and gave in their reports to the Archbishop of Goa, Alexis de Meneses, statements of grievous spiritual destitution were made, which led to sundry special enactments in the Council which followed in 1599. A great many churches had no priests, and the faithful were for several years without any one coming to administer the sacraments. There were many villages so far from their parish church that the people retained little more of Christianity than the name. One parish church had been demolished forty years before, and the greater part of the parishioners had become heathens. There is every reason to believe that, so far as ecclesiastical arrangements and mere external discipline are concerned, the Jesuit rule introduced material improvements; but social or moral, much less spiritual, elevation they utterly failed to accomplish.

After the Jesuits had long had it all their own way, Baldæus, who entered into their stronghold in 1661, and had every opportunity of forming a correct judgment, observes:—“I cannot sufficiently commiserate the condition of the inhabitants of the countries about Crauganore and Cochin, who, being guided by the ignorant Romish priests, are in great danger of falling by degrees into paganism again.”

Nor was there any marked improvement under the milder sway of the Bare-footed Carmelites. One of their number bitterly complains of the clergy, even of their own training, in the latter part of last century: “Had these native priests sufficient learning, were they in any degree acquainted with their duty, and did they know how to procure from the pagans the least respect, they might certainly be fit to be entrusted with the care of Christian congregations; but, unfortunately, they are strangers to these qualities, live like the irrational animals, and by these means are the cause that their parishes are converted into dens of thieves.” (Fra Paoli, quoted in “Lingerings of Light,” p. 221.) The introduction of forced celibacy and the confessional had had the most deteriorating effect upon the moral character of the cattanars or priests.

The Churches which had thrown off the yoke of the Papacy, and were from 1665 governed by bishops appointed by the Jacobite Patriarch of Antioch, were in no better condition. If better in some respects, they were worse, we fear, in others. The errors

of Rome had eaten like a canker among clergy and laity, and the power of their ecclesiastical rulers seemed to be impotent to contend, if there were the will, against the gross darkness and abject spiritual misery and death into which they were all sinking. Their aged Metropolitan, Mar Dionysius, meeting Dr. C. Buchanan in 1806, introduced himself pathetically "as the father of fifty-four Churches in a heathen land." "You come to visit (he continued) a *declining* Church, and I am now an old man; but the hope of its seeing better days cheers my old age, though I may not live to see it."

It was the happy lot of the two Native States, in which these Churches stood, to be placed under British protection at the beginning of this century, and a succession of singularly enlightened Englishmen were appointed to the post of Resident at the Native Courts. With no ordinary degree of wisdom and foresight one of their number, Colonel J. Munro, considered "the diffusion of *genuine Christianity* in India as a measure equally important to the interests of humanity, and to the stability of our own power;" and, to promote so great an end, the wants of the Syrian Jacobites in Malabar soon received careful attention. Impressed with the great lack of educational advantages he devised the scheme for a Syrian Christian College, which was eventually established at Cottayam, and endowed by the Hindu Princess of Travancore with money and lands. To carry on this college efficiently he appealed to the Church Missionary Society to supply a competent staff of clergymen, and this led to the foundation of the C.M.S. operations in Travancore, under Messrs. Norton and Bailey, in 1816-17. Two years later Messrs. Fenn and Baker also joined the Mission.

The Cottayam Missionaries estimated the Syrian Christians of Malabar at 50,000 or 60,000 souls, worshipping in fifty-five churches, scattered over a narrow district of country between the sea-shore and the Western Ghauts, measuring 150 x 80 miles. They had a Metran or Metropolitan named Joseph, a second Bishop living in retirement, and about 150 cattanars. The condition of both priests and people was most deplorable. The roseate tints through which Dr. Buchanan saw many things faded away upon closer inspection. The Metran appears to have been a kindly-disposed man, of respectable character, who greeted the Missionaries as "Protectors and Deliverers," as soon as he became convinced that it was not their object to bring them under the ecclesiastical authorities of the English Church; he, however, being largely dependent on ordination-fees for maintenance, was exposed to the temptation of admitting youths utterly unfit by character or education to the Christian Ministry. The priests, after the example of Rome, lived in a great measure by performing offices for the dead, and by other unscriptural practices, which made it to their worldly interest to support such grievous superstitions. Four or five priests fattened often on the errors and degradation of one poor country congregation, whilst the pictures and images, introduced during the Romish supremacy, were suffered to remain to the further injury of the flock. Mingled among the heathen, they had learned *their* works also; vows and offerings, attendance at Hindu shrines and festivals, were by no means uncommon. The Lord's-day was utterly disregarded, His name commonly profaned; drunkenness and, to a considerable extent, adultery prevailed—especially among the priests. The old martial feeling, together with that spirit of enterprise by which their forefathers were characterized, had completely disappeared from among them. They were brought as low, morally and spiritually, as men well could be to retain any pretensions to being Christians. In some cases old parish churches were in a state of extreme dilapidation; in others new structures were required for populous outlying villages; but neither energy to collect the necessary funds, nor judgment to spend them wisely, was forthcoming. The task of promoting the highest well-being of such a community was not light, and the progress necessarily slow, and subject to repeated hindrances.

Colonel Munro rightly thought of education on *essentially Christian* principles. By this means the cattanars were taught Syriac that they might understand their own services, and above all the Syriac Scriptures, which had been printed and supplied to them by the loving labours of C. Buchanan. With this knowledge it was thought they would be able to translate the Church Lessons into the vulgar tongue of the people, and assist in the preparation of a translation of the whole Bible into Malayalam. A well-educated, scripturally-instructed, preaching ministry would certainly be a new and a mighty power for good among the people. As feeders to the college it was determined to establish three Grammar Schools in important localities, and a Parochial School in connexion with every church. That these plans might be most efficiently carried out, a division of labour was agreed upon—Mr. Fenn taking charge of the college, Mr. Baker the superintendence of the schools, and Mr. Bailey the department of translation, with the instruction of cattanars.

In dealing with clerical celibacy the Metran issued a circular showing that it came from Rome, and not Antioch, and expressed his readiness to perform the nuptial ceremony in the case of all who were willing to marry. Before the end of 1820 about forty cattanars out of 150 had become married men; of the rest some were too poor, others too old or infirm, whilst those who objected on principle were a very small minority. Thus, at an early stage, socially the whole community were raised; and the clerical household has since won back the good name it lost by Rome's interference with its family life.

With regard to their churches: images were removed, though the Liturgy was still to be read in Syriac (and some thought that its Mariolatry and other errors were best in a dead language); the *responses* were translated that the people might take their part with intelligence; the Lessons for the day were allowed to be similarly translated; and one who heard a portion from St. Matthew thus read in those early days observes:—"It seemed like the lamp of God still enlightening the temple, and elicited the involuntary prayer that ere long it might burn with a brighter and more steady flame."

The faithful Missionaries went on sowing in hope for years—now meeting with encouragement, and anon with discouragement. Three Metropolitans in succession were thankful for their services, and followed their godly counsels. Here and there matters seemed to be improving, but anything like a general infusion of life into the dead mass around they failed to see. Individual cattanars seemed to receive the truth in the love of it, and sought to win souls to Christ, but the mass of the clergy still appeared to be wholly absorbed in things which could not profit, and under reactionary influences completely parted company with the Missionaries, after a vain attempt on the part of good Bishop Wilson to promote the cause of godly reformation in 1833.

Though the Missionaries after this considered themselves free to preach the Gospel to all who would receive it, they never lost sight of the old Church and its people. Friendly relations were maintained between them and many of the better disposed cattanars and laity, who deplored the division which the superstitious faction in the Church had effected. Wherever Syrians wished to join the English communion, they were allowed to do so; and from amongst these men, their children, and grandchildren, some of the most valuable fellow-helpers have been supplied to the Mission. Many of the catechists, readers, and schoolmasters are of this class, and all but one out of the good men admitted to holy orders who occupy, or have occupied, the position of Native pastors.

From 1833 to the present day the Syrian Church have had before their eyes the

example of arduous, energetic, self-denying labours for the good of souls and the glory of God. They have seen the Holy Scriptures translated into the vulgar tongue of the people by the labours of good Mr. Bailey; and copies and editions multiplied by a printing press established in their midst, from whence thousands and tens of thousands of Scripture portions, and other valuable books and tracts, have been issued to enlighten and bless. They have seen their relatives and friends in English orders well educated, and mighty in the Scriptures, labouring in various parts of their fatherland, and could not but contrast their life of energy and usefulness with that of the idle, listless, mass-singing cattanars. "Our Church," writes one of our Native clergy, in 1866, of those in his own neighbourhood, "serves as a pattern to them in many things. At one place the people maintain a Scripture Reader, who goes to preach in the neighbouring churches in turn. They hold meetings on Sunday afternoon for instruction in the Word of God and prayers. . . . They now seem to pay greater attention to the observance of the Sabbath. . . . They have in two places adopted also a practice of ours in raising a voluntary subscription for useful and good objects. Our Church, with its agency, institutions, and religious publications, may be said to be the centre whence light is diffused around to enlighten those who grope in the darkness of ignorance and unbelief" (Rev. K. Kuruwilla, quoted in "Lingerings of Light in a Dark Land," p. 290).

From the colleges at Cottayam, under the auspices of the C.M. Society, a large number of clergy and laity have gone forth to be useful in their day and generation, some of whom now occupy places of great influence. Of this number is the Metropolitan, Mar Athanasius, whose reforming tendencies have so provoked the Jacobite Patriarchs, and led to three successive anathemas being hurled at his head. His coadjutor bishop in the south, Mar Thomas Athanasius, was, in more recent times, trained in the New College, and completed his English education in the Scotch Mission School at Madras. He is now in charge of the Old College, which is the chief educational institution of the Syrian community, originally founded by Colonel Munro, but closed for many long years in consequence of the grievous disorders which ensued after the rejection of Bishop Wilson's propositions. He is the friend of Scriptural education, and anxious to see a band of faithful earnest pastors raised up in his church; as is also his near relative, the Vicar-General, Cattamar J. Philippos. Other young men have been sent forth to occupy places of trust, under the British or Native Governments, in the employment of mercantile firms, or in educational establishments. The education, based on Christian principles, in which they, and in many cases their fathers before them, have been trained, during the last half century or more, is bearing the long-desired fruit.

There is, of course, a reactionary party amongst them, who complain that their Metropolitan discourages the worship of the Virgin, prayers for the dead, and all the good old notions of purgatory and penance; and has, moreover, encouraged the publication of a Reformed Liturgy; and they are anxious that the Patriarch should come, and, in the plenitude of his power, put a stop to these innovations. This party was headed by a Bishop from Syria named Kurillos, who died last year; and its present leader is an illiterate and superstitious native of Malabar, who, though a priest, attained notoriety by the management of a lawsuit in one of the many contentions which have disturbed their church. But light is spreading, and a spirit of inquiry is being awakened even in the northern churches, which have been more especially under the influence of the reactionists, and they "begin to see that it is a difficult thing to check the tendencies of this progressive age."

What the excellent Bishop Wilson could not effect some forty years ago from *without*,

is now being silently, gradually, but steadily at work from within. Since they first came in contact with our English Missionaries and other friends of true religion, the Syrians have greatly increased in numbers, trebled the number of their churches, immensely improved in moral character, social position, intelligence, and material wealth. If from amongst them some have joined the English Church, the Syrians have been repaid a hundredfold by the benefits conferred on the whole community, in a variety of ways, by the example and ministrations of these very men,—to say nothing of the many valued English lives that have been devoted to their spiritual elevation.

"The Syrian Church," writes the senior Missionary in 1870, "is now *really awakening*," and then tells us of a Synod held at Cottayam, where upwards of 700 clerical and lay representatives of the Churches drew up sundry rules to resuscitate the Old College. A council of twelve, composed of clergy and laity, was appointed to assist in the management of Church matters; all deacons were directed to be sent to the college to complete their education, without which they were not to be ordained priests; vicars were ordered to preach in the vernacular; schools were to be established in connexion with every church; meetings for mutual instruction were to be formed in every division of a parish; and priests allowed to take duty in other churches than those to which they were originally ordained. The clergy and laity present remarked, in no unfriendly spirit, upon what the Church Missionary Society had accomplished after a few years of labour, to which an aged representative present replied, with commendable energy and determination, "*And why should not we, too, the children of Christ's disciples, do better?*"

We may deplore strife and contention in any Christian community; but, where the opposite is the case, the peace we hear of may be that of *death*, than which anything almost is preferable. Scriptural light cannot be introduced among any people without provoking opposition from such as are wedded to old prejudices, and love rather the darkness of error and superstition. But God is taking, we trust, His own cause in hand, and it is time for Him to work. The third and last sentence of excommunication which the present Patriarch's representative read, in the ancient church of Neranum, struck terror into the minds of a partially enlightened people, and some of the friends of Scriptural reform even began almost to tremble, and wonder how it would go with them; when, behold, in that immediate neighbourhood, within a very short time of the denunciation, the work of Revival—which is now exciting so much attention—began! So the friends of spiritual religion may say, with God's servants of old time, "Let them curse, but bless Thou!" and add, "If God be for us, who can be against us?"

The threatened visit of the Patriarch may seriously add to already existing confusions. He has been supplied with funds for the journey by the reactionists, and they profess to have heard from him that he has seen our gracious Queen, and obtained from the Secretary of State letters of authority to proceed to Malabar, and *establish his jurisdiction there*. Whether this be true or not, the friends of truth in that land will need the sympathy and prayers of God's people at home. Should the threatenings which are now awaking echoes on the shores of Malabar really take effect, then we must hope and pray—to use the language of one high in authority in that Church—"The Great Pilot Himself will hold the rudder in His hands, and steer the vessel through the right channel."

T. W.

DR. LIVINGSTONE AND THE EAST-AFRICAN SLAVE-TRADE.*

IN his lifetime, Dr. Livingstone may have been fairly considered as a many-sided man. He was, when his heart was touched by the grace of God, a most devoted, self-denying Missionary, ready at the call of his Divine Master, and at any emergency prepared to say, "Here am I, send me." He was also an enthusiastic explorer of unknown countries, in which he went prospecting, not for silver or gold, but to search out places in which the kingdom of God might be erected. His last journals tell us of the profound interest which he felt in the solution of biblical questions which might tend to the confirmation of the truth of God's Word. A remarkable instance of this is to be found in the intense interest which he felt in the notion of Moses coming up into Ethiopia with Mirr his foster mother, and founding a city which he called in her honour Meroe. "I dream," he says, "of discovering some monumental relics of Meroe, and if anything confirmatory of sacred history does remain, I pray to be guided thereunto. If the sacred chronology would thereby be confirmed, I would not grudge the toil and hardship, hunger and pain I have endured; the irritable ulcers would be only discipline." More than once in his journals he recurs to this matter.

But over and above everything else, his all-absorbing passion was to be an instrument in God's hands for the extinction of that most accursed traffic, the slave-trade, which desolates Africa and converts that which might be a garden of the Lord into a howling wilderness. For the prosecution of this object he was content to be like the Apostle of old, in the main features of his career,—“In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” In this mighty work he neither faltered nor fainted, until he succumbed to toil and privation, which, as we peruse the record of them, it is impossible to read without distress. While much revolving these things in the midst of the horrors and atrocities which he witnessed, exactly one year before his death, he wrote the memorable words inscribed on the tablet erected to his memory in Westminster Abbey: “All I can add in my loneliness is, May Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal the open sore of the world!”

Since his journals have been published there have been many reviews of them; in these the writers have approached the subject each from his own point of view. Scientific men have discussed Livingstone's merits as an explorer, and have formed their estimates of the value of his discoveries. Those who have sought to find in him lineaments conformable to those of his Master, have dwelt with satisfaction upon the intimations conveyed in his memoranda from time to time, that his faith in his Saviour, and his surrender of himself to Him, were those of a true child of God. While, however, we might wish to dwell upon these features of his character as a man and as a Christian, our immediate object precludes our doing so. In our present article we must concentrate the attention of our readers upon the testimony borne by Livingstone with his dying breath to the atrocities against which he waged war so manfully and so pertinaciously.

Those who are familiar with questions of Negro Slavery are well acquainted with the unscrupulous efforts made to invalidate testimony which would represent it as a system

* "The Last Journals of David Livingstone in Central Africa, from 1865 to his Death. Continued by a Narrative of his Last Moments and Sufferings, obtained from his faithful servants Chuma and Susi." By Horace Waller, F.R.G.S., Rector of Twywell, Northampton. In two vols., with Portrait, Maps, and Illustrations. London: John Murray, 1874.

of horror without one redeeming feature. It is in vain that men like Livingstone and others place upon record in the most distinct manner the cruelty and desolation which they have witnessed. Evidence is given in the House of Commons which might be deemed to be of the most conclusive character. But it all avails nothing. Sea captains who have never been in Africa prove to their own satisfaction that the witness is exaggerated, and by elaborate calculations seek to reduce the mischief to a minimum. Enthusiasts for Mohammedanism, although with some qualms of conscience that Islam may not after all be a blessing to the Negro in certain localities, with much reluctance yield to what cannot be contradicted, but still cling to their fancies. It is due, therefore, to the public, that the statements which Dr. Livingstone has made should receive the utmost publicity which can be afforded to them; as far as possible they must be left to witness for themselves. It remains for those who would wish to detract from their accuracy to impeach them if they will. These most wretched spectacles he declares he saw, and in these atrocities he asserts that he was involuntarily mixed up. We do not hesitate to express our own conviction of the substantial truthfulness of them; and if they are correctly described, as we believe them to be, it must require no common hardihood and self-conceit to withstand the force of the evidence produced. But whatever may be the conclusions of science or philosophy, we have no doubt whatever as to what will be those of Christianity. Plainly there are giant evils to be redressed, which will tax the wisdom and the love and the perseverance of Christians for many a long year to come. Adequate exertion will spring from adequate information, and this we will endeavour to supply from the contents of the "Last Journals of David Livingstone."

In what is, upon the whole, a well-meaning publication by Captain Colomb, R.N., we find the following paragraph:—"The argument runs that the interior slave-trade causes war and desolation; that through war, desolation, and misery, it produces a condition of things hopeless for the traveller, Missionary, and legitimate trader; that the interior slave-trade is caused by the export trade; and that, the trade being once abolished, churches will spring up, and freedom flourish" (p. 478). This picture the author thinks is mere "paint and canvas." We believe it to be a correct delineation. In upholding his thesis he argues that the evidence is "hearsay, not receivable in any true judicial inquiry." He would maintain that "hardly one witness has personally seen or known of a case where a war was directly due to the slave-trader." With regard to the skeletons met with in the Shiri Valley, "he does not find that they were met with previous to the famine." The obvious inference is that they were due to the famine alone. He questions the dead bodies seen by Livingstone tied to trees, doubting whether they were slaves. He doubts evidence such as that of M. Ménon. He thinks the best, as it would be the easiest, course would be to hand over all negroes captured beyond the limits to the Sultan of Zanzibar for his disposal (p. 500). Let us hear Livingstone. We will commence with his account of Zanzibar:—"The stench arising from a mile and a half or two square miles of exposed sea-beach, which is the general depository of the filth of the town, is quite horrible. At night it is so gross or crass, one might cut out a slice and manure a garden with it; it might be called Stinkibar rather than Zanzibar. No one can long enjoy good health here." After a short stay in this foul place the Doctor made his way to the mainland. His first experience of slave-trade horrors is recorded as follows:—

June 19th, 1866—We passed a woman tied by the neck to a tree and dead. The people of the country explained that she had been unable to keep up with the other slaves in a gang, and her master had determined that she should not become the property of any one else if she recovered after resting for a time. I may mention here that we saw others

tied up in a similar manner, and one lying in the path shot or stabbed,* for she was in a pool of blood. The explanation we got invariably was, that the Arab who owned these victims was enraged at losing his money by

The next is as follows:—

We passed a slave woman shot or stabbed through the body and lying on the path. A group of men stood about a hundred yards off on one side, and another of women on the other side, looking on. They said an Arab who passed early that morning had done it in anger at losing the price he had given for her, because she was unable to walk any longer.

June 27th—To-day we came upon a man dead from starvation, as he was very thin. One of our men wandered and found a number of slaves with slave-sticks on, abandoned by their master from want of food. They were too weak to be able to speak or say where they had come from; some were quite young. We crossed the Tulosi, a stream coming from south, about twenty yards wide.

At Chenjewala's the people are usually much startled when I explain that the numbers of slaves we see dead on the road have been killed partly by those who sold them, for I tell them that if they sell their fellows,

We quote another instance:—

We had a long discussion about the slave-trade. The Arabs have told the chief that our object in capturing slavers is to get them into our own possession and make them of our own religion. The evils which we have seen—the skulls, the ruined villages, the numbers who perish on the way to the coast and on the sea, the wholesale murders committed by the Waiyan to build up Arab villages elsewhere—these things Mukaté often tried to turn off with a laugh, but our remarks are safely lodged in many hearts. Next day, as we went along, our guide spontaneously

As a proof that Arab traders encourage native wars, and do not find them any hindrance to their own peculiar business—nay, more, that they actively participate in them for the express purpose of forwarding it—we quote the following:—

This is a den of the worst kind of slave-traders. Those whom I met in Urungu and Itawa were gentlemen slavers; the Ujiji slavers, like the Kilwa and Portuguese, are the vilest of the vile. It is not a trade, but a system of consecutive murders: they go to plunder and kidnap, and every trading trip is

the slaves becoming unable to march, and vented his spleen by murdering them; but I have nothing more than common report in support of attributing this enormity to the Arabs.

they are like the man who holds the victim while the Arab performs the murder.

A great deal if not all the lawlessness of this quarter is the result of the slave-trade, for the Arabs buy whoever is brought to them, and, in a country covered with forest as this is, kidnapping can be prosecuted with the greatest ease. Elsewhere the people are honest, and have a regard for justice.

On asking why people were seen tied to trees to die, as we had seen them, they gave the usual answer, that the Arabs tie them thus and leave them to perish, because they are vexed, when the slaves can walk no further, that they have lost their money by them. The path is almost strewn with slave-sticks, and, though the people denied it, I suspect that they make a practice of following slave caravans and cutting off the sticks from those who fall out in the march, and thus stealing them. By selling them again they get the quantities of cloth we see.

delivered their substance to the different villages along our route. Before we reached him, a headman, in conveying me a mile or two, whispered to me, "Speak to Mukaté to give his forays up."

It is but little we can do, but we lodge a protest in the heart against a vile system, and time may ripen it. Their great argument is, "What could we do without Arab cloth?" My answer is, "Do what you did before the Arabs came into the country." At the present rate of destruction of population, the whole country will soon be a desert.

nothing but a foray. Moené Mokaia, the headman of this place, sent canoes through to Nzigé; and his people, feeling their prowess among men ignorant of guns, made a regular assault, but were repulsed, and the whole, twenty in number, were killed. Moené Mokaia is now negotiating with Syde bin

* There is a double purpose in these murders. The terror inspired in the minds of the survivors spurs them on to endure the hardships of the march. The Portuguese drovers are quite alive to the merits of this stimulus.—ED.

Habib to go and revenge this for so much ivory, and all he can get besides. Syde, by trying to revenge the death of Salim bin Habib, his brother, on the Bakatala, has blocked up one part of the country against

me, and will probably block Nzigé, for I cannot get a message sent to Chowambé by any one, and may have to go to Karagwé on foot, and then from Rumanyika down to this water.

To all who attempt directly or indirectly to extenuate the horrors of slavery, and would find plausible pretexts for making out that after all no serious evils accrue from it, we would most earnestly commend a thoughtful and impartial consideration of the following awful passage. We feel assured that, if they would let it sink into their hearts, no preconceived theories or contempt for inferior races would shut up their bowels of compassion. It is more expressive in its stillness of horror than the most highly-wrought descriptions of atrocious wickedness wrought upon the bodies of poor captives. Who will not lift up the prayer, "Let the sighing of the prisoner come before Thee, O Lord; according to the greatness of Thine arm, preserve Thou those who are appointed to death"?—

The strangest disease I have seen in this country seems really to be broken-heartedness, and it attacks free men who have been captured and made slaves. My attention was drawn to it when the elder brother of Syde bin Habib was killed in Rua by a night attack, from a spear being pitched through his tent into his side. Syde then vowed vengeance for the blood of his brother, and assaulted all he could find, killing the elders, and making the young men captives. He had secured a very large number, and they endured the chains until they saw the broad River Lualaba roll between them and their free homes; they then lost heart. Twenty-one were unchained as being now safe; however, all ran away at once, but eight, with many others still in chains, died in three days after crossing. They ascribed their only pain to the heart, and placed the hand correctly on the spot, though many think that the organ stands high up under the breast-bone. Some slavers expressed surprise to me that they should die, seeing that they had plenty to eat and no work. One fine boy of about twelve years was carried, and, when about to expire, was kindly laid down on the side of the path, and a hole dug to deposit the body in. He, too, said he had nothing the matter with him, except pain in his heart. As it attacks only the free (who are captured) and never slaves, it seems to be really broken-hearts of which they die.

[Livingstone's servants give some additional particulars in answer to questions put to them about this dreadful history. The sufferings endured by these unfortunate captives; whilst they were hawked about in different directions, must have been shocking

indeed; many died because it was impossible for them to carry a burden on the head whilst marching in the heavy yoke or "taming stick," which weighs from 30lbs. to 40lbs. as a rule, and the Arabs knew that, if once the stick were taken off, the captive would escape on the first opportunity. Children for a time would keep up with wonderful endurance, but it happened sometimes that the sound of dancing and the merry tinkle of the small drums would fall on their ears in passing near to a village; then the memory of home and happy days proved too much for them; they cried and sobbed, the "broken-heart" came on, and they rapidly sank.

The adults, as a rule, came into the slave-sticks from treachery, and had never been slaves before. Very often the Arabs would promise a present of dried fish to villagers if they would act as guides to some distant point, and as soon as they were far enough away from their friends they were seized and pinned into the yoke, from which there is no escape. These poor fellows would expire in the way the Doctor mentions, talking to the last of their wives and children who would never know what had become of them. On one occasion twenty captives succeeded in escaping as follows:—Chained together by the neck, and in the custody of an Arab armed with a gun, they were sent off to collect wood; at a given signal, one of them called the guard to look at something which he pretended he had found: when he stooped down they threw themselves upon him and overpowered him, and, after he was dead, managed to break the chain and make off in all directions.]

We quote once more a passage to which Livingstone a little lower down adds, "I am heartsore and sick of human blood:—"

I left this noisy demagogue, after saying I thanked him for his warnings, but saw he knew not what he was saying. The traders from Ujiji are simply marauders, and their people worse than themselves; they thirst for blood more than for ivory, each longs to be able to tell a tale of blood, and the Manyema are an easy prey. Hassani assaulted the people at Moené Lualaba's, and now they keep to the other bank, and I am forced to bargain with Kasonga for a canoe, and he sends to a friend for one to be seen on the 13th. This Hassani declared to me that he would not begin hostilities, but he began nothing else; the prospect of getting slaves

overpowers all else, and blood flows in horrid streams. The Lord look on it! Hassani will have some tale to tell Mohamad Bogharib.

[At the outset of his explorations Livingstone fancied that there were degrees in the sufferings of slaves, and that the horrors perpetrated by the Portuguese of Tette were unknown in the system of slave-hunting which the Arabs pursue. We now see that a further acquaintance with the 'slave-trade of the interior has restored the balance of infamy, and that the same tale of murder and destruction is common wherever the traffic extends, no matter by whom it is carried on.]

It would take up more room than we can afford to enter into a full explanation of the causes which led to the following horrible atrocity: we can simply relate it. It was the work of what Livingstone calls Nigger Moslems, inferior to the Manyema (who, by the way, are cannibals) in justice and right. Upon the affair the Doctor remarks, "Whatever the Ujijian slavers may pretend, they all hate to have me a witness of their cold-blooded atrocities." He adds, "The murderous assault on the market people felt to me like Gehenna without the fire and brimstone; but the heat was oppressive, and the fire-arms pouring their iron bullets on the fugitives was not an inapt representation of burning in the bottomless pit."

It was a hot, sultry day, and when I went into the market I saw Adie and Manilla, and three of the men who had lately come with Dugumbé. I was surprised to see these three with their guns, and felt inclined to reprove them, as one of my men did, for bringing weapons into the market; but I attributed it to their ignorance, and, it being very hot, I was walking away to go out of the market, when I saw one of the fellows haggling about a fowl, and seizing hold of it. Before I had got thirty yards out, the discharge of two guns in the middle of the crowd told me that slaughter had begun: crowds dashed off from the place, and threw down their wares in confusion, and ran. At the same time that the three opened fire on the mass of people near the upper end of the market-place, volleys were discharged from a party down near the creek on the panic-stricken women, who dashed at the canoes. These, some fifty or more, were jammed in the creek, and the men forgot their paddles in the terror that seized all. The canoes were not to be got out, for the creek was too small for so many; men and women, wounded by the balls, poured into them, and leaped and scrambled into the water, shrieking. A long line of heads in the river showed that great numbers struck out for an island a full mile off. In going towards it they had to put the left shoulder to a current of about two miles an hour; if

they had struck away diagonally to the opposite bank the current would have aided them, and, though nearly three miles off, some would have gained land: as it was, the heads above water showed the long line of those that would inevitably perish.

Shot after shot continued to be fired on the helpless and perishing. Some of the long line of heads disappeared quietly; whilst other poor creatures threw their arms high, as if appealing to the great Father above, and sank. One canoe took in as many as it could hold, and all paddled with hands and arms. Three canoes, got out in haste, picked up sinking friends, till all went down together and disappeared. One man in a long canoe, which could have held forty or fifty, had clearly lost his head. He had been out in the stream before the massacre began, and now paddled up the river nowhere, and never looked to the drowning. By-and-by all the heads disappeared; some had turned down stream towards the bank and escaped. Dugumbé put people into one of the deserted vessels to save those in the water, and saved twenty-one, but one woman refused to be taken on board from thinking that she was to be made a slave of; she preferred the chance of life by swimming to the lot of a slave. The Bagenya women are expert in the water, as they are accustomed to dive for oysters, and those who went down stream

may have escaped; but the Arabs themselves estimated the loss of life at between 330 and 400 souls. The shooting-party near the canoes were so reckless they killed two of

their own people; and a Banyamwezi follower, who got into a deserted canoe to plunder, fell into the water, went down, then came up again, and down to rise no more.

As a concluding quotation we adduce the following :—

When endeavouring to give some account of the slave-trade of East Africa, it was necessary to keep far within the truth in order not to be thought guilty of exaggeration, but in sober seriousness the subject does not admit of exaggeration. To overdraw its evils is a simple impossibility. The sights I have seen, though common incidents of the traffic, are so nauseous that I always strive to drive them from memory. In the case of most disagreeable recollections I can succeed, in time, in consigning them to oblivion, but

the slaving scenes come back unbidden and make me start up at dead of night horrified by their vividness. To some this may appear weak and unphilosophical, since it is alleged that the whole human race has passed through the process of development. We may compare cannibalism to the stone age, and the times of slavery to the iron and bronze epochs—slavery is as natural a step in human development as from bronze to iron.

It would not comport with our pages to reproduce the rough comment of an English sailor, which Livingstone relates; but we do not wonder at it, as Mohammedanism and slavery are as intimately connected as cause and effect—in Africa at any rate. We will supplement our extracts with some passages illustrative of the nature of that influence exercised by the followers of Islam upon those portions of Africa traversed by Dr. Livingstone. They will read strangely to those who believe that the introduction of Mohammedanism is in any sense of the word an amelioration of the condition of the Negro, or tending to elevate him in the social scale with increased moral and intellectual development.

At the outset of his wanderings, the Doctor was under the guidance for the time of a man named Ben Ali. In order to visit one of his wives, a Makondé woman, this worthy misled the caravan. Of these connexions Livingstone remarks,—

This is one way by which the Arabs gain influence. A great many very light-coloured people are strewed among the Makondé, but only one of these had the Arab hair. On asking Ali whether any attempts had been made by Arabs to convert those with whom they enter into such intimate relationships, he replied that the Makondé had no idea of a Deity—no one could teach them, though Makondé slaves, when taken to the coast and

elsewhere, were made Mohammedans. Since the slave-trade was introduced, this tribe has much diminished in numbers, and one village makes war upon another and kidnaps, but no religious teaching has been attempted. The Arabs come down to the native ways, and make no efforts to raise the natives to theirs. It is better that it is so, for the coast Arab's manners and morals would be no improvement on the pagan African!

The following passage is similar in purport :—

No better authority for what has been done or left undone by Mohammedans in this country can be found than Mohamad bin Saleh, for he is very intelligent, and takes an interest in all that happens, and his father was equally interested in this country's affairs. He declares that no attempt was ever made by Mohammedans to proselytize the Africans: they teach their own children to read the Koran, but them only. It is never translated, and to servants who go to the mosque it is all dumb show. Some servants imbibe Mohammedan bigotry about eating, but they offer no prayers. Circum-

cision, to make *halel*, or fit to slaughter the animals for their master, is the utmost advance any have made. As the Arabs in East Africa never feel themselves called on to propagate the doctrines of Islam among the heathen Africans, the statement of Captain Burton, that they would make better Missionaries to the Africans than Christians, because they would not insist on the abandonment of polygamy, possesses the same force as if he had said Mohammedans would catch more birds than Christians because they would put salt on their tails. The indispensable requisite or qualification for any

kind of Missionary is that he have some wish to proselytize: this the Arabs do not possess in the slightest degree.

As they never translate the Koran, they neglect the best means of influencing the Africans, who invariably wish to understand what they are about. When we were teaching adults the alphabet, they felt it a hard task. "Give me medicine, I shall drink it to make me understand it," was their earnest entreaty. When they have advanced so far as to form clear conceptions of Old Testament and Gospel histories, they tell them to their neighbours, and, on visiting distant tribes, feel proud to show how much they know. In

this way the knowledge of Christianity becomes widely diffused. Those whose hatred to its self-denying doctrines has become developed by knowledge propagate slanders; but still they speak of Christianity, and awaken attention. The plan, therefore, of the Christian Missionary in imparting knowledge is immeasurably superior to that of the Moslem in dealing with dumb show. I have, however, been astonished to see that none of the Africans imitate the Arab prayers. Considering their great reverence of the Deity, it is a wonder that they do not learn to address prayers to Him except on very extraordinary occasions.

Of the cruelty and heartlessness of the Mohammedans, as contrasted with the pagan Africans, Dr. Livingstone adduces the following instance:—

Musa and his companions were fair average specimens for heartlessness and falsehood of the lower classes of Mohammedans in East Africa. When we were on the Shiré we used to swing the ship into mid-stream every night, in order to let the air, which was put in motion by the water, pass from end to end. Musa's brother-in-law stepped into the water one morning in order to swim off for a boat, and was seized by a crocodile. The

poor fellow held up his hand imploringly, but Musa and the rest allowed him to perish. On my denouncing his heartlessness, Musa replied, "Well, no one tell him go in there." When at Senna a slave woman was seized by a crocodile. Four Makololo rushed in unbidden and rescued her, though they knew nothing about her. From long intercourse with both Johanna men and Makololo I take these incidents as typical of the two races.

Of their falsehood and lying he declares, "No one can believe what the Arabs say unless confirmed by other evidence; they are the followers of the prince of lies—Mohammed." And he adds, elsewhere, "Falsehood seems ingrained in their constitutions. No wonder that in all this region they have never tried to propagate Islamism. The natives soon learn to hate them; and slaving, as carried on by the Kilwans and Ujijians, is so bloody as to prove an effectual barrier to proselytism." The opinion of the Sultan of Zanzibar on his co-religionists may fairly be added here,—

The Sultan of Zanzibar, who knows his people better than any stranger, cannot entrust any branch of his revenue to even the better class of his subjects, but places all his customs, income, and money affairs in the hands of Banians from India, and his father did before him.

When the Mohammedan gentlemen of Zanzibar are asked "why their sovereign places all his pecuniary affairs and fortune in the hands of aliens?" they frankly avow that if he allowed any Arab to farm his customs he would receive nothing but a crop of lies.

Upon their filth, besides the notice of Zanzibar elsewhere, he remarks, "Formerly the cholera kept along the sea-shore, now it goes far inland, and will spread over all Africa. This we get from Mecca filth, for nothing was done to prevent the place being made a perfect cesspool of animals' guts and ordure of men."

Many more passages might be adduced from these "Last Journals" in proof of the horrors of slavery and Mohammedanism, but we refrain. We can only undertake to place before our readers Livingstone's ideas of how Missions ought to be conducted. Plainly he had no sympathy with Zanzibar as a base of operations, and, notwithstanding the deplorable result of Bishop Mackenzie's heroic venture, does not hesitate to record, "I shall never cease bitterly to lament the abandonment of the Magomero Mission." Upon the general question he does not, as some do, say, "Go on;" but he says, "Come on, brethren, to the real heathen. You have no idea how brave you are till you try. Leaving the coast tribes, and devoting yourselves heartily to the savages, as they are

called, you will find, with some drawbacks and wickedness, a very great deal to admire and love." Further on he remarks, "It would be a sort of Robinson Crusoe life, but with abundant materials for surrounding oneself with comforts, and improving the improveable among the natives." He adds, too, "Many parts of this interior land present most inviting prospects for well-sustained efforts of private benevolence." These he specifies in detail. We extract a passage in which he discusses the question at considerable length,—

No great difficulty would be encountered in establishing a Christian Mission a hundred miles or so from the East Coast. The permission of the Sultan of Zanzibar would be necessary, because all the tribes of any intelligence claim relationship or have relations with him; the Banyamwezi even call themselves his subjects, and so do others. His permission would be readily granted if respectfully applied for through the English Consul. The Suaheli, with their present apathy on religious matters, would be no obstacle. Care to speak politely, and to show kindness to them, would not be lost labour in the general effect of the Mission on the country, but all discussion on the belief of the Moslems should be avoided; they know little about it. Emigrants from Muscat, Persia, and India, who at present possess neither influence nor wealth, would eagerly seize any formal or offensive denial of the authority of their Prophet to fan their own bigotry and arouse that of the Suaheli. A few now assume an air of superiority in matters of worship, and would fain take the place of Mullams or doctors of the law, by giving authoritative dicta as to the times of prayer; positions to be observed; lucky and unlucky days; using cabalistic signs; telling fortunes; finding from the Koran when an attack may be made on an enemy, &c.; but this is done only in the field with trading parties. At Zanzibar the regular Mullams supersede them.

No objection would be made to teaching the natives of the country to read their own languages in the Roman character. No Arab has ever attempted to teach them the Arabic-Koran; they are called *guma*, hard, or difficult as to religion. This is not wonderful, since the Koran is never translated, and a very extraordinary desire for knowledge would be required to sustain a man in committing to memory pages and chapters of, to him, unmeaning gibberish. One only of all the native chiefs, Monyumgo, has sent his children to Zanzibar to be taught to read and write the Koran; and he is said to possess an unusual admiration of such civilization as he has seen among the Arabs. To the natives,

the chief attention of the Mission should be directed. It would not be desirable, or advisable, to refuse explanation to others; but I have avoided giving offence to intelligent Arabs, who have pressed me, asking if I believed in Mohammed by saying, "No, I do not: I am a child of Jesus bin Miriam," avoiding anything offensive in my tone, and often adding that Mohammed found their forefathers bowing down to trees and stones, and did good to them by forbidding idolatry and teaching the worship of the only One God. This they all know, and it pleases them to have it recognized.

It might be good policy to hire a respectable Arab to engage free porters and conduct the Mission to the country chosen, and obtain permission from the chief to build temporary houses. If this Arab were well paid it might pave the way for employing others to bring supplies of goods and stores not produced in the country, as tea, coffee, sugar. The first porters had better all go back, save a couple or so, who have behaved especially well. Trust to the people among whom you live for general services, as bringing wood, water, cultivation, reaping, smith's work, carpenter's work, pottery, &c. Educated free blacks from a distance are to be avoided: they are expensive, and are too much of gentlemen for your work. You may in a few months raise natives who will teach reading to others better than they can, and teach you also much that the liberated never know. A cloth and some beads occasionally will satisfy them, while neither the food, the wages, nor the work will please those who, being brought from a distance, naturally consider themselves missionaries. Slaves also have undergone a process which has spoiled them for life; though liberated young, everything of childhood and opening life possesses an indescribable charm. It is so with our own offspring, and nothing effaces the fairy scenes then printed on the memory. Some of my liberados eagerly bought green calabashes and tasteless squash, with fine fat beef, because this trash was their early food; and an ounce of meat never entered their mouths. It seems indispensable that each Mission

should raise its own native agency. A couple of Europeans beginning and carrying on a Mission without a staff of foreign attendants implies coarse country fare, it is true, but this would be nothing to those who at home amuse themselves with fastings, vigils, &c. A great deal of power is thus lost in the Church. Fastings and vigils, without a special object in view, are time run to waste. They are made to minister to a sort of self-

gratification instead of being turned to account for the good of others. They are like groaning in sickness. Some people amuse themselves when ill with continuous moaning. The forty days of Lent might be annually spent in visiting adjacent tribes, and bearing unavoidable hunger and thirst with a good grace. Considering the greatness of the object to be attained, men might go without sugar, coffee, tea, &c.

It is to counteract these evils, and to fulfil these aspirations of the great African traveller, that the mind of England has been aroused to energetic measures, not only for the repression of the slave-trade, but also for the introduction of the Gospel of Christ into Central Africa. It would be folly to suppose that even after the signature of treaties and the putting down of outward manifestations of evil—as, for instance, by the closing of the slave-market at Zanzibar—that East African slavery is at an end, and that Arab dhows are not still laden with their horrible freight. The evil is not killed, but scotched. Fearful reports are perpetually being brought home of the sufferings of poor creatures on board these Arab vessels, such, for instance, as the following. It is from a letter published in the *Times*, December 28, 1874, written from Mombasa, by the Rev. Charles New :—

Wherever I go I see and hear the same horrors that prevailed years ago—chained gangs, manacled and fettered individuals; the clank, clank, clank of irons, the grip of the stocks, the thud of the stick, the screams of the afflicted fall upon the ear every day. Unmentionable cruelties are perpetrated, and the victims suffer, bleed and die; yet England is congratulating herself upon her wonderful philanthropy and persuading herself that slavery is no more. Walking down the main street of Mombassa the other day, I met a couple of children of from twelve to fourteen years of age, both heavily fettered, yet carrying heavy loads. Pausing before them, I said, with some pity, “And what have you been doing?” Abashed by being accosted in so unusual a way, they hung their heads and said nothing. A man came up, however, who appeared to be in charge of them, and he said, callously and in inhuman triumph, “They have been running away and we have stopped them.” Gathering courage now, and raising their heads, they looked at me boldly and said, “Yes, we have been running away to see our mother. Is that bad?” Stopping at the house of a friend in Zanzibar a few weeks ago, I heard strange sounds proceeding from an adjoining building. It was as though a dozen mortars and pestles were in operation for the purpose of proving which could make the greatest amount of noise. But above the whole were heard the screams of some poor creature, who was evidently being severely punished. My friend explained that it was

the custom of his neighbourhood to beat their slaves unmercifully, but that to drown their cries the mortars and pestles were always kept vigorously at work till the screaming was done. But I will not harrow your feelings by any further relations of this sort. It is painful to me to describe such things, and I am sure it will be painful to you to read of them, but the truth requires to be known. Regarding the slave traffic by sea, there is much evidence to show that many slaves are still smuggled from the mainland, and are conveyed across the sea. Zanzibar is as well stocked with slaves as ever, and it is likely to be so, the circumstances being such as they are. It was not to be expected that this hydra-headed monster was to be smitten to the death by a single blow with a Treaty, nor by half a dozen British cruisers to boot. . . . When I was at the Pangani I met with two boats of one of her Majesty's cruisers, which, after a search of ten days, had succeeded in capturing one slave; yet two whole gangs, heavily chained, were tossed that very day into the flood at the mouth of the river; and England, with all her philanthropy, diplomacy, and might, could do nothing to save them, because, forsooth, the calamity happened at the mouth of a river, and not at sea. A far-seeing Treaty excluded poor creatures in such circumstances from any participation in the beneficent schemes of the mightiest, wisest, and most Christian nation upon the face of the globe.

As a specimen of the almost unabated continuance of the export slave-trade as carried on by the Arabs, we quote the following as one among many instances which might be adduced. In point of fact, our journals teem with them. It is from a correspondent of the *Daily Telegraph*, who writes from the Seychelles Islands under date, Dec. 16:—

The last batch of slaves rescued from Arab clutches arrived at Seychelles on Sunday, the 23rd August, 1874. They were re-captured by H.M.S. "Vulture." The "Vulture" was steaming into Majungel, a post on the east coast of Madagascar, when a large dhow was made out inshore of the ship. The Arab had such an innocent look about him that Captain Brooke, who was pressed for time, was in two minds whether to board him or not. A group of turbaned rascals standing in a circle on the poop seemed to be conversing, apparently unconscious of, or indifferent to, the proximity of the cruiser. It was a dead calm, and the huge latteen sail hung idly flapping against the mast. A puff or two of wind of an hour's duration, when the dhow was first sighted, and she might have reached the shore. It was the knowledge of their utter helplessness that doubtless prompted the Arabs to assume an air of careless indifference, by the display of which they hoped to throw the Englishman off his guard. But the *ruse* did not succeed. Captain Brooke's indecision lasted only for a moment. The ship's head was laid direct for the dhow, and then, and not before, a stir was observed among the Arabs. It was of no use, however, the dhow would not move: "She stuck, just like a painted ship upon a painted ocean."

When the "Vulture" was near enough, a boat in charge of a young officer was sent on board the Arab, whose true character and the nature of his cargo were soon made known. On going below the men found a frame-work of bamboo constructed on each side of the hold, ranging fore and aft, in which 238 human beings were packed, tier upon tier, like bottles in a rack. The occupants of each tier were placed in the closest personal contact with each other—so much so, in fact, that, to

use the men's homely phrase, they really "were stowed away like herrings in a cask." When taken out and placed upon the deck, their limbs were useless; they were seized with vertigo, and fell from sheer inability to stand. Some were found in a truly shocking condition. One or two young children were found crushed to death. The lower tier had been laid upon the sand ballast, and was half buried. One poor woman really was buried, with the exception of her face; her mouth was full of sand, and when taken out she was on the point of suffocation. The mortality among a batch of negroes must be sometimes frightful, not only on board the dhows, but also during the journey down from the interior.

There was a woman among this lot who, if her statement is to be credited, was the only survivor of a numerous band. Six months since she roamed free as air in her native village in the middle of Africa. The Arabs went with fire and sword; the village was burnt, and the greater number of the women and children were made prisoners. Then commenced a weary march of four months' duration. Fresh accessions of slaves were made as they passed along on their way to the coast. Manacled women fell by the wayside, and, being unable to travel, were left to die in the jungle. Young children withered like plucked leaves, and the Arabs, to these more merciful, struck off their heads and threw them aside. I leave to the reader's imagination to picture the blows, the hunger, the thirst, the fatigue, the bodily suffering, the accumulation of horrors which must have encompassed even the mind of an untutored savage on such a march, and in such lawless company. The woman has survived them all, but she is alone.

The power of England and the sympathy of England are, therefore, still urgently needed. Above all, the Christianity of England has to be invoked as the true remedy for the evils under which Africa is labouring. It would be out of place for us to advert to the Central African Mission, which is to the old Universities Mission *alter et idem*. It has its own means of preferring its claims to public support, and of vindicating the wisdom of its procedure when impugned. So, too, the Methodist Mission, whose sphere is farther north, can bring itself under public notice through its own peculiar organs. We must conclude our article by furnishing some account of what has recently been attempted by the Church Missionary Society at Mombasa.

Last autumn the Rev. W. S. Price, so well-known for his successful labours at Nasik, accompanied by a staff of helpers and Jacob Wainwright, were sent out to reinforce the few labourers on the Eastern Coast, and to adopt energetic measures for an inroad on the kingdom of Satan. A letter from Mr. Price tersely opens, "We have come and seen, but have not conquered." The lack of suitable accommodation at Mombasa was of the most deplorable kind. "If only," he says, "the wood for the cottages had come from Bombay, I would have them all snugly housed in a couple of weeks." When he was at Zanzibar the Sultan received him very graciously, and gave him a letter to the governor of Mombasa, with a promise of such protection as they might need when the Mission made a move inland. From what could be gathered, it would seem that very little is as yet done to check the slave-trade, slaves being continually smuggled into Zanzibar. The aim of Mr. Price is to establish a colony in the Wanika country, for which the utmost care will have to be exercised in choosing a suitable site. He says, "The Native Christians are delighted at the prospect of active work, and we have plenty for them to do." In making arrangements for the establishment of a settlement, we must of course," he adds, "have in view the possibility of slaves in considerable numbers being sent over to us, whilst at the same time we are not dependent upon such a contingency for the vigorous prosecution of our work. An industrial Christian settlement in the heart of the Wanika, on the track of the slave traffic, will, with God's blessing, bear good fruit, even though no slaves be sent to us." This, it will be seen, is substantially what Dr. Livingstone recommends, and might, for the reasons he alleges, be more efficacious than a colony of slaves heart-broken with sufferings and exile. At Mombasa Mr. Price urges especially the importance of a Medical Mission.

In view of the magnitude of the work, he adds—and who will not sympathize with him?—"I almost tremble when I think what lies before us; but there is comfort in the thought that greater is He that is with us than all that be against us."

In a subsequent letter, after enlarging still more upon the material discomforts surrounding the Mission at Mombasa, he says, "We are most anxiously looking for the 'Dove.' Oh, what a boon she would be to us if we had her now! She would save us a vast amount of money, exposure, and toil in going to and fro to Mombasa, to say nothing of her services in other respects. It will be a grand red-letter day for the East-African Mission when she floats in the harbour of Mombasa."

THE NINGPO MISSION.

ALL times and seasons are not equally prosperous, whether with individuals, with states, or with churches. No doubt, for the purpose of eliciting larger measures of faith and more complete resignation to His holy will, God sends peculiar trials—sometimes by the failure of the health of Missionaries—sometimes by calamities which desolate the fields in which they labour. These present formidable obstacles to the careless and superficial. Nay, even young and inexperienced Missionaries, when suddenly confronted with trials upon which they had not adequately calculated, have looked wistfully back and been tempted to escape from a post, the difficulties of which were to their apprehension beyond their strength. We do not mean to say that, in the vast area embraced by the Ningpo Mission, calamities or trials beyond endurance have had to be borne; but still the period just elapsed has been an anxious and a difficult one. Fortunately that Mission is upheld by well-trying veterans who know how to receive evil as well as good

at the hands of the Lord, and who can in patience possess their souls when adverse circumstances have to be encountered.

The Report of the Rev. A. E. Moule, which we annex to these remarks, may fitly be introduced by some information contained in a letter from the excellent Bishop of North China, Dr. Russell. In it the Bishop mentions that the past sickly season has been one of unprecedented severity both at Ningpo and at the other treaty ports. The weather during the summer was most unseasonable; it was not unusually hot, and the rainfall in the early part of it was much less than has been known in previous years; but the atmosphere throughout was strangely humid, and vegetation, in consequence, of extraordinary rankness. Hence, apparently, the unwonted prevalence of fevers of all kinds—diarrhoea, dysentery, &c., among all classes of the community. The number of deaths, among the natives especially, has been something appalling; in some instances whole families have been swept away. The loss of life among Europeans also has been very great. In the little Ningpo community, numbering only fourteen married persons, three have been left widows, and one a widower, within a very short time of each other, and the mortality in other places among foreigners has been greatly in excess of former years. Still, in the midst of all this terrible scene of sickness and death, not a single member of our own Mission has been lost—thanks to the never-failing Providence of a gracious and heavenly Father.

Another matter, which was a source of considerable anxiety for some time, was the war which seemed impending between China and Japan relative to Formosa. For a time, the agitation which this question caused was so great as to place the lives of Europeans, whom the natives regarded as holding with the Japanese, in some danger. Had actual hostilities broken out between the two countries, the lives of foreigners, especially those residing in the interior, would no doubt have been exposed to considerable risk. Upon the result of the amicable settlement of the question Bishop Russell writes as follows:—

God, in His mercy—in answer, we believe, to the prayers of the little remnant of His people in these lands—averted this evil, and permitted us to continue our labours for the spread of His kingdom in quietness and peace. Indeed, I am of opinion that the whole matter, as far as it was permitted to go, will even prove of considerable advantage to both nations—by rescuing Japan, on the one hand, from the imminent perils of civil war, in which undoubtedly she was placed when she took up this Formosan affair, and by applying a wholesome stimulus to China, on the

other, to arise from her lethargy, and to prepare herself for another possible misunderstanding with her rapidly advancing neighbour. And all this, in the good providence of God, will have its weight in the opening up of these lands to fuller and freer intercourse with European Powers, and, as a necessary consequence, to the spreading of the blessed Gospel among them. Indeed, I think I see some such result as this already manifesting itself, for which we have reason to be thankful.

Upon the general results of Missionary exertion in the district, the statements made by the Bishop are much in accordance with those expressed by Mr. Moule in his Report. The whole question as to why larger and more manifest blessing in a large increase of converts has been withheld has formed the subject of much anxious and prayerful thought among the Missionaries themselves, who have discussed it from time to time with their brethren of other Protestant denominations. It is the impression of the Missionaries that a large portion of the inhabitants of Ningpo and the surrounding country had already heard the Gospel, and were sufficiently acquainted with it to become the subjects of the converting grace of the Holy Spirit. When, however, the further question was discussed as to how it was so few seemed to believe to the saving of their souls, those who were engaged in this solemn discussion could only fall back upon their want of faith

and power, and upon the Sovereignty of Almighty God, who would work how, when, and where He pleaseth, and in whose Divine hands the whole matter must be left, the labour must be in hope that they who sow in tears shall reap in joy. In the conclusion of his interesting communication the Bishop speaks of the way being now fairly prepared for the ordination of one or two Native Catechists. In concluding his letter the Bishop would remind the Committee "that the doors of this vast Mission field are wide open before them; that opportunities of scattering the good seed of God's Word exist in all directions; that the labourers to do this, both foreign and native, are miserably inadequate; and that prayer to the great Lord of the harvest, that He would send more labourers into His harvest, and prosper and bless them who are labouring therein, is our great need."

REPORT OF REV. A. E. MOULE FOR 1874.

I must begin my letter by a few words of explanation. During the greater part of the period under review in this letter I have had the supervision of all the out-stations connected with the Ningpo Mission. This has been necessitated by Mr. Bates' absence in England, and by Mr. Gough's failure of health in the early part of the year, and by the fact also that the engrossing cares connected with the superintendence of the Boys' Boarding School, with evangelistic and pastoral work in this huge city, and with the duties of Treasurer, have prevented Mr. Gough from attempting any of the out-station work. The care of these sixteen out-stations, each one the centre of wide itinerating districts, is far more than enough for one European Missionary to attempt, and when to this care is added the all-important work of training native agents, and a full share in the English services for the benefit of foreign residents at this port, the Committee will, I am sure, understand the cause of my comparative reticence during the year, and will pardon me if my present Report prove meagre and unsatisfactory.

The number of baptisms is, I much fear, lower in our out-stations than that for 1872—3; still the harvest, though so scanty, has been pretty evenly spread over the districts. Thus in *Soen-Poh*, with its five branch stations, there have been seven adult baptisms, and two of children. In *Soen-nen*, also with five branch stations, there have been four adult and three infant baptisms. In the *Eastern District*, with three branch stations, there have been three adult baptisms; and in the *Western and South-Western Districts*, with three branch stations, there have been seven adult and three infant baptisms. Mr. Bates did not furnish me with any statistics before he left, but I believe I am correct in the impression that he had not

baptized any in his districts between the period of writing his last Annual Letter and the date of his departure for England.

God grant that each one of this little company, gathered from amongst the heathen and scattered thus up and down the land, may be true and active leaven, and then the little one, before our next Reports are forwarded, may have become a thousand! I may remark, in passing, that the circuit of these sixteen out-stations is about 100 miles on the outer edge, with numerous inroads into the countless heathen towns and villages beyond the circumference, or inwards towards the centre. The city of Ningpo, and the harvest-field thus feebly touched, is of more than 1000 square miles in area.

I proceed now to give a brief summary of the *trials and encouragements* of the past year.

1. *Trials*.—The summer and autumn of 1874 have been marked by *sickness* of almost unparalleled severity. The oldest residents in China agree in the opinion that they cannot remember such a sickly season for thirty years past. Out of our small foreign community at Ningpo, consisting of scarcely 100 souls, two merchants, the wife of the Commissioner of Customs, two children, and—saddest of all for the Church of Christ—the veteran and devoted Missionary, Dr. Knowlton, of the American Baptist Mission, have all been called away by death. The sickness amongst the Chinese (chiefly consisting of low fever, changing into typhus, or subject to fatal relapses) has been, and still continues, fearfully wide-spread. The native doctors in the city are wearied out, and for some weeks it was the hardest thing to hire chair-bearers, all who were not down with fever being engaged to carry the doctors. In our own Mission, Mr. and Mrs. Elwin's departure for England in a most serious state of health;

our dear Bishop's constant tendency to attacks of illness more or less serious; illness in Mr. Gough's family; Miss Lawrence's enforced absence from Ningpo for three months through illness; my own dear wife's alarming illness in August, necessitating a change to Chefoo in September; Mrs. Gretton's and Mrs. Valentine's illnesses during the summer and autumn—this list will suffice to show you how great our trial from sickness has been.

Another trial which has lain heavily on my heart, and still burdens it, save when I am able to rest it on the Lord, arose from the troubles in which some of our native brethren have been involved, mostly without their wish or anticipation. The peculiar bitterness of this trial has lain in the fact that these troubles have borne a *secular* aspect, lawsuits or business complications being the primary cause, whilst the *odium theologium* has intensified the violence and injustice of the opposing parties, and has led both heathen and Christian lookers-on to regard these cases as direct assaults on Christianity. The complicated nature of the disputes has, moreover, prevented the possibility of our giving direct help to our native brethren in their troubles, and at the same time it has made their cross heavier than would one have been borne directly and wholly for Christ.

A third trial, and one immediately connected with this one just narrated, has been the *delay in the ordination of natives*. The persecution and business troubles of the leading members of our large Soen-Poh Church have so pre-occupied the attention of our invaluable catechist's charge, and have so disturbed the minds of the whole congregation, that the Bishop has fully recognized the necessity of a short delay before I formally present that excellent native brother to the Bishop for holy orders, as sanctioned by the official letter from the Parent Committee received here in April last. The delay in the ordination of a second native to take charge of the Ningpo Church has been necessitated by the great difficulty in selecting from amongst two promising candidates the one most suited for this most difficult post. We have also desired to take some definite steps in Native Church organization, and to provide the Native Pastors with Native Church Committees, if possible *before* the act of ordination; and our deliberations on the rules for such bodies have been unavoidably protracted.

A *fourth* trial, dark and gloomy, has been

caused by the apostacy in one case, and the turning away in others, for a time only I trust, of some of the Native Christians. One in Mr. Bates' district stayed away from all Christian ordinances for six months; two at Z'ky'i, two at Loh-do-gyiao, and one at Tsong-gyiao, are still absenting themselves, and causing the deepest sorrow to the catechists in charge and to the superintending Missionary. Yet, in two cases of this kind, when—in obedience to the admirable suggestions in the "Question worth Considering" for the August "Gleaner," 1874, "Why could we not cast him out?"—I tried to "bring them hither to the Lord Jesus," I heard within a week of the restoration and repentance of the backsliders.

A *fifth* trial, and the last I will name, has arisen from the continued prevalence of false and malicious rumours as to our work, and especially from the small number of baptisms, and the 'deep slumber still of the mass of the heathen.

2. *Encouragements*.—One great blessing, calling for deep thankfulness to God, has been the averting of the plague of war, which only a few weeks ago seemed inevitable, between China and Japan. I do not enter into particulars as to the quarrels, since the newspapers contain full details. We prayed for peace. War would have led to the utter disturbance of these two great empires. In *China*, revolution (probably the resuscitation of the Tai-pings) would have been the sure result; and in both countries Mission work would have been well-nigh paralyzed, as in 1861—2. God has granted peace; and we thank Him for this great mercy.

A *second* cause for gratitude is the fact that, notwithstanding the prevalent sickness, no foreign member of our Mission has died, and most of the invalids have recovered their usual health and strength. Amongst our 300 or 400 Native Christians also, only three men and three children have died. Two of the men have passed, we earnestly believe, to their eternal rest. The first, our earliest convert and senior catechist, *Bao*, has gone at last. His name is well known to the friends of the C.M.S. in England. Now, for nearly a quarter of a century, he has been connected with this Mission, an earnest and able evangelist, and efficient and valued helper at one time; a diligent and prayerful student of the Bible; he yet, by faults of temper and defect of charity, gave frequent pain to the Mission, and, after two or three grievous falls and acts

of inconsistency, his old age seemed clouded and sad. At eventide, however, there was, we believe, light. Simple faith in the Saviour, a grasping of His promises, and rest on His Word—these marked the closing hours of our aged brother. He died November 3rd, 1874, in the seventy-fifth year of his age. The second who has gone was a blind man, nearly eighty years of age, in Soen-Poh, contented and cheerful in his home of extreme poverty. He is carried now by angels to the home of rest and plenty above.

A *third* cause for gratitude has been the building of a new Mission Church in the important city of Z'ky'i, the funds for which (with the exception of 50*l.* granted by the C.M.S.) were contributed by the foreign communities in Ningpo and Shanghai, with a small sum kindly sent by Bishop Alford from England. The church was opened by Bishop Russell on Trinity Sunday, May 31st, 1874, under circumstances of peculiar interest. (See separate account below.)

A *fourth* cause for gratitude lies in the diminution of *opposition* and *hostility* in some,

e. g. in Z'ky'i; also in Vi-Kò-z, where, alas! the great man of the town, who violently opposed our entry in 1872, is removed by death, and where there are some signs of fruit after two years of apparently barren labour.

A *fifth* cause (and here I must club many together) arises from the *many open* doors which I have met with during my itinerations; also from some special cases of conversion to be enumerated below; also *very especially* from the admirable Bible Classes conducted every evening at Kwun-hae-we by our catechist, *Sing-eng-teh*—classes highly valued by the Christians, and building them up in their most holy faith. *Native organization* is also set on foot; our rules are agreed on; and, in three of my districts, the Christians have already elected committees. *My work in training the catechists* has been continued through the year, and, though laborious, it has cheered me much. My dear wife also has not been without signs of God's blessing on her work among the heathen women and children.

OPENING OF A NEW MISSION CHURCH.

(From the *Chinese Recorder and Missionary Journal*, July—August, 1874.)

On Sunday, May 31st, 1874, a new Mission church was consecrated by Bishop Russell in the Nien city of Z'ky'i. This city, lying to the westward of Ningpo, at a distance of about twelve miles, traces its history back for about two thousand years, when, under another name, and on a different site, it formed the capital of these districts, Ningpo itself, which has also changed sites since its foundation, having been at that early date under the jurisdiction of the original Z'ky'i.

The present city is about five hundred years old. The Church Missionary Society commenced work here more than eighteen years ago. After encountering formidable opposition on the part of the gentry, the Mission at length secured a small house, and, with the exception of the interval of rebel occupation, Christian labour has been carried on uninterruptedly ever since. Much was done to conciliate the people by a dispensary, which Dr. McCartie, of the American Presbyterian Mission, kindly attended in the C.M.S. Mission-house for three months. The number of Christians is still small. About twenty have been baptized, and three sleep in tombs on the neighbouring hills, the firstfruits gathered into a safer fold.

In a city of this size, the necessity was

long felt for a building which should not merely suffice for the bare accommodation of the thirty men and women who form the usual Sunday congregation, but of a church comely enough to show Christian reverence for the Christian's God, and large enough to accommodate audiences who may press in to listen to daily preaching.

Such a church has at length been erected.

Through the kind help of the English congregation of the Church of England in Shanghai and Ningpo, supplemented by a small grant from the Parent Society, a building has been completed, capable of seating 120 persons, and a Mission-house has been erected, close to the church, for the catechist's residence, with room for a boys' day-school. On the day of dedication, the church was filled morning and afternoon. The Christians from the Tsong-gyiao station (ten miles distant) joined the congregation, and twenty-five men and women received the Lord's Supper.

The audience, containing about a hundred of the citizens, besides the Native Christians, listened attentively to an impressive sermon from the Bishop, in the course of which, glancing back at the events of his first visit to Z'ky'i eighteen years before, and looking

now on the orderly and respectful congregation filling the new church, he thanked God and took courage. In the afternoon, after the reading of the Litany by the Bishop, and a sermon by the Missionary in charge, the three Chinese catechists present spoke in turn to the congregation, whose interest scarcely flagged to the very close.

A small sprinkling of the proud *litterati* was observed on both occasions.

The church is built in semi-native style, but with appropriate internal fittings. It is

situated in the main thoroughfare of the city.

The work in this city and in the populous neighbourhood is commended to the prayers of the friends of Missions. God grant soon the name of the city may become a reality! "Mercy Stream" it is called, from a legend of filial piety in ancient days; and now from this Mission church, as a central fountain, may the Gospel, telling of God's eternal mercy in Christ Jesus, go forth as a fertilizing stream!

A. E. MOULE.

WORK IN THE JHELM DISTRICT, PUNJAB.

REPORT OF THE REV. G. M. GORDON.

IN sending some account to your Committee of Missionary work in the Punjab, I cannot but recollect that four years ago I was leaving Madras with very gloomy prospects—the opinion of the doctors being that I should not again return to India. After two years in the Punjab plains I feel much encouraged to hope that I may be spared to labour in a new sphere, more congenial to my constitution than Madras.

Among the steps by which I have been directed in God's Providence to this spot, I am constantly reminded of my sojourn in Persia, partly on account of the language and literature, which are so closely connected, partly because, in a recent tour across the Indus, I found myself on ground preached and prayed over by the brother Missionary with whom I spent some months in Ispahan in 1872.

One needs write very soberly about Missionary work in these days of revival, and very heart-searching should be our scrutiny in comparing our methods abroad with those which God so signally honours by the seal of His approval at home.

I felt it a great advantage to spend my first year in the Punjab with Mr. French, and to make tours with him in the vacations through the Jhelum district. Holding as I do the importance of having a definite aim in this, as in all other work, I have endeavoured, since I came out, to work for the Lahore College as the particular department to which I was appointed; and although after a year and a half I find myself detached for a time from direct evangelistic work, yet I regard this as closely connected with the object of the college, and an important offshoot of it in more ways than one.

The Jhelum district will form a valuable field for evangelists who are trained at the college, and will, I trust, in time contribute to the college some whose hearts the Lord may open to offer themselves for the work of the ministry. Two have already applied to me since I came here, and in both I feel every confidence and encouragement. One is a European youth, named Charles Matthews, whose father (since dead) held an important post in the Salt Range, as Deputy Collector of Customs. He has had a good education in the Bishop's School at Simla, where he bore an excellent character, and is now applying himself assiduously to the study of Greek Testament and a course of Theology. I believe that his desire to work for Christ springs from a real love of the Saviour, and a conviction that God has called him to it. The other is a Christian Bengali, head-master of the Government School at Bhera, near here. After several conversations, in which he explained to me how limited are his opportunities for usefulness in the Government service, he writes as follows:—"I have thought and prayed on the subject, and at last have come to the conclusion that I have a call to consecrate my life solely to the service of my Redeemer. All along I have had the desire to preach the Gospel, and now I consider myself to have a call from God as I see that I have health and strength, and a desire for the work."

On leaving Lahore in April, my steps turned naturally to Pind Dādan Khān, as being at once the centre and largest town of the district. Its native population is not less than 17,000, and it is surrounded by many villages and towns, in no less than 100 of which I have preached more or less

frequently during the past six months. It is a district which, I believe, has been hitherto untrodden by evangelists, and it forms a very important link with our Missions in Lahore, Multan, Dera Ismael Khan, Bunnoo, and Peshawur. With a view to becoming early acquainted with the leading features of this district, I have reconnoitred it carefully in every direction, within a radius of fifty miles, making tours of from twelve to twenty days every month. Two Sundays in each month have been spent here, where I have a small English congregation of a dozen officers of the Customs department in connexion with the salt mines. They come to church from distances of five to fourteen miles, and show, by their punctual attendance as well as in other gratifying ways, their appreciation of such ministrations as I am able to afford them.

In respect of Native Agency, the bone and sinews of the work, I continue to feel straitened.

In my faithful companion, Andreas, I feel much comfort; for he adds to a humble and natural disposition the adornment of a consistent Christian example, and the valuable training received at Lahore under Mr. French. I would gladly have more of his stamp; but it is better to have one contented fellow-worker than half a dozen discontented ones. During the summer vacation Mr. Hooper sent me two of his students with their families, who returned to their studies at the beginning of October. Encouraged by Mr. Hooper's kind offers of help, I fully hope that ere long some men of the evangelistic type may be found. The time may come when the Native Evangelists of the Punjab will be showing us the way into Central Asia. Meanwhile, believing as we do that evangelism is a test of vitality, and feeling our deficiency both in this respect and in respect of an efficient Native Pastorate, we would humbly confess this deficiency, in order to enlist those faithful prayers which will most effectually assist us.

There are five important towns on the river Jhelum, which I hope will one day be occupied by Native Evangelists, who shall be constantly preaching in the villages round. They are Jhelum, Pind Dádan Khán, Bhera, Shahpar, and Jhang. In each of these towns, one (or more) Native Christian families is now resident, to form the nucleus of a congregation.

But there are other centres also, such as Chakwal and Talagang, which lie on the

higher plateau of the Salt Range—a chain of hills connecting the Jhelum with the Indus. These hills are rich in many mineral produces, and interspersed with villages surrounded by cultivation and pasture.

The Salt Range has a history; but no archives or inscriptions, and few traditions to assist in compiling it. One longs to penetrate the secrets of its ancient Buddhist and Hindu temples; its ruined hill-forts and crumbling cemeteries. Some of these cemeteries are far from any town or signs of habitation, as though indicating the scene of a battle-field. They seem to betoken times of change, insecurity, and warfare, which have now given place to peace and prosperity.

The villagers are a great mixture: Hindus, Sikhs, and Mohammedans, bound together by sympathy of race amid much diversity of creed. The Mohammedan (whose ancestors were Hindus) mingles freely in Hindu festivals, and salutes Hindu faqirs; while the Hindu shows no less respect for Mohammedan observances, and the boundary line between Sikhism and Brahminism is gradually diminishing. The outward harmony may be partly due to mutual dependence for the necessities of life, the cultivators being all Mohammedans, while the shopkeepers are mostly Hindus. Here, where the Mohammedans are in the majority, Hinduism appears under a very different garb from what one is accustomed to see in the South of India. There is none of that marked ascendancy of Brahmin over Sudra; none of that shameless exhibition of wayside idols; no colossal temples like those of Madura and Conjeveram. The Hindu in these parts seems ashamed to confess to idolatry in the presence of a Mohammedan. His religious belief takes a more speculative turn, and he is generally a Vedantist or Pantheist. Amongst this class, and amongst the Mohammedan zemindars, there is generally a willingness to listen to the preacher; and I have often felt enlargement of heart and speech in delivering to them the Gospel message.

In addition to the advantage of a patient hearing (which one embraces most thankfully of all), there are also other facilities for itineration, such as the comparative ease with which our two temporal necessities, fowls and milk, are supplied; and the civility of the head-men of the village, through whom a camel or a mule may often be hired for the journey.

We have not, like our itinerating brethren in Madras, fine slopes of tamarind or mango to encamp under, for the rains are scanty and the soil impregnated with saltpetre; but I have been able hitherto to dispense with a tent altogether, as there is in almost every village the "dará," or guest-house, to which every traveller is welcome. As this hospitality is extended to cattle as well as men, the dará is not always clean; but it generally has four walls and a roof, and its central position in the village has often given me the opportunity for long conversations, which are always sustained with more freedom when Natives are visitors, and not visited. Considerations of caste do not, as in the South, exclude Christians from lodging in a Native house, or walking through a Brahmin street; and I have more than once (in the absence of a dará) been offered the use of a villager's house, which the occupants have vacated to accommodate me. This act of hospitality, however, is much more rare in India than in Persia.

The other nucleus for an audience, especially in the evening, is the village masjid, where the zemindar, having arrayed himself after his day's work in his most respectable clothes, comes and washes his feet and head preparatory to the evening prayer. He does not wait for the bell-like summons of the Imám who proclaims the hour of prayer. He is generally in his place at the appointed time—a pattern to Western church-goers both in punctuality and devoutness of demeanour. No less instructive is it to meet him in the early morning, going out to his work with the dust of prostration on his forehead. His first act has been the acknowledgment of the One God, before whom he has bowed, not only his knees, but his face, to the ground, in the house of prayer; and if you ask any Mohammedan, however unlettered, what is his duty, he will always acknowledge the duty of prayer as his foremost obligation. How far more successfully would our day's difficulties be encountered, if we could thus always arise to them from the dust of humiliation or the act of self-dedication to God!

It is but natural to expect from among the Maulvies whom one finds in the village mosques, the keenest opposition to the preaching of the Gospel. Still there are among this class men of devout minds, and true seekers after God. With one of these, who lives in Bhera, I have had some very interesting discussions, and have found him to be a man not only of learning, but of a liberal and

inquiring mind. He has been supplied at his request with the Old Testament in Arabic and the New Testament in Urdu, and he is very anxious to purchase a commentary. I hope that ere long I may be able to obtain for him this most necessary aid to the study of the Gospels, for Mr. Clark is now engaged in compiling one with the assistance of Imad-ud-din. This Maulvie has undergone considerable persecution from his co-religionists, who, after a very stormy debate, which nearly reached the point of actual violence, excommunicated him for holding doctrines at variance with their interpretation of the Mohammedan creed. His chief offence seems to have been the assertion that God is able to raise up another Mohammed, and that the mediation of defunct saints is not effectual! May the Lord grant that he may find in the study of His Word that true light which alone can guide him to the safe anchorage of inquiring souls!

One of my first endeavours in coming into the district was to promote the circulation of vernacular tracts and portions of Scripture. In this I have been assisted by Mr. Baring, who has sent me a colporteur from Amritsur.

I opened a small bookshop in Pind Dádan Khán, where the colporteur has been in daily attendance, and I have been encouraged on the whole by the sales both here and in some of the villages in the district. With the exception of Mullahs and those in Government employ, none but the rising generation can read. Moreover, vernacular religious books of an attractive form are scarce—a scarcity which I believe will ere long be remedied.

Among the schoolboys here and elsewhere there is a great demand for small cheap story-books—a demand which I have had some difficulty in supplying. But what is more satisfactory is that many portions of the Scriptures have been purchased and have led to inquiry after the way of peace.

After preaching in a distant village one evening I was followed by a man who earnestly asked for instruction, saying that he had purchased some religious books in Pind Dádan Khán, and wished to have them explained. It was getting dark, and I had a long walk before me, so I invited him to my lodging next day. He described himself as a stranger from Rawal Pindi, whither he was then bound, and I have not seen him since, but I hope that he may find a Philip at Rawal Pindi.

On a recent walk I met another man who

accosted me, saying I had spoken to him once after preaching in the bazaar. He described himself as a faqir and disciple of a certain Maulvie of repute (now dead). He had paid several visits to the bookshop, and had purchased the New Testament in Urdu and several portions of the Old Testament. He then produced the New Testament, which was reverently wrapped up with one or two Arabic books in a cloth, and invited me to explain one or two passages, which were obscure to him, such as Gal. iii. 13, "Christ being made a curse for us," and the words of the angel in Acts i., which seemed to him to imply that Christ must necessarily return during the lifetime of those who saw Him ascend. So we sat in a ploughed field under a tree, and had an hour's conversation, which was listened to by other passers by. He has since attended my preaching with Andreas, in the bazaar; and, although he still has difficulties, yet I feel hopeful as well as interested in him.

Another instance I met was near the village of Dárápore on the Jhelum, a neighbourhood rich in historic associations; for through one of the gorges in this part of the Salt Range it is believed that Alexander the Great made his famous night-march to the river, which he crossed with his army, and in the morning attacked and defeated the Indian King Porus, who was encamped in the plain opposite. The scene of the conflict is supposed (on high authority) to be nearly identical with that of our greatest struggle with the Sikhs, the battle-field of Chilianwálá.

Here I had a very interesting conversation with some Zemindars (as fine a race of men, in feature and physique, as one would meet anywhere), and one of them brought me a book, which he said he believed to contain the same teaching which he had been listening to. It proved to be one of Dr. Pfander's valuable little works, called "*Tariq ul Nay-yát*," but from what source it came into the owner's possession I could not ascertain.

Several other instances here and there in remote and unexpected quarters in little country villages, where the seed of God's Word has fallen, give me encouragement to hope that the soil is being gradually prepared for what one day may prove an abundant harvest.

The people are susceptible of teaching and accustomed to be taught. Religious establishments I find everywhere, endowed by Government grant and sustained on the fat of the land where small bands of disciples are

trained in the doctrines of the Hindu, the Sikh, and the Mohammedan creeds, or the tenets of the various sects of dissenters and freethinkers which these general heads embrace. Teachers there are in abundance—Pundits, Mullahs, Seyyids, Joghias, Faqirs, Mohunts, and Sanniasis—all asserting a commission from God to propagate their faith, from the stately Guru who sits on a hill at Tilla, overlooking the Jhelum, drawing tribute for his college of Chêlas from all the surrounding country, and allowed grazing for a hundred cattle in Government pastures, to the travelling mendicant who makes his periodical journeys on foot from Ramesuram, at the southernmost point of the Indian Peninsula to Puri, Kasi Amarnath and the shrines of the Punjab. And although we seem at times in an almost hopeless minority, yet we have examples to prove to us that God is able, out of the very ranks of these earnest but misguided men, to raise up some who shall be preachers of the Gospel of Christ.

Oh that there were more instances of a fearless, independent testimony, such as I witnessed on a recent tour, in which I was joined by Mr. Shirreff! We had wandered across the Indus, far beyond my usual limits, but were well repaid by the surprise and pleasure of finding a Native Christian family far removed from all helpful influences, but maintaining a faithful witness before relatives and neighbours to the truth which they had embraced from the lips of an itinerant Missionary, and thus furnishing the true solution of one of those questions which often cause us anxiety. For here was a man of good family and property, who in times of heaviest loss and persecution for conscience sake had not left his village to take refuge in a Mission, but had manfully endured the malice of enemies and the scorn of kinsmen, and won the confidence and regard of inquirers who were coming to him for instruction. His story is told in Mr. Brodie's reports more fully than his own modesty would allow him to rehearse it to us. Our brief intercourse was a source of mutual help and refreshment.

Partly owing to my unsettled life at Pind Dádan Khán, I have not had many visits from inquirers, although, through the courtesy of the civil authorities, I have never been without a lodging to invite them to. At first some of the older boys in the Government school would come to me at the hour of evening prayer with my Catechist and Colporteur, and we had some interesting readings

together in the "Pilgrim's Progress." These were interrupted by my illness in May, and I have tried since to revive them, but without success. There seems to be a timidity on the part of these youths, on whom, no doubt, adverse circumstances are brought to bear. One of them I know to be a seeker after the truth and a reader of the Gospels, which he begged might be given him in Roman Urdu, and not Persian character, "lest my relatives should read it, and beat me for having it." He has asked also for a manual of private devotions, which shows that there is in the minds of inquiring Mohammedans a dissatisfaction with the cold and lifeless routine of repeating the Kalima, and a sense of the value of such beautiful prayers as abound in the Psalms of David.

It is very encouraging to hear of one and another in our Universities, as well as elsewhere, offering himself for the Mission-field in response to the impulse of united prayer at home. And truly it is an object which demands a high type of devotion and fervent change, as well as wisdom. In this par-

ticular branch of it I am often reminded of Isaiah xxviii. 23, &c. How needful is the "*discretion*" there mentioned, in order to "cast in the appointed barley and the rye in *their place*."

How needful also the "mouth and wisdom," in order that one's message (delivered, it may be, to those who shall never hear it again) may be winning but not compromising, pointed but not personal, comprehensive but not wearisome, simple but not superficial.

How needful the fervent zeal which burns with fire but is not consumed, and the patient waiting upon God for a blessing upon methods tried, not knowing whether this or that shall prosper, or whether both shall be alike good.

No wonder that even the Roman philosopher thought it an object worthy of the highest training and the most consummate self-abnegation, to be "the spy and messenger of God among men."

I know no work which discovers to me more of my own deficiencies than this. Were I not so straitened in myself, I should not feel so straitened for Native helpers.

BISHOP CROWTHER'S CHARGE.

A CHARGE DELIVERED AT ONITSHA, ON THE BANKS OF THE NIGER, ON THE
13TH OCTOBER, 1874.

(Continued from page 91.)

THE political state of Onitsha has been one of anarchy since the death of the late old king, Obi Akazua. His son and successor, Idiari, after great struggles to maintain his position, died a short time after of the small-pox, since which there has not been a suitable person among the late king's sons to fill the vacant throne. One who came forward to claim the right proves to be a drunkard, so the elders were indifferent in supporting his claim; others, who might come forward, could not with safety step over the rightful heir without opposition and trouble. The younger brother of the late King Obi Akazua, feeling himself to be too feeble from old age to undertake the rein of government, contented himself by acting as a mere president till a king should be elected and crowned, but literally he exercises very little or no influence beyond settling petty quarrels, for which he received small fines.

In the midst of these unsettled state of things some of the chiefs have fallen out among themselves—a brief account of which will give some idea. Some time ago a son of a chief, who will be distinguished by No. 1, spitefully wounded a brother of Chief No. 2 with an arrow shot from a bow at the time of public amusement at a funeral custom, which proved fatal. According to the law of the country, the murderer must be put to death to pay his life as a satisfaction; but the Chief No. 1—the father of the murderer—thought it was hard to deliver his son, the heir, to death; but there was no way of escaping it—satisfaction must be given according to law—the murderer must be put to death. To make short the matter, Chief No. 2 seized the murderer and procured his death as satisfaction for the life of his murdered brother. Chief No. 1, fired with indig-

nation that his son and heir should thus be put to death, waylaid Chief No. 2 and fired gunshots at him as he was returning from the factory at the river-side, which wounded him in two places on the right arm, but fortunately not mortally. The followers of the wounded Chief No. 2, hearing of the attack made upon their leader, armed themselves and proceeded to the quarter of the town of Chief No. 1 to inquire why and wherefore their chief was fired upon with an intention to murder him; whereupon the armed party of the indignant Chief No. 1 opened fire upon their opponents, when David, one of our converts—an adherent of Chief No. 2—was fired upon and killed on the spot. Another man was wounded in the eye; but through the exertions of Mr. Romaine, who attended the wounded, both the Chief No. 2 and this man recovered; however, the man lost the use of his one eye. But again satisfaction is demanded for the murder of David, which still involves Chief No. 1 in another difficulty, as he is unwilling to give up the murderer of David. Until this is done Chief No. 1 is not safe. To the present time he dares not go beyond the limit of his own quarter of the town, lest he be murdered by the brother of David, who is the avenger of blood.

This Chief No. 1, being disappointed in his wishes of killing Chief No. 2, whom he had wounded, sent an angry message to Mr. Romaine, that he should never more administer physic to any persons whom he might poison or fire upon with intention to take revenge; but he sent immediate message back to tell the angry chief that he could not for a moment entertain the thought of making a party with them in their barbarous acts towards each other; that all Mission agents were friends to all and enemies to none, and that their services were open to all in cases of emergencies as this. Not satisfied with this reply of Mr. Romaine's, when I made a visit to this chief, accompanied by Mr. Romaine, he expressed his grief at what had passed, and earnestly requested me to forbid Mr. Romaine attending any of his opponents whom he might injure with intention to kill, by giving them medicines. But I told him plainly that he might as well forbid his opponents, whom he intended to kill, to drink water or breathe the air, as to ask me to forbid our medicines being administered to such as may need our assistance. I told him many plain truths in such a plain way which shut him up.

This short but complicated statement of the internal politics of Onitsha will give you some idea of the critical position in which our Mission agents are sometimes placed. To whom are they to apply for assistance in cases of disturbance as to a leading chief? Yet in the midst of such political confusion and inimical feelings between the chiefs of the country, our Missionary work goes on undisturbed; as far as we can judge, every chief regards the Mission agents as friends; the Mission house has become a neutral ground where any one may come for a change, friendly visit and conversation, and where he is sure to meet a welcome reception. Now and then one or another of them makes his appearance at church to join us in Divine worship. We owe this protection and preservation to the God of Missions, whose is the work and who has promised His presence to His servants. This we have realized from time to time.

The ordination of three of the four Deacons to the Order of Priesthood on the 11th October will wind up my notice of this station, Onitsha, which has become the central station and dépôt in this district. From this place Asaba station has been started; both this place and Osamare draw their supplies from this place. Itinerary visits may be made to the different towns and villages and tribes in the interior parts from Onitsha. Such visits will lead to the erection of preaching-sheds, where the people may be taught to meet together to hear the preaching of the Gospel.

Such visits had been made at the early stage of this Mission, but they have been discontinued from persecution against the converts at Onitsha, and the threatened expulsion of the Mission agents from the country altogether in 1868; since which time,

political disturbances of one sort or another, through ambition or covetousness, have rendered such visits impracticable till of late years. Mr. S. Perry's recent visit to Nsubè or Nkurè, on the bank of Onitsha, and Mr. Buck's to Ebuzo, a cotton-growing district, west of Asaba, are renewals of extension by itinerary visits as a beginning.

Rev. E. Phillips, assisted by Mr. J. Spencer, is stationed at Asaba, a newly-taken-up station on the right or west bank of the river, on an eligible elevated ground from the river's bank, having several agricultural districts as its neighbours—of which the town Ebuzo is one. This place will prove a starting-point westward to Ado and upper tribes of Benin country, from the former of which, Ado, tradition says, the people of Asaba and Onitsha had emigrated in olden time. I must now commit this district, and the agents who are working it, to the care and protection of the Lord of the Harvest, who has promised us His never-absent presence to the end of the world.

One important subject more. Like disunion in their government, the dialects of the Ibos, as those of other nations, are multifarious; how to arrive at the leading one has been to us a puzzle for years. Isuama is acknowledged by all hands to be the leading dialect of the race; whilst the others will speak it, it scorns to adopt the phraseology of those which they call the language of the low fishermen or waterside people. To get competent teachers for the Isuama dialect has engaged my attention of late.

I find that the colony-born young men cannot distinguish the idiom of one tribe from another, so as to fix the vocabulary of the language.

The parents of some may be of Elugu and Abadza tribes, or of Quama and Aron tribes, or of Onitsha and Abo tribes; the same is applicable at Bonny, where comparisons have been made; in which case the children will speak promiscuously, and cannot distinguish one dialect from another. Hence I have applied to the Secretary of the Church Missionary Society at Sierra Leone, to look out for two intelligent Ibo men of the Isuama tribe—of the *original stock*—to be employed, with some natives in the country of that tribe, as teachers to accomplish this work. Unless we can give translations in the idiom which all will accept, our labour in this respect will be defective. Under the teaching of such original natives, our intelligent educated agents will do justice to the work in fixing the language permanently.

LOKOJA.

There is not one of our stations which has not undergone trials of some sort or other. The Bunu converts at this place have suffered a great deal of persecution from the professors of Islamism, who are soldiers and the ruling power of this settlement. Without openly showing their aversion against these converts because they are Christians, they often found scores of devices by which they were accused of one fault or another, for which they seized their goats, sheep, or poultry, and often seized the persons of their wives and children, whom they scrupled not to sell into slavery. The Emir being at a distance before any remonstrance could be made of the conduct of these leading soldiers, their messengers had already preceded with many false and slanderous accusations to support their case and conduct. From such repeated annoyances and molestations, the poor persecuted converts had quitted Lokoja to seek refuge among their countrymen on the opposite side of the river, but force of circumstances compelled them to return to Lokoja, where they determine now to remain under any circumstance. This poor people, years past, had of their own accord erected a temporary preaching-shed in their quarter of the town, where we preached to them the Gospel of Christ; this shed was twice burnt down by accident, and rebuilt; now a formal application has been made to me for help to build a better and larger chapel, to make room for the gradually increasing congregation.

The small mud-wall Church at the Mission station is about to give place to a larger

one now in the course of erection. Notwithstanding the bigoted annoyances from some of the Mohammedans, yet others better disposed of them have attended our place of worship, where they heard the Gospel read and preached to them in their own tongue, from which they acknowledged that they have received more instruction than from scraps from the Koran.

Since the destruction of our first station, Gbebe, through civil war between two brothers contending for the chieftainship of that place, when our station was destroyed in common with other buildings, Mr. C. Paul, who was then stationed there, had removed to Lokoja, where he has conjointly laboured with Rev. T. C. John, watching for an opportunity to occupy a new ground. Attention was directed to Eggan, the ivory market, about eighty miles higher up the river from Lokoja; safe opportunities were embraced by Mr. Paul to visit this place as often as was practicable. Our visit this year has given us certain hopes of securing a suitable spot, by the permission of the Emir of Nupe, on the slope of Kippo Hill, two miles opposite the town of Eggan, on which instructions have been given to erect a few conical huts for temporary uses as a beginning of this Mission station. The elements we shall have to deal with here are Mohammedanism and Heathenism; we must prepare to meet both individually or combined in the name of the Lord. I am thankful to say Mr. Paul, like Mr. John at Lokoja, is preparing to qualify himself to meet this people, for we are real aggressors on these strongholds of Satan in this country.

Kippo Hill station will, like Lokoja, attract a nucleus of tribes from Lagos, Yoruba, and Nupe, and Hausas from Hamaruwa, Adamawa, and Kaffi from eastward, and from Kano and Sokoto from the north. What an important centre this place may be hereafter!—not so much for immediate conversions as for an extensive diffusion of the knowledge of the Christian religion by means of traders from the above-mentioned vast kingdoms.

BONNY.

This Mission and Brass were last year amalgamated with the Niger Mission by the Church Missionary Society, so as to relieve the West Africa Native Bishopric Fund of the expenses by which they were maintained, and thus the fund will be available to open fresh ground. All local contributions and school-fees which are paid are to be accounted for as usual, whether expended in buildings, repairs, or otherwise. Of all the stations in the Bight, Bonny used to stand foremost in the number of school-children and congregation during Divine worship on the Lord's-day.

In regard to buildings, it is superior to all in the Mission; the large school-chapel, the boarding-house, and three small dwelling houses for the accommodation of Mission agents, are all built of boards, and covered with galvanized iron roofing-sheets, which give it, in outward appearance, the claim of the first and well-finished station in the Niger Mission; but this is an empty show, the shell without kernel, the leafy fig-tree without fruit. It verifies the truth, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." The internal state of the country, and the late proceedings of the ruling chiefs, have all tended to pull Bonny back from the prominence it once assumed. Since the civil war, which caused a division of the population, one half of which has left Bonny for Opobo, we have lost a large portion of our church attendants, and lately the remaining number was reduced to mere school-children, the chiefs having made a law against any of their slaves or dependents going to church, on pains of heavy fines or severe punishment. King George alone excepted in joining this rigid edict, which he has no power to prevent.

The reason alleged for this severe and absolute law was, that their church-going slaves,

being converts to Christianity, were getting independent, disobedient, and refused to paddle canoes to the oil markets on Sundays; therefore, to show they were masters, issued the above-mentioned edict. Matters were explained which were convincing enough, but they would not yield to repeal the law. As the power of *life* and *death* was in the hands of these chiefs, owners of the slaves, I had to use my judgment in this dangerous case. Had they stated the truth of the matter, they would have straightforwardly accused their slaves of not joining them in their idolatrous worship, who could not conscientiously do so, having been taught the truth of the Gospel, of which power they, the masters, are still ignorant. For this conscientious reluctance in joining in idolatrous worship many of the slave converts had been secretly and severely punished by their absolute masters.

As the pride of the human heart will not yield to God a point of that which it conceives is its absolute claim, sole right and property, as if its law were irretrievable by any human influence, I leave the case of these poor persecuted converts to God's unerring will and interposition, who, in His own good time, way, and infinite wisdom, knows when to change time and season without consulting the will of man.

Another place of worship has been built at Bonny since the last two years for the English-speaking congregation, called St. Clement; it was subscribed to and built at the entire expense of the European supercargoes in the river, in which a distinct English service is held every morning of the Lord's-day by the Rev. D. C. Crowther, while the native service is conducted at St. Stephen's, on the Mission premises, by the Rev. F. W. Smart. An account of the building of this church, St. Clement's, is sent as an appendix to these papers.

BRASS.

This Mission has also undergone a second persecution during the year. A secret plot was made by the authorities of Nembe, the capital of Brass, to ensnare and catch the chiefs who were converts and church-goers with their people. Their town, Tuwon, and the Mission premises were to be set on fire at the silent hour of midnight. The king, who was always our friend and protector against such intrigues, was influenced at this time not to interfere, which amounted to his siding with the persecutors. The plot was arranged, ready to be put to execution, when private warning reached the chiefs to beware of being entrapped and got into trouble, and Mr. Johnson was advised to remove from the Mission premises, with all the inmates, for a time, to avoid being surprised at night and lives be lost, as the Mission house was threatened to be set on fire. The deep-laid scheme having been discovered, the enemies were disappointed— withheld from their wicked purposes. After this there was a meeting held at Tuwon, at which the king and nearly all the supercargoes were present. After many prevarications on the part of the king, the matter was but partially settled. The king denied the charge of the intrigue on the part of himself, and demanded the informant to be produced. He threw off protection of the converts, except the Mission agents and all the inmates of the Mission premises. Some converts had to suffer heavy fines on this occasion, to the amount of five casks of palm-oil, in value about 70*l.* cost price. Brass is a more free country than Bonny. The converts rallied to church again, which is being enlarged by an addition of thirty feet in length to accommodate the still increasing congregation.

NEW CALABAR MISSION.

On the replenishment of the West Africa Native Bishopric Fund last year, I was enabled to respond to the call of the king and chiefs of this place to open fresh ground here. They have entered their names for 200*l.* as their share of expenses in the necessary buildings of the Mission. These buildings are progressing, and notice has been given to

the king and chiefs that the boarding-school which they requested, at their own expense, will be opened in January next (1875), or soon after (D.V.), to which they have promised a decent number of children. The Rev. W. E. Carew, lately ordained, has been transferred from Bonny to this Mission; he had laboured for nine years as an old experienced catechist at that place. Mr. Garrick, a young student from the Fourah Bay College, is stationed with him as schoolmaster. The arrangement for opening a Mission at Benin River not being yet settled, Mr. Simeon Puddicombe and Mr. J. Macaulay, who have been set apart for that place, are rendering able assistance in the buildings of the New Calabar Mission, Mr. Puddicombe having the oversight of the work during Mr. Carew's absence for ordination at the Niger. To his unremitting exertions is owing the rapid progress of the buildings.

Let us trace back all our old and important stations. We shall find, as by unanimous agreement, the spirit of persecution prevailed throughout. Although the people live far distant one from the other, without communication, speaking different languages, having different objects of worship, without any sympathy with each other's welfare or misfortune, yet they are unanimous in the act of hating the image of Christ imprinted in the hearts of the professors of the Christian religion, which could not but be manifest in their lives and conversation in the midst of heathenism. This is a sure proof that the human depraved heart is enmity against God. This their conduct against converts to Christianity is an undeniable proof that the Word which was preached was accompanied with power from on high, and was received by these converts, not as the word of man, but, as it is in truth, the Word of God, which effectually worketh also in them that believe.

Let us commend these poor persecuted converts to God and the Word of His grace, which is able to build them up, and to give them an inheritance among all them which are sanctified by faith which is in Christ Jesus.

Conclusion.

My dear brethren, we ourselves must be equipped for the fight; we must therefore put on the whole armour of God, that we may be able to stand against the wiles of the devil. First, unblemished character. "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This emboldens Christian teachers to face the enemy.

Secondly, in order to our attainment of uncorrupt doctrine, we must implore the teaching of God's Holy Spirit, for He was particularly promised to the disciples to this end. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Yet this promise does not preclude personal application, and habit of reading or studying: in regard to this, we have the injunction of St. Paul to Timothy, "Till I come, give attendance to reading, to exhortation, and to doctrine." Neither did the Apostle himself, with all his miraculous gifts and abundant revelations, slight the privilege of book-reading: in his imprisonment he felt the want of such ordinary source of information as well as the use of his cloak to shelter him from the cold. "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Although some of you have had a few years' advantages of college education at Sierra Leone, to discipline your minds and prepare you for a future usefulness, yet you must consider those advantages as the foundation on which you have to build your knowledge of Missionary life and labour; you must have some still to guide you to attain right doctrine; you must still sit at the

feet of a Gamaliel in the capacity of some standing books written by the fathers of the Protestant faith, of riper years and mature extensive experience and of deep research into divine things. The Homilies of the United Church of England and Ireland, well read, and their divine spirits and sound principles imbibed, cannot fail to enlarge your knowledge of the Holy Scriptures, and settle your faith in the sound doctrines of the Christian religion. The same is applicable to the standard works of other evangelical fathers of the Protestant faith, who had devoted the best part of their lives in digging deep into the unfathomable mines of God's revelation, as far as they could go, and committed the results of as much of their deep research and discovery, into writing for the help and information of succeeding generations, of the hidden treasures of the mysteries of God's plan for the salvation of man.

These are left on record, which will ever be invaluable helps to young students in diversity, who are willing to be led by them till their own thoughts are formed; and, being guided by the unerring spirit of truth, they may be able to descend deeper into the mines of those deep mysteries without making use of the ladder of others, to search for themselves the impenetrable purposes of God for the salvation of mankind. We are but a Church in embryo; we must derive nourishment from the mother. If we thus build upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone, we need not fear any test when trial of our work is come to be made. Let us bear this important truth in mind, and more so as we are not introducing Christianity among the superstitious heathens only, but are gradually advancing among bigoted Mohammedans also, some of whom are inquiring of the reason of the hope which is in us in Christ Jesus, that we may be able to give it with meekness and reverence.

S. A. CROWTHER,

Bishop, Niger Territory.

A Report of the Commencement and Successful Continuation of an English Church and Service at Bonny.

BY REV. D. C. CROWTHER.

THE performance of an English service in connexion with the English-speaking community, living either on board the hulks or elsewhere at Bonny, properly took its rise in the year 1866, from an old hulk called the "Princess Royal," belonging to the firm of the Company of African Merchants. Through dilapidation the hulk was abandoned by her occupants, and the supercargo removed to the hulk "Celina," of the same firm. In this ship the Bishop preached many times on his visits to Bonny; there he was hospitably received and entertained, and from whence he made plans and negotiated with the king and chiefs of Bonny about establishing a Mission station on shore for the preaching of the Gospel to the natives.

The encouragements attending the opening of an English service in the ships for religious service, in 1866, is to be found in the Annual Report of the Church Missionary Society for that year, where the Bishop writes thus:—

"The attendance at the English morning

service on Sundays has been very encouraging. The service was once held on board H.M.S. 'Landrail,' Captain Maitland; and on board the mail-steamship 'Mandingo,' Captain Lowry, but chiefly on board the hulk 'Celina,' kindly permitted by Captain Babington, of the Company of African Merchants, to be used for service every Lord's-day, on all which occasions I have had good congregations and attentive hearing, and some have expressed gratitude for the opportunity."

On account of the direct Mission work, which demands much of our attention, and having a limited supply of agents for the heavy work, which necessarily follows the formation and erection of a new station, this very encouraging beginning of an English service could not be regularly kept up except now and then on the Bishop's arrival; when not otherwise engaged in the station, a service was held in one of the hulks.

The wear and tear of both time and work

soon showed that the "Celina" could not hold together much longer, that she too, like the others, "must yield and fall to decay." Consequently she was abandoned, in 1869, for the "Arabian," where also the service was transferred. It was on board this ship, in December, 1871, that I first preached to an English-speaking community in this river; and letter No. 1 shows what step was taken to gather a congregation. For four months the poop was kindly allowed us for religious performances by Captain D. Hopkins. After his departure we removed from the "Arabian" to the hulk "Onward" (firm of Messrs. Irvine and Woodward). Here Mr. H. Cotterell kindly opened to us his poop; and being then the chairman of the Court of Equity, the Bishop wrote through him to the Court, proposing a plan towards a solid and permanent working of an English service in the river. For five months the church-going bell sounded in this hulk, but with such ill-success that a letter was written by Mr. Cotterell. This at once proved that, to be successful in gathering a congregation, a neutral ground was required. A consultation on this point was held on the 2nd September, 1872, on board the "Onward," where a list for subscriptions was opened, and headed with 10*l.* by Mr. Cotterell; thus, with 10*l.* each from nearly all the European traders in this river, and materials from others, the church was built, the whole cost of which, to its present state, amounted to about 200*l.*

The building of the church commenced on December 17th, 1872, and was opened on June 22nd, 1873, though in an unfinished state.

The style of architecture, plan of building, and measurements were drawn up and sketched by Mr. Samuel Crowther, junior.

The name of St. Clement's was given to the church by the Bishop.

A suitable occasion offered itself for its opening, as was said, on June 22nd, 1873; and since then, to June 1874, we reckon fifty-two Sundays. We were prevented from holding services three Sundays out of these, being very rainy; thus forty-nine Sabbaths were duly observed, and consequently forty-nine sermons were preached; there were, besides these, a service held on each of these days, viz. Christmas and Good Friday, and two night services during the week of prayer, opening the year: so, then, we may rightly say that fifty-three sermons, by various persons, were preached in the English church within the period of one year. May these sermons have proved to be words spoken in season for salvation, a healing balm to some broken heart!

A confirmation took place within the walls on November 23rd, 1873, when five candidates were confirmed by the Bishop.

Among the 2331 persons who have stepped in the church, four Europeans have been removed by death, and were buried according to the rites of the Church of England, at Rough Corner, there to await the trumpet at the last day, when the earth and seas, the mountains and oceans, shall lose their grasp, and set free the captive dead.

DANDESON C. CROWTHER.

Mission House, Bonny,

Nov. 12th, 1874.

STATISTICS OF THE NIGER MISSION, SEPTEMBER 30TH, 1874.

STATIONS.	NUMBER OF COMMUNICANTS.	CANDIDATES FOR BAPTISM.	SCHOOL CHILDREN.	NUMBER OF BAPTISMS.	CONFIRMATIONS.	CONGREGATIONS.
			Boys. Girls.	Adults. Infants.		
Bonny: St. Stephen's.....	..	30	78=64 14	37=36 1	..	250
" St. Clement's.....	..	..	.. .. .	.. .. .	5	58
" Juju Town.....	..	..	.. .. .	.. .. .	..	26
Brass	28	156	14 = 9 5	23 .. ..	..	300
Akassa.....	..	5	.. .. .	.. .. .	..	14
Osamare	2	23	4	2 = 2	..	36
Onitsha: Christ's Church.....	54	3	33=26 7	36=17 19	..	177
" Iyawa Out-station.....	10	4	8 .. ..	.. .. .	..	60
Azaba (recently occupied).....	..	..	.. .. .	.. .. .	..	..
Lokoja: Trinity Church	43	10	39=25 14	37=12 25	..	120
" Bunu Chapel	24	18	.. .. .	.. .. .	..	62
Total	159	244	181	135	5	1093

FOREIGN MISSIONS IN THEIR RELATION TO THE SPIRITUAL LIFE OF THE CHURCH.

The Substance of an Address at the Conference held at the Cannon Street Hotel, Feb. 18th, by the REV. T. VALPY FRENCH, M.A.

I HAVE often hoped that the bearing of the great Missionary subject on the advance of the "higher Christian life" would come to be more carefully considered and brought out than it has been, and be treated more as it deserves. The mutual relation of the two subjects is, I feel, a very wholesome and practical question. And let me say, by way of preface, that when I speak of Missions and Missionaries I do not mean all that goes by that name, but those framed after the true Apostolic model, and bearing the stamp of Christ's mind and spirit. Let me treat the subject under three heads:—

1. The truths which the Missionary work bears witness to are among those which directly tend to the promotion of that higher life which many dear servants of God are yearning and craving after. Take, for instance, that great Missionary Epistle—that to the Ephesians. It is one which a Missionary continually keeps in mind to stimulate, instruct, and refresh himself, and has in use in his public preachings among the heathen. In the first chapter he finds God's eternal purpose announced, upon which the whole embassy of salvation hangs, "*that in the dispensation of the fulness of times He might gather together in one all things in Christ,*" &c. Upon which follows the substance of the announcement made to the heathen world in chap. ii. and iii., full of most blessed saving truths, too rich and large to be dwelt upon here, but summed up in chap. iii. 6, "*that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel,*" &c. And then we are led on in chap. iv. to consider the economy of grace, by which Christ our Lord, having first descended and then "*ascended far above all heavens,*" from the eternal throne poured down His Spirit, "*gave gifts in men*"—i. e. in those various human ministries to which His servants were designated, according to the measure of their endowments, "*apostles, prophets, evangelists, pastors, and teachers*"—whose work should not cease till the body of Christ reached "*the measure of the stature of the fulness of Christ.*" And from this again we pass on in the fifth chapter to consider how these great truths operate and become vitalized within the heart, being made the instruments of a new creation there, and how wide and thorough the influence they exercise on the life. Here we have a variety of topics which, whilst the Missionary would claim them as having a special bearing on his work, the Christian yearning after a closer walk with God, more conformity to the mind and will of Christ, more heavenly-mindedness, more crucifixion of the flesh, more self-dedication, would yet most rightly claim as his own appropriate portion of Christian truth, and find meat abundantly strengthening, gladdening, and refreshing. Finally, in the sixth chapter, in the midst of the Christian armour comes with striking fitness a Missionary injunction, "*Have your feet shod with the preparation of the Gospel of peace.*" It is not merely armour, but a panoply—a complete set of armour—which the Christian soldier is here enjoined to wear; and, as in this earth's campaigns of old, the soldier, though amply provided with sword, helmet, shield, and girdle, might yet, for want of being well shod, suffer grievously in rough and toilsome marches (as happened lately to Carlist troops marching over the mountains of Guipuzcoa, as recorded by the *Times* correspondent), so must the soldier of Christ count this an integral and essential part of his panoply, that he be well "*'shod' with the preparation of the Gospel of peace*"—i. e. *be ever in the posture and attitude of one ready to promote, and eager to forward, the growth of the Gospel of peace.* Without it there will be something lacking to the completeness and serviceableness of

his armour—a drawback to the full exhibition and harmonious exercise of the Christian graces, and of the fruits of the Spirit. Far, then, from any jealous monopoly of the Epistle for his own distinctive purpose of search, the Missionary worker and the man who thirsts for a holier, calmer, more devoted, and growingly victorious life in Christ, will join hands over this Epistle, and in the joint study of it become more intimately blent and associated in heart and affection.

And how easy would it be to show the same bringing together of the two classes of thoughts and energies in the prophecies of Isaiah and the study of them! What Missionary but, in his private studies and public preachings, is continually drawing upon the storehouse of that evangelical prophet? Yet who that thirsts more to realize what the life daily, hourly, lived in Christ is, does not recur continually to such sustaining and reassuring words as those—“*I have called thee by thy name: thou art Mine;*” “*When thou passest through the waters, I will be with thee,*” &c.? But sure I am experience will amply verify what I have said of the coincidence and close mutual relations of the two classes of thought as brought to light in the study of this book. And experience will always, I believe, establish this too, that a heightened standard of Christian life, drawing more largely upon the promises, and the grace and faithfulness of Him who gave them, must open new sluices and channels of Christian energy and devotedness in the spread of the Gospel of Jesus Christ. If the former is genuine, the latter will in some shape inevitably follow. All Church history—that of the last century as of the first century of the Gospel—abundantly confirms it. Perhaps the most interesting Missionary meeting I ever attended was in a large village where, for more than a quarter of a century, though under a sound ministry, so far as I could gather, no revival or marked awakening had taken place; but at the close of this period the efforts of a Scripture reader were much blessed of God to the arousing of stagnant souls, and the conversion of some signal enemies of the Gospel. For some years (owing to a debt incurred in Church restoration) they had no Missionary meeting; about sermons I am not sure. This was patiently borne with, *till* the awakening took place: then they began to feel, and my going amongst them was in order to help them to give practical expression to that feeling, that since Christ had done so much for their souls, they *must*, if only out of gratitude and love's constraint, take up the work of sending the Gospel wide abroad.

2. The co-operation in Missionary work, and the thoughtful study of it, leads us to be associated with some very sterling and very exalted characters in thought and action. Who can help rising the better and with a new longing after a higher standard of holiness, love, and unselfish devotedness, from the study of the lives of Ragland, Fox, Noble, Brainerd, &c.? I always feel as if the books on my table were never complete without one or more of these—not shelved, but kept before me for reference or perusal. Few things of the kind are more searching and stirring than the short sketch by President Edwards of the characteristic features of Brainerd's life and ministry as a Missionary. They are most suggestive and instructive. Let me make one or two brief quotations. Among the more prominent marks of character was “a hearty desire to exalt God; to set Him on the throne; to give Him supreme honour and glory as King and Sovereign of the Universe. . . . That sort of good which was the great object of his newly-awakened (spiritual) sense; the new relish and appetite given, and continually increased, was *holiness*; conformity to God, living to God, attended with evangelical humility and sense of unworthiness.” Again: “Though of a social temper, and loving the society of saints, yet his warmest affections were in closet devotions—secret transactions between God and his soul.” Noticeable, again, were “his objective love of God, for that He was so excellent in Himself . . . his tenderness of conscience, his strict jealousy over his

own heart, his observance of the duty of secret fasting, and great diligence and watchfulness (unto prayer) . . . his unutterable longings and wrestlings in life and death for the conversion and salvation of the Indians." [Akin in some respects was the character of Raymond Lull, apostle to the Mohammedans of Tunis and the North-African seaboard 550 years ago, whose prayer would seem often to have been, "Thy servant is ready to offer up himself and pour out his blood for Thee. May it please Thee, ere he comes to die, so to unite him with Thyself by meditation and love that he may never be separated from Thee."]

[Or, to take but a portion of one of Robert Noble's heart-stirring calls, addressed to the young men of England, high and low, "O that I could kneel before them in behalf of the dark places of the earth, and with unembellished truth tell them of the licentiousness, deceitfulness, and murders of the heathen! O that I could, as I ought, place before them in touching terms how their sins have been pardoned and subdued, and how, having been forgiven, much love should break the alabaster box of ointment on the feet of Jesus!"]

I cannot but feel, too, that we may be often helped and humbled by the deeper, simpler, truer views of Christian truth and duty which some of our Native converts discover under circumstances of great trial. I can never forget visiting one of my students, whose only little boy had just died. His wife and himself were sitting in the bereaved home in chastened sorrow. He said very touchingly, "We have lost our boy, and we feel it; but I cannot help thinking how much we have got left, safely and securely preserved to us in Christ, and this thought has brought us rest." The same student, just before the end of his course as a student, remarked one day, "We have learnt a great deal, and have been roused to much earnestness of feeling." Now the question is, how to put it all in action?—from *thinking* and *feeling* to come to *doing*.

And can we doubt (8) that whatever tends to associate us with the "works of the Lord and the operation of His hands," and makes the thoughts of God precious to us; yea, makes us fellow-labourers with God—whatever gives us a privileged share in the victories of the cross of Christ, helping us to realize in our experience that blessed truth, "*They overcame him through the blood of the Lamb, and through the Word of His testimony*"—whatever quickens in us expectancy of the coming, appearing, and kingdom of the Lord Jesus—whatever shuts us up to prayer, through a sense of the utter inability and insufficiency for this work of all that trust in man and make flesh their arm—whatever loosens the bands of self and self-interest, expands sympathies, and quickens love—can scarcely fail to have a direct bearing on the promotion of a higher standard of holiness and self-surrender. I heard last month of one of our Mission-stations in North India, that the Native Christians have banded themselves together to go forth on Sundays to the surrounding villages to preach the Gospel, unpaid and for love of souls only, since which time the energies, once notoriously spent on feuds and quarrels, are now concentrated, happily and wholesomely, on these works of Christian usefulness. This may serve to illustrate the sort of effect which hearty joint effort for the spread of the Gospel is blest to produce.

From an autobiography of the eminent and saintly Professor Tholuck it appears that, in the days of his spiritual awakening, the study of Henry Martyn's life and mission brought him to very "*serious views of life and self-dedication*," the result of which has been (as one of his distinguished pupils remarks) that "thousands upon thousands call Tholuck their spiritual father." [This last point, relating to the *kind of character* which a kindling of the genuine Missionary spirit is calculated to form, may be studied to great advantage in the famous little work called "*Praying and Working*."

Strikingly does St. Paul speak of his own Missionary office and labour as a *priestly service* rendered to the heathen in Christ's behalf (cf. Rom. xiv.), "*ministering*"—orig. "doing the *priestly work* of preaching the Gospel of God"—"*that the offering up of the Gentiles might be acceptable.*" Most of all does the subject, practically considered, open up very encouraging views of the glorious *power* of Christ—e.g. Dr. Krapf, on one occasion much cast down and wearied with the sottish blindness and dulness of the Wanica people, speaks of having gone out by night, and looked up to the starry heavens, and having had all his misgivings scattered by the flashing upon his mind of that text, "*Who is gone into heaven, and is even at the right hand of God, angels, and principalities, and powers being made subject unto Him.*" "What!" said he to himself, "is this true, and I in doubt of His power to touch the hearts of the poor Wanica? Was not my heart once as blind and unimpressed as theirs? And cannot the same Divine power which wrought the saving change in my heart, convert them also?"

(N.B.—Passages in brackets were omitted in spoken address, chiefly for lack of time.)

EDUCATION AS A MISSIONARY AGENCY.

THE ROBERT MONEY SCHOOL.

THERE are many questions which are termed "burning questions." This expression may have more immediate reference to the forcible manner in which they press themselves upon public attention, and demand a prompt solution. But certainly some of them are in themselves of a singularly inflammatory character, and manage to elicit more than sparks and scintillations betokening latent heat. It might, perhaps, hardly have been anticipated that the relative value of preaching, as contrasted with educational agency, would have entered into this category. But upon more attentive consideration it is perhaps, after all, not so strange that much earnest—nay, even excited—feeling should be aroused upon a question which is of vast importance. For it is one in which the salvation of human souls is at stake; and to any one deeply interested in their rescue from the dominion of Satan it cannot be a matter of indifference if the agency employed is inferior or ineffectual. Now we have high warrant for maintaining that "it is good to be zealously affected always in a good thing." All consideration and respect should therefore be shown for those who are so affected, and full importance should be attached to the motives which influence them, and the arguments which they allege.

In attempting to offer any opinion upon this much-vexed matter, it is needful that there should be recurrence to the Word of God for guidance, and there should be an attempt to discover whether any agency is suggested for the propagation of the Gospel, and, if so, what is the nature of it. To our apprehension, something of this is discoverable in the memorable passage in the Ephesians, where it is stated that our blessed Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It would be foreign to our purpose to discuss in detail the especial functions of each particular class of persons here enumerated. We can only remark generally, that two main classes seem contemplated: those who should be, in the modern sense, Missionaries to the Jews and heathens; and those who should care for and watch over the converts as they were gathered in, of course with a view to the extension through them of the knowledge of salvation to others also. In this respect the provision made would seem to be analogous to that which is required in India, and indeed

wherever, after the lapse of some time, there has been a free and full proclamation of the Gospel of Christ. When, however, we get beyond this, and the fact that the Holy Spirit of God contemplated and recognized different agencies, we find—as indeed might be expected, considering the limited space of time embraced in the Apostolic records, hardly exceeding, if we except the Revelation of St. John, a period of thirty years—that the accounts handed down to us are mainly occupied with the doings and labours of apostles, evangelists, and prophets, while we hear little, if anything, of those of pastors and teachers. The sheep had to be sought out through all the mountains and upon every high hill over which they had wandered before they could be folded and placed in charge of a pastor; some desire for learning had to be awakened before the services of a teacher could be placed in requisition. Nor can we doubt that, wherever Churches sprang up, both classes of agency found ample employment: there was the aggressive and the pastoral; the evangelistic and the educational. It is but a plain conclusion of common sense and reason that all these agencies were brought to bear, not indiscriminately, but with reference to the character, the condition, the intellectual capacity, and the receptivity of the various parties addressed. The same Gospel was preached to all—to the Jew first, and also to the Gentile; to the polished Athenian, to the rude Galatian, to the luxurious Corinthian, to the subtle Alexandrian, to the haughty Roman; but there is no reason to suppose that, while single in its drift, it may not have been Protean in the form by which it was brought to bear upon the heart and conscience. The water of life was dispensed, but it may have passed, and we believe did pass, through various conduits, so that it might best reach thirsty souls.

For our own part, therefore, we are anxious to see reproduced in our modern Missions what we believe was existent in Apostolic times—a multiform agency, adapted to all sorts of requirements and all classes of varying communities, yet with one single aim and object incessantly kept in view, the proclamation and the exaltation of the Lord Jesus Christ as the one and only Saviour of a lost world. This cardinal fact we would wish to be communicated to all—to the old and to the young, to the poor and to the rich, to the man of caste and to the outcast, to the Jew and to the Mohammedan, to the secluded inmate of the zenana and to the country maiden drawing water from the village well. Nor are we over-careful as to the means which may be employed to make this salvation known, so long as we have no reason to believe them at variance with honesty of execution and conformity to the dictates of consciences enlightened by the Spirit of God. Among the very chiefest and foremost of these agencies is what is commonly known as preaching, or, in the language of the New Testament, prophesying. It is in itself so direct and so simple that it is reasonable to expect that a blessing should rest upon it, and that it should be the especial means employed for the gathering in of the nations. No Missionary Society would deserve the title which did not maintain and encourage prophets and evangelists, even if, in the restricted sense of the term, “apostles” can no longer be sent forth. It would be an evil day for the conversion of a lost world when men ceased to stand up in heathen towns and villages and make proclamation of the Gospel of Jesus Christ; and, so far as we can judge, the more openly the better. And yet it is noteworthy, as we examine the Acts of the Apostles, that, if we attend simply to the letter of what we find there recorded, there is little evidence of public preaching in streets or market-places. We hear much of Paul’s preaching in the synagogues of the Jews, to which even Greeks it seems resorted (Acts xiv. 1, xviii. 4); we find him making his way to the *proseuche* by the river-side at Philippi; we hear of his speaking boldly in the synagogue at Ephesus for the space of three months, and then separating his disciples and “disputing daily in the school of one Tyrannus,” and this for the space of two years, so that all “which dwelt in Asia heard the Word of the Lord

Jesus, both Jews and Greeks." Once indeed at Athens we hear of him in "the market-place," or *agora*, which was, if we may be permitted the use of the term in a certain sense, consecrated to philosophical and religious discussions, as to all sorts of public affairs, as much as to buying or selling. In a recent report from an Indian Missionary this distinction between the Greek *agora* and the Indian bazaar is acutely noted. After reporting evangelistic work assiduously carried on at the *Mêlas*, and at a large fair where about half a million of people congregate, he goes on to say:—

The Word of God has also been constantly and regularly proclaimed in the bazaars of Meeruth by the resident catechist and reader. Preaching in the bazaars of Indian cities seems, however, to me almost useless. The Indian bazaars are certainly quite a different thing from the "market-places" of ancient history, about which we read also in the New Testament. The "forum" at Rome was a common place of public resort for amusement and public business. But Indian bazaars are nothing else but rows of very narrow and very dirty streets, lined on both sides with nasty, dirty, smoky shops, or houses of bad character, and filled with a noisy throng of passers-by, or buyers and sellers, screaming at and squabbling with each other. Such a

"bazaar" seems, to my experience at least, no fit place for preaching the Gospel. Native preachers may get on better, perhaps; but a European Missionary, with his defective command over the language, appears utterly out of place there. Thirty or forty years ago, at the commencement of Missions, to preach there may have been profitable, as the newness of the thing would ensure listeners; but now people don't take the time to listen, even if they do not scoff and insult; and to me it seems under the present circumstances rather a case of "throwing one's pearls before swine."

It is quite a different thing with preaching in the houses and villages; there you generally get attentive listeners.

What, then, is the conclusion to which we apparently must come? It would seem to be that, so far as we find it recorded in the New Testament, there would have been serious if not hopeless difficulty for the Apostles to have preached publicly in the streets and bazaars of heathen cities. As Jews setting forth strange gods, their career would have been suddenly and violently interrupted; and although they did not refrain, as at Lystra, when compelled to do so, from honest proclamation of the truth, their course seems usually to have been to resort to synagogues and to teach in houses. This was, in ordinary cases, the utmost they could venture upon; and even this was not without tumult and rioting, usually the outcome of Jewish fanaticism, bringing them into conflict with the authorities as disturbers of the public peace. But would this be a sufficient reason for a similar mode of procedure in evangelistic labours in countries such as India? If Paul and Barnabas had had the freedom which our Missionaries have, would they not have been forward to avail themselves of it? Most unquestionably they would, and the record of their labours would have been preserved. In this matter it is not so much the letter as the spirit of Apostolic practice which is properly followed. As the Apostles, whenever they had the opportunity, preached Christ, so do and so ought our Missionaries to do the same. With altered times, and altered races, and altered facilities—we may add, too, with altered difficulties—altered practices adapted to fresh exigencies have to be employed. Among these, education in schools and colleges, from a combination of varying circumstances, now occupies a prominent place, and of late years has attained a development which has excited the hopes of some, and has aroused the apprehensions of others, who are watching with a godly jealousy what must be confessed is an anxious experiment. We will endeavour, as dispassionately as we can, to discuss the question. We presume, if it could be made clear that educational agency was fruitful in immediate conversions, and that a large multitude of heathen taught in Christian seminaries renounced the idolatry of their forefathers and put on the Lord Jesus Christ, the controversy would not exist. "*Solvitur ambulando.*" But it is asserted by the opponents of education as an evangelistic agency that these results do

not follow, whereas they do follow upon what is usually denominated preaching. We cannot help suspecting that there is a fallacy in this argument. It would not be an easy matter, for instance, in the case of Missions like those of Tinnevely and Travancore, to disentangle how much is fairly attributable to preaching and how much to the assiduous pains bestowed on education. From our own knowledge we could testify that long and faithful preaching by able evangelists over a large space of country, extended over many years, was productive of very poor results in the number of persons actually converted, although much knowledge of Christian truth, both by preaching and tract distribution, must have largely leavened the minds of the people. The experience of Missionaries in the northern parts of India is, we imagine, pretty much the same. In a report now before us, after a detailed account of the organization adopted for itinerant preaching through the villages in a large district, the writer goes on to say:—"Regarding the *results* of our preaching and the additions to the fold of Christ's Church, we have only the same sad experience which is the case everywhere in North India at present. The outward result is but very small, and the additions are very few." The writer attributes this, and we think with justice, to the fact "that the people hereabouts (perhaps in all India) have no idea of the heinousness and soul-destroying power of sin, and hence there is no deep longing for a Saviour's love and mercy. This ignorance about sin is partly owing to the effects of idolatry, and partly to pantheistic ideas about God, according to which God is the author of good as well as of bad; and as everything and everybody in the routine of ages returns into the Divine substance, there can be no material difference between good and bad." But if this testimony could be confirmed, as it might be by others of a similar purport, would it be a conclusive argument against the preaching of the Gospel in season or out of season, whether men will hear, or whether they will forbear? We trow not. It might be an argument for more pains and more prayer, but not for a relaxation. We cannot therefore accept "immediate success" as a true and sufficient test of an evangelistic agency; in point of fact, it would be a dangerous criterion to establish.

What is true in the case of preaching amongst a callous and indifferent population is true also of education. Valuable as it is as an agency it is not uniformly attended with success, and much labour and pains are apparently thrown away. As in the parable, the larger part of the good seed sown brings forth no fruit to perfection. In all Missionary effort it is a great difficulty to guard against the intrusion of unworthy motives quite foreign to all spiritual progress, and from the force of present circumstances mundane considerations are almost inseparable from all educational work. Time was when education was virtually in the hands of Missionaries, but this is the case no longer. However tardily, yet at length the Government of India has become alive to the necessity of furnishing education to the millions subject to its control, and is making some earnest effort to meet the exigencies of the case. It might, then, be argued, Why not, as they are doing it, leave them to accomplish that which is a plain duty of the State? But it is just at this point that the nature of the education imparted by Government has to be taken into account. It is avowedly secular; all religious teaching is excluded from its programme. The statement might seem to be a startling one, yet if it were simply "godless," perhaps it might be endured. Mathematics, metaphysics, ancient and modern literature, might be so communicated to the Hindu and Mohammedan as not necessarily to substitute the infidelity of the West for the superstition of the East, and there might be a fair opportunity for the Missionary to impart the saving truths which it is his province to proclaim. But whatever may have been the intentions of the devisers of State education, and however fairly planned the curriculum of studies, the result has been that the education imparted has not merely turned out students "without hope

and without God in the world," but has let loose upon India a horde of infidels aggressive in their hostility to Christianity, and we suspect also to those who have reared and fostered them. Neutrality has been as fatal to Christianity in education as it has been in so many other important questions. Where the blame rests we cannot stay to determine, but the fact is unmistakable. In a review of the condition of native education at Bombay, published in our volume for 1862, page 285, there occurs the following remarkable passage which it may be well to reproduce :—

The young men who come out year by year from the Government schools and colleges are, in respect to their educational advantages, in a position of immeasurable superiority to their ignorant countrymen around. They are, indeed, but a few amongst the many, but their influence is immense, and they are as leaven in the lump. A large proportion of them are deists and infidels, and they communicate the poison. The testimony of Missionaries is explicit on this point. The Rev. G. Bowen, an American Missionary, says—"Wherever you go in Bombay, men present themselves armed with infidel objections against Christianity, or with indecorous descriptions of its origin, or with a treasury of personal insults, or, in default of all, with handfuls of sand; and the most complete refutation of their objections never induces them to relinquish a single one of these objections." Such is the testimony of one Missionary. The experience of the Rev. W. Woods, also an American, is similar :—

"But let us come to a few facts. The brethren have said, and with truth, that the rising generation of this land, educated in the Government schools, are educated infidels. The highest Government educational institutions in Western India are the Elphin-

stone College in Bombay, and the Poona College in Poona. These institutions furnish all, or nearly all, the teachers of the Government-schools scattered throughout the land; and, so far as I know, these teachers are thoroughly infidel in sentiment, and they are assiduous in their efforts to instil their infidel sentiments into the minds of their pupils. Such a teacher was appointed at the head of the Government schools in Satara, a little more than a year ago, and, as a fruit of his efforts, in less than six months the young men of his school came into our meetings for religious discussion, and boldly affirmed that 'there is no God.' Just such men are being scattered all over this country, filling all the offices of Government. Such a man is at Wai, a large town of 10,000 souls, to the north-west of Satara. He is well educated, well read in infidel books, and has made his boast of turning away Christians from the faith, and of his intentions of turning away others. Another such man is at Kurrad, thirty miles to the south of Satara, with a population of 10,000. And such are scattered about in all the large towns. They gather around them the youth, and instil their infidel sentiments into their minds."

In the face of even the foregoing statement, if it stood alone, we hold that it is the plain duty of a Missionary Society to furnish an antidote to this poison, and to counteract the fresh evils which a mistaken policy has added to the woes of India. Apart, however, from such considerations, when we remember that there are classes of persons in India inaccessible to ordinary evangelistic effort, it seems hardly possible to overrate the importance of judicious education in which scriptural teaching has its distinct and well-recognized position. A most interesting anecdote was recently mentioned to us of a school in the South of India, not supported by the Church Missionary Society, filled with a multitude of young Brahmins. Over and above the ordinary routine of an excellent English education, the whole school was thoroughly acquainted with the scheme of salvation in all its most essential features, and could answer with the clearness and precision of a superior Sunday-school in England. It is true that the answers were given by youths still bedaubed with the marks of Vishnu or Siva, and that all that was perceptible was that the good seed was in the ground; but if all India knew the way of salvation, even by the hearing of the ear and the grasp of the intellect, who would say that a mighty work for God had not been accomplished, to which, if it pleased Him at any moment to give the increase, there would have been full preparation made? Many would, in such a crisis, be enabled to say, "I have heard of Thee by the hearing of the

ear, but now mine eye seeth Thee." In connexion with this point we submit some remarks made in a letter by the Rev. S. Dyson, Principal of the Cathedral College, Calcutta. After discussing some arrangements connected with the teaching of physical science, which he thinks the Society would not be justified in taking up themselves as involving unsuitable expenditure, he adds,—

As it is without incurring any additional expense, a number of students are received into the college who would otherwise have been lost to us, and thus in all probability have never had the opportunity of becoming acquainted with the principles of the Christian religion. For it must be borne in mind that a very small proportion of our students come to us from Mission schools. By far the greater part are ex-students of Government schools, in which the teaching of religion is forbidden, or from Native-managed schools, which implicitly follow the principles of Government education. Some of them came to us from remote villages, scattered through Bengal, two from Ceylon, and most are ignorant of the Christian religion, except so far as indeed an acquaintance more or less deep with old and refuted objections may be said to be a knowledge of it. It is therefore no small gain that we are able, not merely to dispel these false and injurious ideas, but also to impart the elements of truth to the minds of these young men, and thus throw religious light—flickering and distorted beams perhaps—into many a distant village and town rarely, if ever, visited by a Missionary. The habits of social life, the prevalence of caste rules, render it impossible to confirm and perfect this religious instruction in the way in which it would be possible and easy if we could establish, under our own supervision, boarding houses or hostels, and the dispersion of our students after passing through the University. Other causes make it impossible to follow up this instruction by effective intercourse after they have left us. It is therefore out of our power to give any trustworthy estimate of the further effects of this religious teaching on the whole. But "probability," says Bishop Butler, "is the very guide of life;" and, arguing from the facts of the past history and our present experience of the power of Divine Truth, we cannot but think that our toil is not misspent or wasted.

However clearly and powerfully we may realize the general moral weakness of the Bengali character, the likelihood of the inward drawings of the spirit and convictions of the truth being resisted and suppressed in

the present social condition of Bengal, through the surrounding potent influence of worldly hopes and fears, temporal prospects and connexions, yet we all know that the life and testimony of our Lord does both enlighten and invigorate the conscience, and has a native tendency, and is qualified to elicit an affirmative response; and, in fact, is the instrumentality which our Lord Himself employed, and has committed to His Church to employ, to effect the regeneration of the sinful soul and its reconciliation with God. The agency we are applying and placing our dependence upon is immediately God's own inspired truth; and though the efficiency of that agency to quicken to a new life is derived from the energy of the Holy Spirit working in and through that truth, the responsibility of communicating it lies with us—that is, His Church—and the productiveness of it is a blessing for which we may believingly wait and pray. However imperfectly and incompletely we do teach the Gospel to some proportion of a class of men, who, I think, have special claims upon us, and who do not otherwise appear to be accessible, and though we are denied at present the sight of cheering, encouraging success, in common, as it appears to me, with all other Missionaries in Bengal, our duty of going on seems clear—at least until it is shown that we are on the wrong track, or until the problem is solved, what amount and degree of sterility in a cultivated Mission field are an indication of our duty of abandoning it. I have always taken the lowest, and therefore incontestably safe, ground in estimating the success of Missionary effort in India, not only to stop the mouths of opponents, who, perhaps not groundlessly, are eager to stigmatize Missionary Reports as the flights of imagination of somewhat weak and credulous people; but more especially to enforce upon friends the solemn and most important fact that the call to engage in Mission work, and the duty of obeying that call, are quite independent of the existence of novel, interesting, and present successful Missionary spheres and openings.

From a letter written by the Rev. H. Hoernle at Meerut, we add the following extract :—

As regards the *practical value* of our schools, I can only repeat what I stated in a former Report, whilst I was in charge of the educational work of the Amritsur Mission. As establishments for secular education, they are of undoubted value, and always more or less important. I cannot say the same with regard to *evangelistic efficiency*. As agencies for spreading Christian truth, and for bringing souls to Christ, they have not been so successful as could be wished; *but not less so* than preaching has been. Some of our most respected and most valuable converts are the fruits of schools. And certainly they have better opportunity for influencing the minds and hearts of the young, and for speaking the Word with authority and without interruption, than we can have anywhere else.

The following extract, relative to the results of teaching in female schools and orphanages, will, we feel assured, be read with interest. As Miss Neele justly remarks, the question of Indian Orphanages has been one which has engaged a great deal of anxious attention and led to considerable conflict of opinion. We do not undertake to discuss this question here, but have no hesitation in submitting Miss Neele's opinion as an important contribution to an elucidation of the question. We ought to note that all these extracts are from letters recently received, and, so far as they go, represent the present condition of things and the feelings and views of Missionaries actively engaged in evangelistic labour:—

As the superintendence of the Girls' Orphanage here is my principal charge, a review of the work during the last few years should in some measure help to answer the oft-recurring question as to whether orphanages in India are desirable institutions, or whether they have not on the whole rather proved failures? From my own personal observation I should unhesitatingly say, that although many who have been educated in orphanages have doubtless grievously disappointed the hopes of their teachers and supporters, yet the blessing conferred on untold numbers will never be known till revealed at the last day. I do not now allude to the benefit conferred by saving numbers from starvation, or indeed often from worse, by rescuing them from the sinful and miserable lives to which so many would otherwise have been condemned—I mean,

We can also address such classes of the people as we cannot reach by public preaching. I believe, therefore, that it is of the utmost importance that these English Mission schools should be kept up in a state of efficiency, and that Missionaries should, in all large places, be enabled to do so, for an inefficient school can only do harm. It is, however, my opinion that large schools should only be established at *head-quarters*, where the European Missionary himself resides, for it is absolutely necessary that a strict supervision should be exercised by him. I have not mentioned here purely Christian schools in purely Christian settlements. That the latter must be provided everywhere is a matter of course.

looking at it in a specially Missionary point of view—for not only are there many of our poor orphans whom we may individually reckon as jewels in the Saviour's crown; but how many more have they often been (and still we trust may be) the means of bringing to that Saviour.

This thought is forcibly suggested by seeing so many of our former orphans now filling the posts of teachers, catechists, Bible-women, &c. Of the thirteen Native female teachers now employed by myself, five were girls in our orphanages in my own time, and others had been previously trained in our orphanages; many of our girls have also been sent elsewhere as teachers; and of those sent out by myself, during the last two or three years, very satisfactory accounts have in almost every case been received.

From, however, the discussion of the general question of Education in India, we must now turn our attention more particularly to the Robert Money School. Those who are interested in Missions are aware of the circumstances in which this school originated. Founded by the munificence of the friends of the late Robert Cotton Money "to embalm the memory of the righteous," and in accordance with his own strong convictions, it has been in Bombay an institution prepared to impart not only secular education of a high order, but faithful teaching of the truths of Christianity. From a "Memoir on the Education of the Natives of India," republished in England by the Rev. C. F.

S. Money, we extract the views of this eminently Christian man on the subject of Native Education :—

"My opinions have not been hastily formed. After several years' intimate connexion with the principal Society for the education of the Natives on this side of India, and watching the results of the present system of instruction both here and in Bengal, I have, without a doubt on my own mind, come to the conclusion that this system can never make the Natives under our rule more moral or better affected towards the British Government. I would, nevertheless, assume it as an undisputed truth, that it is the duty of every Government to educate its subjects. The chief, or I may say the only difficulty, which has been experienced in carrying this principle into effect, is the kind of education which any Government should countenance." Mr. Money was not one who believed that the introduction of mere natural religion into the scheme of education would raise the national character: his own experience of the necessity of man, and the power of the Gospel, led him to say, further, that "Nothing but making them intimately acquainted, when young, with the pure precepts and doctrines of Christianity, will ever rectify their morality, and make them well affected towards us as Christian Governors; and the present thirst after a knowledge of the English language may be easily diverted from a dubious course of improvement into certain channels of good. I say easily diverted; and I would not advo-

cate in the slightest degree any interference with the prejudices of the Natives which are not strictly lawful." After mentioning many facts to show that the introduction of a Christian element does not in any way interfere with the willingness of the Natives to receive the best education which can be given them, he says :—"The question involving all the difficulty to its general support is, whether it would be right in the British Government to give its countenance to a system of education which may alarm the Natives with ideas of conversion." "These alarms," he proceeds to say, "have always been floated into existence by Europeans themselves. We owe all these fears to the weakness or wickedness of those who have a natural hatred to Christian instruction in any shape: such suspicions among Natives have long ceased to agitate their minds. Our Missionaries have for many years established schools, and preached the truths of Christianity, without the slightest creation of alarm, and the Natives are perfectly aware that threats and force have nothing to do with their propagation." He closes his pamphlet by saying :—"I feel convinced that Christian instruction is the only kind of teaching which the British Government can ever effectually employ in India with any really profitable results, and a question of so much interest and import is deserving their most attentive consideration."

From the very outset the institution had many difficulties to contend with. The first principal, the Rev. Mr. Valentine, a man of most excellent spirit, laboured assiduously to organize it, but after a few years was removed by death, and since then there has been a numerous succession of teachers, mostly holding the post for a brief period. This in itself was a serious obstacle to success. Some years elapsed before proper buildings on a suitable site could be procured, but at length this difficulty was overcome after the lapse of twenty years from the time when Mr. Valentine first proceeded to India. Meanwhile, with a view of doing honour to devoted Christian men, funds were gathered for the foundation of scholarships, named after the Honourable Mr. Farish and E. H. Townsend, Esq., both of the Bombay Civil Service. It may therefore be considered that, for the last seventeen years, what may be termed the "plant" of the concern has been placed on a sufficient footing. Still, with the fierce competition of Government institutions on a most extensive scale, it cannot be denied that the Robert Money School has had most formidable competition to contend with which has seriously interfered with its success. Not that it has been without salutary effect upon those who have been taught within its precincts. In 1865 Mr. Cars reports "the intimate and accurate acquaintance which the boys have with the Gospel narrative." In 1866 Mr. Weatherhead states that from "such schools many have gone forth convinced of Christianity, and who remain secret believers." In the same year

Mr. Carss writes, "I feel sure that it is impossible for any boy to stay in the school for three months without obtaining a tolerably correct idea of what a Christian believes and what he ought to do." In 1868 it is stated that "the deep and accurate knowledge of the Bible which our senior boys have is fully equal if not superior to that of boys of their age in England. I believe that few, if any, of the senior boys have the slightest faith in Hinduism, and that many of them have an intellectual faith in Christianity." In 1870 we are informed that "the school is accomplishing the grand object for which it was established, namely, the imparting of a sound Christian education to the masses of Bombay." In 1872 Mr. Carss states,—

It is my solemn conviction that before sincere learned men who have never been believers can be reached by the simple Gospel a great preparatory battle must be fought. This class is daily increasing and becoming more and more influential. This class must be carefully distinguished from the young men in Europe who hold similar views.

Both classes have renounced the faith of their fathers, but in the one case it is a progression, in the other retrogression. I have had many interesting and I trust profitable conversations with men of this class, and I hope to work more among them should I be spared to return from England. In looking back upon a decade of labour in the Mission field, I thank God that I have been engaged

in Educational work. I can point to hundreds who have acquired in our school a thorough acquaintance with the Bible, and to many who are very much the better for the religious instruction they have received.

Three most respectable and intelligent Hindus, who were for years in our school, and one of whom came to me privately for months for instruction with a view to baptism, have this year publicly embraced Christianity. Having a great liking for Nonconformist worship, they were induced to come out in connexion with another Church. Though of course we regret that they are not additions to our little flock, yet we unfeignedly rejoice that they are converts to Christianity.

In the presence of these repeated testimonies we would fain hope that in some measure the Robert Money School is fulfilling the intention of its founders. At the same time it is our firm conviction that strenuous efforts should be made both to discourage that undue secularity in teaching which Government competition fosters, and that the primary aim of the school should be more distinctly kept in view—the direct and constant inculcation of Christian truth. We are glad to find that, with this view, a rearrangement of the Farish and Townsend Scholarships, which were founded to promote the training of Christian ministers, has been undertaken. In many other ways, too, we believe that improvement is needful to raise the reputation of the institution. It has recently enjoyed the advantage of much valuable help from the acting principal, Mr Squires, whose services we would heartily acknowledge, and we would fain trust, now that Mr. Carss has returned, with health renovated and energies recruited, that there may be a yet brighter day dawning upon an institution which has so many claims on Christian sympathy and consideration as the Robert Money School. It will serve to explain fully the present views and feelings of the Home Committee if we subjoin the Instructions recently delivered to Mr. Carss on his return to resume his important functions in India :—

DEAR BROTHER CARSS,—The Committee rejoice with you that, in the merciful providence of God, you can look forward to returning once again to your Missionary labours in Western India. You will be accompanied with the memory, but not the presence, of one who formerly shared your toils and aided you by her sympathy and affection. But the Committee doubt not that on revisiting those shores, you will reap the fruit of the prayers which she offered up, and of the Missionary efforts

and other labours of love in which she so eminently abounded. May her remembrance assist you in realizing the Communion of Saints, and that fellowship with the Father and His Son Jesus Christ, which is the fullness of joy! The special work which it is hoped you will resume is the oversight of the ROBERT MONEY SCHOOL in Bombay, where Scriptural instruction, combined with general secular education, is imparted at moderate charges to all such native youths as are willing

to avail themselves of the advantage. The propriety of such a work being undertaken by a Missionary Society has more than once been called in question. But the Committee, after giving to the subject attentive, prayerful, and repeated consideration, have always come to the conclusion that it is a legitimate branch of Missionary effort, one to which God has called them, and which they would be unfaithful to their own convictions if they did not prosecute with vigour and perseverance.

The Committee would ask you, dear brother, in the first place, to *remember the spiritual importance of the duties on which you will now enter*. Nearly two hundred boys and young men will come daily under your care, and will consent, on the whole not reluctantly, to receive from you and your Christian associates daily Scriptural instruction. They do not stay with you any great length of time; so that about forty or fifty of their number annually leave the school, and become factors more or less influential in forming the public opinion and sentiment of the general population of the country. Yet this continuance in the school is sufficiently lengthened for them to become permanently acquainted with the Gospel narrative and with the fundamental truths of Christianity. From accidental causes a large proportion of the students are of Brahmin parentage, and are on this account more likely to exercise influence in the circles in which they move. If this should be all the result obtained it would still be important as preparing the way for the Evangelist: nay, let us add with all humility and reverence, as storing many minds with truths of God's Word, which the Holy Spirit may afterwards use for the spiritual awakening of themselves and their countrymen.

But, in the second place, the Committee would affectionately entreat and solemnly charge you to *labour and pray with expectant faith for the spiritual conversion of your pupils*. They would ask you never to be content with anything short of this, and to beware even of consoling yourself with lower results if you see not that fruit of souls brought to God which is the one great aim of the Minister of Jesus Christ. Every one of your pupils has his hour or half hour daily of Scriptural teaching. Other lessons will tend to overthrow their faith in Hinduism. Let the Biblical lesson be used for directly commending Divine truth to their consciences. The Committee have your own testimony that a large proportion of the

scholars are soon brought to believe in the existence of the true God. Press, then, earnestly upon them His claims on their obedience and love. So set the Gospel before them that its truth and sweetness may force itself on their convictions. Then with undisguised earnestness, with sorrowful remonstrance, with affectionate expostulation, urge upon them the claims of the Saviour. Represent Him as standing before the door and knocking for admission into cold and selfish hearts, longing to fill them with the joy and peace of His love and His salvation. Be filled with compassionate love for their souls; let them see that such is the case, and then even while they still stand out in refusing the Gospel, they will yet for the most part recognize your kindness, and even in some degree reciprocate your affection.

Some amongst your pupils (it is hoped an increasing number) will be *the children of Native Christians*. The Committee commend these to your special attention. Let them see that, much as you love the heathen, you love them still more; that, tenderly as you compassionate the former, there is still a special affection which you feel for the Christian brethren. Do not confine your labours to the students. Seek to influence for good the parents and educated adults generally among the Native Christian community. Stir them up to cultivate in themselves and their children every talent that may find employment in their blessed Master's service. Stimulate them to throw away this dependence on a foreign Missionary or Missionary Society, and to seek strength for things temporal and things spiritual directly from the great Head of the Church. Remind them that, however weak in themselves, they have in Him a boundless source of strength of which their heathen countrymen are destitute. As regards Christian fellow-labourers in the school, the Committee cannot hold out prospect of reinforcement from this country, but they will rejoice much if you can obtain it in India. It has been suggested that help may be obtained from other parts of India. Native Christians, who have mastered English sufficiently to pass examination in the Calcutta and Madras Universities, will surely be able to obtain a serviceable acquaintance with the vernacular of Bombay. They will probably encounter opposition and prejudice at first, but if they are men of due competence and the right spirit, it may be hoped that this will be overcome by tact and perseverance on their own part, and firm support from the

Principal. It may be added that Bengal converts have been very useful in the Punjab, and have in some cases been blessed with evangelistic success as teachers in Missionary schools.

Lastly, the Committee accord with your own wish that you should seek access to the educated classes among the heathen and Mohammedans generally. It seems doubtful whether domiciliary visits, such as those which Mr. Vaughan carries on in Calcutta, can as yet be attempted in Bombay. But other opportunities may be found if you enter upon this work; the Committee would encourage you to much boldness in testifying of the Lord Jesus. They would pray and believe that utterance will be given unto you, that you may open your mouth boldly to make known the mystery of the Gospel. The glad tidings of a Saviour's love is often more welcome than at first sight it seems to be. There is frequently a sneer on the lips when there is an aching void in the heart, a longing desire for spiritual consolation, and a lurking belief that this consolation is to be found in the Gospel. Difficulties may have to be sur-

mounted at first, but the Committee believe that a patient continuance in courteous and friendly and loving and earnest presentation of the Gospel message will generally meet with kind reception, and in some cases, sooner or later, in God's good time, will reap the blessed fruit of souls saved and believers added to the Lord.

The Committee send you out, dear brother, with much prayer, and with the fervent wish and hope that God will endow you abundantly with a spirit of grateful love to the Redeemer, of willingness to spend and to be spent in His service, and of believing appropriation of His strength and joy and comfort. There will be others also that will remember you before the Throne of Grace, more particularly among the congregation to which you have been lately ministering. The Committee venture to anticipate that these prayers will be abundantly heard, and they would rejoice in the prospect that you will be enabled to finish your course with joy, and to hear at last from your Master's lips the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

INSTALLATION OF THE BISHOP OF VICTORIA, HONG KONG.

(From the "China Mail," 14th December, 1874.)

THE installation of Dr. Burdon, the new Bishop of Victoria, took place at St. John's Cathedral yesterday. In pursuance of the programme already published, the Bishop was received at the principal entrance by the Clergy, Registrar, Choir, and Verger, who then preceded him to his chair in the chancel, the choir chanting an anthem as they advanced up the nave. The order for Morning Prayer was read by the Rev. W. H. Baynes, M.A., and the Lessons by the Rev. A. B. Hutchinson, M.A. The Bishop himself read the Ante-Communion service, and at its conclusion the choir chanted the Nicene Creed. The Creed being sung, the Bishop handed his Letter Commendatory from the Archbishop of Canterbury to the Colonial Chaplain, who read it aloud from the Communion-rails. The following is the text:—

"TO ALL CHRISTIAN PEOPLE *to whom these presents shall come*, and more particularly *to the Clergy and Laity of the Communion of the Church of England* resident within *her Majesty's Possession of Victoria*, and the *Isle of Hong Kong*, and to the *Archdeacons and Canons of the Archdeaconries and Canon-*

ries founded in the *Cathedral Church of Saint John, Victoria*, in the said Isle of Hong Kong, and to the *Officers of the said Cathedral*, and to the *Clergy and Laity* of the aforesaid Communion resident in the Empire of *China* to the South of the Twenty-eighth degree of North Latitude, and in the Empire of *Japan*, and in particular to the *Naval and Military Chaplains* for the time being within the aforesaid limits, *Greeting.*

"WHEREAS by a mandate under the sign manual and signet of her Majesty the Queen, bearing date the Twenty-second day of April, in the year of our Lord One thousand eight hundred and seventy-three, after therein reciting that we had humbly applied to her Majesty for her Majesty's licence by warrant under her sign manual and signet authorizing and empowering us to consecrate the *Reverend John Shaw Burdon*, Doctor in Divinity, to be a Bishop, to the intent that he should exercise his functions in one of her Majesty's possessions abroad, we were authorized and empowered to consecrate the said John Shaw Burdon to be a Bishop. AND *whereas*, in pursuance of the said mandate and authority, and as empowered by a Commission under

our hand and seal, dated the Tenth day of March, One thousand eight hundred and seventy-four, the Right Honourable and Right Reverend John, Lord Bishop of London, assisted by the Lord Bishop of Winchester, the Lord Bishop of Rochester, and other Bishops, did, on Sunday, the Fifteenth day of March instant, in the Parish Church of Saint Mary, Lambeth, in the County of Surrey, duly consecrate the said John Shaw Burdon to be a Bishop: Now *therefore we, the Right Honourable and Most Reverend Archibald Campbell*, by Divine Providence *Lord Archbishop of Canterbury*, Primate of All England and Metropolitan, *do* by these presents *pronounce, decree and declare* that the said Right Reverend John Shaw Burdon is invested with all authority, Episcopal and Ordinary, within the limits hereinbefore by us specified, to the end that he may exercise within the same limits all spiritual functions appertaining to his office, under the style and designation of Bishop of Victoria in Hong Kong.

"GIVEN at Lambeth, under our hand and Archiepiscopal Seal, this Sixteenth day of March, in the year of our Lord One thousand eight hundred and seventy-four, and in the sixth year of our Translation.

"A. C. CANTUAR."

A hymn was then sung, and the Bishop proceeded to the pulpit. The Bishop took his text from Rom. i. 16, and, after eloquently dwelling on the three points in St. Paul's reason for not being ashamed of the Gospel,—that its Author was, like the Gospel itself, the Power of God, that its object was *Salvation*, and that it was universally applicable, he proceeded to remark on the work on which he has just entered. We give *in extenso* the conclusion of his sermon:—

"And so, my brethren, Christianity is designed for all the races of the earth to the end of time. This is the foundation of every Mission sent forth by the Church to heathen lands; it is the foundation of the very Bishopric on which I have just entered.

"A few words with reference to my position and work will naturally be expected by you on this the first occasion of my public appearance among you. I will be as brief as possible.

"In the first place, I must correct an impression which I have reason to believe prevails in the minds of some here that this Bishopric was established, first, for the English residents in this colony and at the consular ports on the coast of China,

and next for Mission work among the Chinese. This is a mistake. It was established, first, for the sake of influencing Missions in China, and next for giving such spiritual superintendence to English members of the Church of England as might be desirable. For Episcopal congregations of our own fellow-countrymen a Bishop can scarcely be said to be needed. Very few confirmations can take place, and still fewer ordinations are required. Such assistance as can be given by an additional clergyman—and that clergyman a Bishop—ought, and is sure to be at least, tendered, and those peculiar offices of the Bishop that have already been named (confirmation and ordination) will always be gladly performed when required. But this object alone would not lead men to part with large sums of money in order to endow a Bishopric for such occasional work. Additional clergymen are indeed sadly needed in this colony alone, and in the various consular ports of China for our fellow-countrymen, and especially in those places where, unhappily as it appears to me, Government aid has been, or is about to be, withdrawn. But this is an entirely different matter from the establishment of a Bishopric, and requires—and would that some one would arise to supply the want!—a special endowment of its own.

"When in England I made particular inquiries about the original object of this Bishopric, and the following memorandum was prepared for me by the Secretary to the Colonial Bishops' Fund, which I will now read to you:—

"'1. The object of the Bishop of London's letter, by which a large portion of the endowment of the See of Victoria was collected, was "the erection of a Missionary College, and the maintenance of a Missionary Bishop on the coasts of China." The chief contributor towards the endowment, who, with his sister, gave more than half of the whole sum collected, which finally amounted to more than 20,000*l.*, has repeatedly stated that his principal object was to promote Missionary work in the interior of the Chinese Empire.

"'2. The Report of the Committee of the Colonial Bishops' Fund, which announced the erection of the See, gave the following account of the object of its establishment ["and recollect," said the Bishop, "this was written twenty-five years ago"]:—

"The Bishopric of Victoria has several features peculiar to itself, for it is not

chiefly from its relation to the few mercantile establishments on the coast of the Chinese Empire that the erection of this See derives its great interest and importance. These will, of course, enjoy the spiritual superintendence of the Bishop. But it is in its bearing on the heathen population of that great Empire, which has so long attracted the curiosity of Europeans, and yet has been almost closed against them, that the establishment of this Mission of our Church, in its perfect form, engages the aspirations and hopes of Christian minds. The opportunity of influencing that remarkable people is now providentially offered, and the means of effecting this must form the great object of our immediate concern.'

"This, then, sufficiently marks out my work—the Missionary College, Missionary work on the mainland, and also now in Japan, and the spiritual oversight, so far as it is needful or wished, or I may say even allowed, of the different congregations belonging to the communion of the Church of England found in the diocese. Chinese Missionary work, you will notice, greatly predominates.

"As to the Missionary College, I will not now say much. Perhaps I may be permitted, on some other occasion, to bring this matter before you. I would only now say that its object was mainly, and indeed I believe solely, in the first instance, the training up of a Chinese Ministry, in order to assist in carrying on Missions in China. Chinese Missions were, perhaps, scarcely ripe for this five-and-twenty years ago, and the attempt, even now, is sure to be attended with difficulties and discouragements, but the work is one worthy of our best efforts. And if only one in every dozen, or even score, of pupils became a really faithful Missionary to his own fellow-countrymen, and the remaining eleven or nineteen were well educated, and more or less under the influence of Christianity, they could not, as they mix with their own people, fail to influence them in one way or another for good. Work of this kind goes on slowly and imperceptibly, and cannot be reckoned as other results can.

"By the kindness of the Church Missionary Society, I have been able to bring a master with me for the College from England, and the Christian Knowledge Society has placed in my hands 150*l.* a year for seven years, for

the training of half a dozen *bonâ fide* candidates for orders, if I can obtain them. I purpose soon to make an attempt to resuscitate the school, so as to meet the object of its foundation, and at the same time to give the benefit of a Christian education to others besides candidates for orders. In this effort I ask your sympathy and help, and invite your inquiries.

"Missionary work here and on the mainland will necessarily entail a continuance of my Chinese studies, but, when in the colony, I shall always be happy to render what assistance I can to my reverend brethren, both in English and Chinese preaching.

"'To the Jew first, and also to the Greek.' This was St. Paul's principle, and it is ours. Poorly as our own people are supplied with clergymen here in China, they are infinitely better supplied than the myriads of heathen. What are all the Missionaries of all denominations now in China to its vast and overwhelming population? You will therefore not grudge that the bishop who takes his title from your colony, and draws his stipend from an endowment gathered mainly for the good of China, should spend a large part of his time and energies on Missionary work among the Chinese.

"It is, moreover, natural that I should engage in this work, as I have been connected with it already for more than twenty-one years. I come, then, here, in one sense, as no stranger, and I ask with confidence, from both clergy and laity here, for a kindly and prayerful reception at your hands. Remember, in judging anything I may do or may not do, the peculiarities of my position, and believe that it is my desire at least to help forward, to the best of my ability, all good works, both among the natives and yourselves. And as St. Paul asked the Churches to whom he was related in a far higher position than I stand in to you, so would I entreat you, Brethren, pray for me, that I may receive from above the needful grace and wisdom and strength for the work I have to do.

"And now to the King eternal, immortal, invisible, the only wise God, the Source of Power, the Author of Salvation, the Father of all men, we here unite in offering our thanks and praise, Amen."

At the conclusion the Bishop administered the Holy Communion.

THE EAST AFRICAN MISSION.

IN our last number we signified our intention of furnishing information as to the proceedings of our Missionaries recently despatched to re-establish and extend the Mission in East Africa. We feel assured that what we now submit will be perused with intense interest, for in a most graphic manner the trials and difficulties incidental to such an enterprise as that undertaken by Mr. Price and his companions are depicted in the correspondence we subjoin. It will be seen that most earnest and energetic efforts have been made towards the establishment of the Mission, and some idea will be conveyed of the difficulties which have to be surmounted before active evangelistic labours can be carried on in a country so hostile to European life as the inhospitable region in which our friends are labouring. Already there has been much to enfeeble and discourage; but in the midst of all sickness and suffering, trial and perplexity, heart has not been lost, and it is cheering to note the steadfast self-devotion which, without underrating obstacles, yet looks forward with courage and determination into the future. The heathen poet could realize the fact that life, as he expresses it, gives nothing to mortals without great toil, and it would be a poor thing if Christians, for the cause of their Saviour, and in the interests of their suffering fellow-creatures, were not prepared to face risk and suffering. We can so far feel thankful that the lives of our Missionaries have been spared, although sickness has been rife amongst them, necessitating the return of Mr. Williams in company with the veteran Mr. Rebmann, after a sojourn of twenty-nine years in Africa. It is earnestly to be hoped that the result of this visit of the veteran Missionary will be fruitful in the publication of much valuable research collected during so many years of self-denying exile. We wish we could add that other Missions had been equally favoured; but all who are interested in Africa will deplore the premature loss of that most valuable Missionary and accomplished traveller, the Rev. Charles New, of the United Methodist Mission. It is a very heavy blow which has thus fallen upon the efforts which are being made to Christianize Africa. His long experience, his thorough acquaintance with the country, his genial character, his untiring energy, and, above all, his fervent Missionary zeal, deserve respectful commemoration in the periodicals of a Society with which his relations were ever of the most friendly character. The note which he sent down to Mr. Price, claiming his hospitality and help, will be found amongst the extracts, and will, we are sure, elicit sympathy for a most faithful and devoted soldier of the Cross of Christ. There is also an account of the bombardment of Mombasa. This reduction of the stronghold of the rebel chieftain was no doubt undertaken for sufficient political and commercial reasons, with which, however, we have no concern; still we may express a hope that, whatever may have been the impelling motives which prompted the intervention of our cruisers, the occurrence may turn out for the furtherance of the Gospel, if only by the substitution of some settled form of Government for anarchy and disorder. Mombasa has always been held to be a most favourable centre from which Missionary labour might radiate, and it would be an incalculable gain to the evangelization of the country, if, without let or hindrance, it could be made a secure base of operations. It presents many advantages which are not to be found in Zanzibar, and might be to the Eastern coast what Sierra Leone has been to the West—a seat of light and civilization amidst darkness and barbarism.

We feel assured that the bare perusal of what we now submit is calculated to arouse much sympathy, and to stir up earnest prayer on behalf of those who, not counting their lives dear unto themselves, are devoting themselves so energetically to the regeneration of Africa. It is in this hope that we place these details before the Christian public. Seldom in the annals of the Church Missionary Society has a more arduous

undertaking been engaged in than the active prosecution of the Eastern African Mission. Climates as deadly have been faced, enemies as hostile have been encountered, ignorance as crass has been dispelled; but seldom has there been so complete a combination of unfavourable influences to be struggled against. And although public sympathy in England has not been altogether wanting, and some most noble spirits have come forward and actively interested themselves in forwarding this heroic effort, yet it cannot be said that there has been that general feeling aroused throughout our land which so mightily sustained those who struggled against the slavery of Western Africa in a former generation. There is, therefore, the more need that publicity should be given to what is doing, in what, we trust, will not be found to be the fallacious hope that many will come to the rescue, and that freedom shall be the condition of Eastern as it is of Western Africa. Before, however, this consummation is reached, much will have to be endured, and many faithful and devoted spirits will be needed to do battle in the name of the Lord for the needy and the oppressed.

EXTRACTS FROM REV. W. S. PRICE'S JOURNAL.

ON BOARD SHIP.

Saturday, Nov. 14th, 1874—The captain has changed his mind at least half a dozen times to-day about going in to Mombasa. He is much perplexed, fearing, on the one hand, to be late with the mails at Zanzibar, and, on the other, being unwilling to disoblige us. Towards evening he made up his mind to call, so we hope to be there in the morning.

Sunday, 15th—The captain had an anxious night. So had I; this from a different cause. At daybreak, land just discernible in the distance. A strong current had carried us far out of our course. At about 8 a.m. Mombasa came into view, with the Sultan's blood-red flag hoisted on the fort. At nine we worked our way through the narrow channel and cast anchor before the town, about a stone's throw from the shore. Mr. Sparshott and Mr. New came off in a little boat to meet us, bringing with them Ishmael, Henry, and other of our old Nasik boys. All Mombasa—Arabs, Wasuahilis, and Banians—turned out to see the big ship come into harbour. The crowds of people, gathered on the roofs of houses and on every open space on the banks of the bay, some clad in many-coloured raiment, and some in nothing save their own bright black skins, gave the finishing touch to a picture which in itself by no means lacked the charm of novelty. Greetings over, Mrs. Price and I got into the boat and went on shore, leaving Remington to superintend the landing of our packages. The fierce rays of an almost vertical sun made themselves felt, in spite of our topies and covered umbrellas. A motley crowd had collected at the landing-place, and greeted us with a cordial "Yambo sana," the African expression for "I hope

you are very well." They presented a strange variety of physiognomy, which may afford an interesting field for study when we have time and inclination for it. And now for the Mission-house. Alighting from the boat, we clambered over a few large rugged boulders, and, having picked our way over what appeared to be a village dung-heap, we found ourselves at the bottom of a long flight of steps. It was quite dark, and some of the steps worn away; but under the careful pilotship of Mr. Sparshott we groped our way safely to the top—i.e. of the *steps*, not of the house, for we had still to encounter another perilous ascent in the shape of a wooden ladder of the rudest and flimsiest construction, with here and there a gap in place of a step, and which threatened to give way under our feet. At length, all difficulties surmounted, we find ourselves in the Mission-house. Having discharged our cargo, we went on board again, and at 2 p.m. the "Euphrates" stood out to sea. At the mouth of the harbour the ship grated on a coral reef, which gave us a shock and created some consternation on board. After examination, it did not appear that we had received any damage, and we continued our course. Williams only comes with us to Zanzibar; the rest of the party have to shake down as best they can at Mombasa till our return. In the evening we had a quiet service on board, but in other respects the day has had in it little to remind us of a Christian Sabbath.

FROM ZANZIBAR.

Monday, Nov. 16th—At 9 a.m. anchored at Zanzibar—a confused heap of square white buildings, conspicuous among which stands

out the British Consulate. A kind invitation from Mrs. Prideaux to be their guests during our stay. In the afternoon walked through the bazaar. There are no streets—only alleys, about six feet wide. The native quarter is as filthy and redolent of unsavoury smells as such places usually are.

Tuesday, 17th—Hard at work unpacking and repacking boxes. Never perspired so in all my life. Secured our passage by the "Coconada." The captain was unwilling to call at Mombasa, having discovered that one blade of his propeller was knocked off in coming out of the harbour the other day. Paid a visit to Kingani, the Central African Mission. They have a fine large house, quite in the country, with plenty of ground attached to it. Under one roof live Mr. West, Miss Fountain (the matron), two young men who have just come from England, and sixty or seventy African boys. Cooking-rooms, dormitories, dining-room, chapel, and hospital—all are accommodated in the same building.

Wednesday, 18th—Went with Captain Prideaux to pay a visit to the Sultan, Said Bargash. He was awaiting us, with his guard drawn up, at the entrance to the palace. His Highness is a well-made man, apparently about forty years of age. He wore the Arab dress—a long braided tunic and silk turban. We preceded him to a long room, destitute of ornament or furniture, with the exception of three chairs, placed for our accommodation at the further end. As soon as we were seated, an interpreter came forward, and conversation commenced. After a few salutations and complimentary remarks, his Highness asked after Dr. Kirk and Padri Badger. My presents were then handed in. They consisted of a small, handsome writing-desk, and an illustrated album, containing portraits of most of the European rulers and celebrities, and they appeared to give satisfaction. The consul then explained to his Highness the objects of our Mission, and without, as far as one could see, taking the slightest interest in them, he readily promised to afford us all the protection in his power. Coffee was then brought to us in queer little cups, and immediately after tumblers containing a pink, sweetish liquid, which they call sherbet, of which, for sanatory reasons, I partook very sparingly. On coming away, the Sultan accompanied us to the door of the palace and shook hands.

Had a visit from Chuma and Susa, who are waiting the arrival of Bishop Steere and some gentleman who is going up the Zambesi. I

was delighted to meet here Thomas Smith, one of my old Nasik boys, who, after knocking about the world for several years, has at last settled down here as an overseer of workmen employed about the consulate. He jumped at the proposal to join my service as chief engineer of "The Dove" whenever she comes. He is full of life and energy, and just the man I wanted for the post. He has served in several ships, and has a bundle of testimonials, which speak of him as an intelligent, active, and steady man. His present employers have great confidence in him, and are not at all pleased at having to part with him. His immediate superior—an Englishman, and the Government store-keeper—was at first unwilling to give him up. He said, "He is the only intelligent man of his kind in Zanzibar. I can make him understand; but as for these other fellows, *that* (pointing to a thick stick) is the only argument to use with them."

FROM MOMBASA.

Thursday, 19th—Left in the "Coconada" at 2 p.m. We felt it pleasant to be at sea again, after the disgusting sights and sounds of Zanzibar. The island, viewed from the sea, affords a refreshing picture. It is low, but covered with trees and tropical verdure. We had a fine large cabin all to ourselves; but, alas! towards night, found it swarming with cockroaches, and had once more to shake down on the deck.

Friday, 20th—At daybreak sighted Mombasa, and in a little while Sparshott came off to meet us. He had provided a dhow for our boxes, and these were no sooner out of the ship than we took leave of Captain Henderson and made our way to Mombasa, getting in about nine. And now our faith and strength and powers of endurance are to be put to the test. After breakfast, we walked to the house in which we are to be quartered for a season. What a prospect! The house stands surrounded up to the very door and windows by native huts, reeking with filthy odours. We have for our use three rooms, viz. a bedroom and a sitting-room, with the cook-room between them; each of said rooms about 14 feet by 9 feet, with badly-fitting shuttered windows, only on one side, letting in all the sun, and effectually preventing any attempt at ventilation. To add to the misery of the situation, we have no proper food, no bread, no drinkable water, no decent servant, and it is the hottest season of the year.

Thursday, Nov. 26th—With God's help have dragged through a few days' miserable existence at Mombasa. Our first Sunday reminded us sadly that we are in a land of spiritual darkness. Outwardly, of course, things went on as usual, and there was nothing to mark it as God's hallowed day of rest—dirty men and women, in a disgusting state of semi-nudity, passing to and fro and making their strange noises; and we ourselves sitting amidst a confused heap of packages, bathed in perspiration, covered with prickly heat, and at our wits' end to settle the difficult problem of dinner. Not that we are short of provisions of some sort. We have abundance of preserved meat and tins of soup, but we sicken almost at thought of them, and just now would gladly barter all our stores for a loaf of good wholesome bread and a bit of butter; but such luxuries are beyond our reach. At 11 a.m. there was a sort of morning service in Kisuhili at Mr. Sparshott's. A shed near his house—a very rude structure, consisting of a few crooked posts, and covered with a roof of matted palm-leaves—which does duty for a church, is used as a work-shed during the week, and the congregation were accommodated on empty boxes, a carpenter's bench, and any odd piece of wood or stone they could lay their hands on. The congregation was chiefly made up of Christian Africans from Sharanpur. There were, besides, about twenty Mombasa natives, who came and went and kept up a continuous clatter all the time. The service was partly in English and partly in Kisuhili. In the evening I conducted an English service in Sparshott's house. We mustered altogether about twenty, of whom half were European, and half African Christians. We had Holy Communion together—the first occasion of the kind for many a day in Mombasa. Truly the Lord "spread a table for us in the wilderness," and we all, I think, felt it a season of refreshment to our souls.

On Monday (23rd) Sparshott, Remington, and I paid a visit to Kisulidini. The first ten miles is by water. We sailed it in Sparshott's boat in two and a quarter hours, wind and tide being all in our favour. It would have been enjoyable, only, as we had no awning, and it was the hottest part of the day, the heat was almost unbearable. Arrived at the landing-place, we saddled our donkeys and set out for Rabbai. (This is the name of an extensive district, of which Kisulidini is only a small part.) The road is only a narrow

footpath, and in places so steep that, to one unused to riding on the tail of a donkey, it was no easy task to keep one's seat. The poor beasts might well have been excused if they had gone on their knees and pitched us over their heads. We passed through a beautiful country of hill and dale, rich in every kind of tropical vegetation. The hills are covered with gigantic palms of various kinds, together with the mango, just now covered with fruit, the baobab, and other trees. Reached Kisulidini at sunset, and received a hearty welcome from G. David and his wife Priscilla, Isaac and Polly, and other Native Christians living there.

FROM KISULIDINI.

Friday, Nov. 27th—To-day we have come up again to Kisulidini, accompanied by Remington. Sparshott kindly brought us as far as the "bundars" (landing-place) in his boat. We have but poor quarters, but at least we are not shut in by native pigeries, and have room to lengthen our cords according to circumstances. Williams and East remain at Mombasa till some accommodation can be provided for them here.

Sunday, Nov. 29th—Held service in English this morning. Besides ourselves, there were some fourteen African Christians. George, in the afternoon, conducted service in the Kinika, chiefly for the benefit of those who do not understand English. It is a sad drawback that there is no translation of either Bible or Prayer Book in the language. This most essential work remains to be done. It is a noble undertaking for any two young men whose education, mental training, and inclination might fit them for the task. Surely Oxford and Cambridge might spare two good and devoted men for a work like this—the laying a solid foundation for Missionary operations in East Africa.

Saturday, Dec. 5th—Have had a busy week, trying to get things into something like order. Every day troops of Wanika—men, women, and children—have been flocking in with our boxes, &c., and we have been occupied in stowing them away. There seems to be no lack of people willing to earn a trifle as carriers; but they have their own way of doing things, which is rather inconvenient and annoying to one who has not yet got used to it. For instance, a carrier takes away a basket of things from the boat to his own hut in some out-of-the-way village, and you see nothing of it for some days. One of our mattresses was thus treated, and we

began to despair of seeing it again; but George assured us we might depend upon the Wanika to bring, sooner or later, whatever has been entrusted to them; and so, after four days, the mattress turned up. Happily it had a good canvas cover, or we should have been unable to use it for some time to come. It is perfectly marvellous that all our little nick-nacks, put into open baskets and conveyed by such rude hands, have reached us safely and almost without damage. From morning to night our house has been besieged by men and women having nothing to do, and bent upon satisfying their curiosity. They are not particularly well-behaved; and so, not content with crowding round the door, and almost stifling us with the disgusting odour of their unwaashed bodies, they began at first very unceremoniously to walk in and make themselves quite at home. One almost naked individual, his skin covered with castor-oil, with which the little rag round his loins was also saturated, walked in and coolly seated himself in my arm-chair! We have a fine opportunity for taking stock of the people, as they also of us. The first thing which strikes a stranger is the excessive dirtiness of their persons. They smear themselves with oil from the head downwards, but water they appear never to apply either to their skins or to the little rag round the loins which constitutes their full dress. They are a feeble race, and the physical development, particularly of the men, is very poor. This is mainly accounted for by the poverty of their food. They rarely taste flesh meat, living mostly on cassava, cocoa-nuts, Indian corn, toddy, and whatever, in short, will grow of itself. This might soon become "a land flowing with milk and honey;" but the poor lazy Wanika almost starve upon it. The male population, old and young, are all armed; each man having a bow and arrows, a spear, a dagger and a club. These are defensive weapons, for the poor fellows live in perpetual apprehension of attack from the Wamasai or some other enemies. One soon gets used to seeing the house surrounded by a host of such dusky warriors; it is not so easy to reconcile oneself to the appearance of the women. Female modesty is not a Wanika virtue. They go about with nothing on save a well-oiled but very flimsy skirt, fastened over the hips and surmounted by a few strings of beads. Some of them contrive to make funny little ringlets out of their woolly hair, on which they string white beads. The women, as a rule, are better formed than

their mates, and do more work; or perhaps it would have been more correct to invert the statement. There are said to be twelve tribes of Wanika, but I have no means at present of forming any idea as to their actual numbers. In each tribe there are certain individuals recognized as Elders, and in them collectively is vested all authority necessary for settling disputes among themselves. It has been customary for new comers to propitiate the Wanika, by making presents to the Elders, or Head-men, who then on their part give a sort of guarantee of protection. One of the leading men of these worthies, quite a pattern of personal cleanliness and good behaviour, paid me a visit this week, bringing me by way of present a fowl and three cocoa-nuts. I gave him in return a good new razor, with which he was mightily pleased.

Sunday, Dec. 6th—Held Divine Service in English this morning. Some of the Native Christians are gone to Mombasa to spend Sunday with their families. About sixteen were present, including our Portuguese cook. They had to sit on boxes in a sort of narrow passage of our house—a very uncomfortable arrangement. Our service consisted of two hymns, morning prayer, and a short discourse from John xiv. 1—5. We brought our own new hymn-books—Mr. Wright's kind present—and I gave one to each who was able to make use of it. Our two first hymns were, "Hark! the glad sound," &c.; and "We speak of the realms of the blest." Had some talk with Jacob Wainwright about his future occupation. I propose, as soon as we are at all in a position to do it, to open a school here, in the first instance, for children of Native Christians, and then for the Wanika, if he can induce them to come. Jacob expressed his willingness, and seemed pleased at the prospect of having something definite to do. Poor fellow! he has hard times of it since coming to Mombasa—a great change from the life he had in England—a greater, perhaps, even than ours, but he has borne it admirably.

Monday, Dec. 7th—Hard at work all day with Remington examining and arranging stores. All this is necessary to be done, but we long to have it over, and our hands free, that we may give ourselves to the spiritual work for which we have come hither.

Wednesday, 9th—Mustered early this morning to get a glimpse at the transit of Venus. The sun came up behind a heavy bank of clouds, and I was afraid we should miss

the rare sight, to which so many eyes are directed; but about half-past six the veil removed, and there plainly enough, near the edge of the disc, was a round black spot indicating the position of the planet. I had warned our Native Christians the night before, and they seemed greatly pleased to see the wonder for themselves. To-day had been fixed upon for the elders of Rabbai to wait upon me, to give and receive presents, and to take me and the rest of the party under their protection. Two or three made their appearance about ten a.m., bringing word that the main body was on their way, having turned aside at some near village to hold a consultation. They did not put in an appearance, however, and about two p.m. word was brought that they had all partaken too freely of "tembo," and begged to postpone their visit till to-morrow.

Thursday, Dec. 10th—The great levée of the elders came off this morning; between twenty and thirty were present. As it was raining heavily we assembled in George's verandah, and after the usual salutations I made my speech, George acting as interpreter. The substance of my remarks was as follows:—"My countrymen are great travellers, and visit all parts of the world: some as soldiers, some as traders. Our object in coming here is quite different; we come for no other purpose than to do you all the good we can. God has greatly blessed us; He has given us knowledge of many things, and made us a happy and prosperous people; and our wish is to impart this knowledge and these blessings to you. There is one thing above all others on which our happiness depends, and which we desire to communicate to you and your countrymen, and that is the knowledge of the true God, and of the way of life which we have learnt from God's Holy Word. This, if you will receive it, will make you happy now and for ever." I then went on to mention some of the things I proposed doing, asking them to use all their influence with their people to remove difficulties, and to assist us in carrying out plans for their welfare. Among these was, first, the opening of a school for Wanika children; second, the construction of a road from Kisulidini to the landing-place; third, I told them the rates I intended paying for Wanika labourers—men and women—and the hours for work; and, lastly, I promised that one of our Christian men should set up a shop, so that they might purchase cloth, grain, and other necessities, without having to go all

the way to Mombasa. After retiring for a consultation among themselves, they returned and expressed satisfaction with all my proposals, and especially with the shop, which they all hailed as a great boon. They promised to help me in every way, and expressed a hope that I would be a father to them. They then made one special request. It appears that they are tyrannized over by the people of Mombasa. If one of them goes to Mombasa on any business, he is liable to be put in prison without rhyme or reason for some supposed fault committed by another man of his tribe; and they requested that in any such case I would do what I could to obtain his release. I told them they must be very careful not to place themselves in the wrong; but that in any real case of oppression I would use any influence I might possess with the Governor of Mombasa to see them righted. And now, all matters of business being settled, after mutual promises of friendship and goodwill, I dismissed them with a present of 15 dols., at sight of which their faces beamed with a satisfaction which left nothing to be desired.

Williams came up to-day to see the place, and talk over plans for his location. I feel much inclined to place him at Giriáma, where there appears to be a promising opening for evangelistic work. There are several natives already seeking admission into the Christian Church, and the heathen Wanika are also very desirous of having a European Missionary resident amongst them. All the older Missionaries concur in regarding it as a desirable post to occupy as a Mission station.

The elders of the Wanika carry a long smooth stick or wand, having a little natural fork at top. This is their badge of office, and must not on any account be assumed by any one who has not been formally admitted to the privileges of their rank and order. This morning one of the elders came and presented me with one of these official staves, and as this was done with the consent of the whole body assembled in solemn conclave, I must regard it as a special token of their goodwill. So now at length I have attained to a degree—"E.W.," or Elder of the Wanika.

Saturday, Dec. 12th—Have been getting on with temporary huts for our Native Christian helpers. They are very uncomfortable at present, as we require them here to assist in the work, and their families are at Mombasa. To-day completed a good long shed for bachelors, so as to set two or three rooms now occupied by them at liberty for

families. This shed must for a season do duty also as a church, for we have no other place in which to meet together. Poor Remington is down to-day with a sharp attack of fever. It has been threatening for two or three days, but he bore up bravely. At last it has taken him quite off his legs. I am treating him homoeopathically, in humble trust it may please God to bless the means used to his recovery.

Sunday, Dec. 13th—Remington had a quiet night, and seems better this morning; but he is very low, and suffers from stomach sickness. Our cook and one or two others are also down with fever, and I am only too thankful to be able to attend to them, though not feeling very bright myself. Sunday, which ought to be the happiest, is in some respects our saddest day, for we realize then more than at any other time what it has cost us to come to East Africa. We cannot help it. Our thoughts will ramble away to the dear home at Kessingland, with all its sweet surroundings and hallowed associations—the Sunday-school, the public ordinances, the quiet retirement for soul-communion with God. Oh! how we miss them all, and how different it is with us in this heathen land! But we must not complain. Things are bad, but not worse than we expected to find them, and our object in coming here is, with God's help, to make them better; and then what a grand reward it will be if we are permitted to see this desert even beginning to blossom, and the poor wild Wanika turning to the Lord! We had service this morning in the new bachelors' shed—a tolerable makeshift, and by far the best substitute for a church which Kisulidini has ever seen. We hope to mend this by-and-by; but to me a far greater drawback is the language. As yet I can only conduct service in English, and it is a serious check upon one's fervour to feel that most of one's hearers understand what is said only imperfectly, and the rest not at all. It is well we have to deal with One who knows all our difficulties, and can make allowance for our shortcomings—with One also who can bless the feeblest instrumentality.

Monday, Dec. 14th—Remington still suffering, but able to get up a little during the day and to take some nourishment. I hope he is getting on favourably, but he is much pulled down. The only roads about Kisulidini—or, for the matter of that, in East Africa—are paths through the grass, about a foot in width. We have commenced one eight feet wide, and about forty women are em-

ployed in carrying *kunkur* to throw upon it. They are greatly puzzled to know what is being done. They thought it was intended for the foundation of a large house, and, when told it was only a road, they exclaimed with astonishment, "What! a road so wide as this!"

Tuesday, Dec. 15th—Remington very weak, but less fever. Williams and Last came this evening. We have done our best to prepare quarters for them in which, for a time at least, they may be tolerably comfortable. Several of my best men just now laid aside with fever, which is a great hindrance to the work. What a cause for thankfulness that I am as well as I am! Nothing to boast of indeed, yet able to wait on the sick.

Wednesday, Dec. 16th—Remington had a bad night. His head was disturbed with all sorts of strange fancies—the room was full of ugly faces with glaring eyes; the medicine I had given him had the extraordinary effect of twisting him over and over in bed, &c., &c. He called me up several times, and I did what I could to pacify him. The boat has come to take him to Mombasa for change, but I cannot venture to send him to-day. He is too weak to bear the fatigue and necessary exposure to the sun. Now, if we only had the "Dove," how useful she would be! I hope she will hasten her flight to these regions.

Thursday, Dec. 17th—Sent off Remington early this morning. He was well wrapped up in my thick Ulster, his mouth tied over to protect him from the mist, and altogether he might have passed for Kirkby setting out on one of his journeys, minus the snow-boots. He was carried in a chair, and George accompanied him as far as the landing-place to see him safely in the boat. They left at a quarter to five, and got there at a quarter past seven—only two and a half hours for barely five miles! With a decent road, he might comfortably have done the distance in a donkey-cart in less than an hour.

Wednesday, Dec. 23rd—Just come from seeing Williams. He has had a bad night, and has all the appearance of one sickening for the fever. I am rather suspicious of myself this morning—strange and unpleasant symptoms; but perhaps being disappointed of our letters has something to do with it. Our spirits are not very elastic just now. What satisfaction to know we are in the hands of One Who knows our frame, and in Whose love and power we may safely confide!

Thursday, Dec. 24th—Williams had rather sharp fever yesterday. He has had a better night, and this morning the skin acts freely. Four Suahili masons from Mombasa are at work raising the walls which Rebmann commenced years ago. I purpose (D.V.) to erect one of the iron cottages on the top, and to make this the Kisulidini Mission-house. The situation is excellent, and the house so completed will be commodious, and in every respect suitable as a residence for a European.

Friday, Dec. 25th—Christmas-day. The joyful season has come round once more, but, alas! how much our feelings depend upon externals! and what a contrast between this year and last in our circumstances! *Then* we were in a snug English rectory, had all our dear children around us; there was Holy Communion and special services in the church. Everything, in short, to fill our hearts with thankfulness for "the glad tidings of great joy;" whilst here to-day we are "strangers in a strange land," amid surroundings for the most part calculated to sadden and depress. Instead of the kindly salutations of loving Christian friends, all morning our ears are assailed by savage yells from a number of naked armed men passing to and fro. Williams is sick, and I also to-day am so weak and prostrate as to be scarcely able to stand, much less to attend and take part in the Christmas service as I had hoped to do. Nevertheless, "the Lord reigneth," and the Christmas tidings are still true; the everlasting Son of God came into this sinful world, bringing "life and immortality to light," and praised be God for the blessed hope that He will shortly come again "to be admired in all them that believe on Him." Oh! when and by what instrumentality shall it come to pass that the poor Wanika and other tribes of this vast country shall hear the glad news of "the Saviour which is Christ the Lord"? As yet scarcely a beginning has been made, scarcely a sod turned in all this great field. The blessed Word of God is not yet translated, and the voice of the living preacher has scarcely been heard. Yet "the Lord's arm is not shortened," and we need not despair that He will accomplish His purposes in regard to the oppressed races of Africa, gathering out of them "a people for His Name."

Gave the Native Christians an ox, that they might have a good Christmas dinner together. It cost twenty-eight shillings, and afforded them an ample feast. The Wasa-

wahili and others employed on our work also came in for a share.

Saturday, Dec. 26th—Somewhat better this morning, but still far from well. A change for a day or two on the water would be very good, both for Williams and me, but for the present we can only sigh, "Oh, had I the wings of a 'Dove'!" An apt illustration of the state of things in this country is afforded by the fact that the four masons from Mombasa, now employed upon the Mission-house here, are slaves. They have a fair knowledge of their craft, but since all they earn or are known to earn goes into the pocket of their owner, they have little inducement to do their best, and are under strong temptation to deceive him as to the amount of wages they receive. We have been a month at Kisulidini, and, though progress seems slow, the appearance of the place has a good deal altered for the better. There are now two good roads, and several temporary cottages for Native Christians. The walls of the Mission-house are gradually rising, and altogether there are signs of new life in the settlement. Now, *all* we want and long for is the quickening influence of the Holy Spirit. Upon this the success of all our plans depends, and we are looking for it as the husbandman for the former and latter rain.

Sunday, Dec. 27th—Held English morning service in the bachelors' shed. Enjoyed it more than any service since landing in Africa. The congregation, about thirty, composed mainly of Christian Africans from India, joined heartily in singing and responses. What a contrast they presented as they sat there—orderly, decently clothed, and joining in an act of Christian worship—to the poor, half-naked Wanika, who crowded round our only door and window, almost suffocating us with the unsavoury odour of their dirty bodies! After service George gathered the latter together under a tree, and in simple language endeavoured to convey to them some instruction in the things of God.

Monday, Dec. 28th—Williams very low to-day, and I fear he will not get over his attack without a good change. As Sparshott and Remington are about to take a trip to Zanzibar, it may, perhaps, be well for him to go with them. The Wanika women would not come to work this afternoon, in consequence of a great "mganga" (charm-man) being in the neighbourhood. "Any woman accidentally meeting him will be sure to die!"

Tuesday, Dec. 29th—Williams better, but much reduced both in flesh and strength. It

will go hard with him if he does not soon throw off the fever. Had a visit from some eight men belonging to a colony of runaway slaves—strong, able-bodied men, much superior in physique to the Wanika. They live on the borders of the Shimba country, and support themselves partly by agriculture, and partly by hunting. They are under the leadership of a certain M'baruk, a connexion of the old Mazrui dynasty of Mombasa, and a sworn enemy of the Sultan of Zanzibar. They said they should be greatly pleased if we came and established a colony of freed slaves in their neighbourhood. Poor Mr. Last is on his back with severe headache, which is, I fear, the precursor of a fever attack. Remington and Sparshott came this evening. The former has recovered from fever, but has a haggard look, and is far from strong. He is thoroughly tired of his stay at Mombasa, and glad to see his old quarters again.

Wednesday, Dec. 30th—Williams improving slowly. He is sadly reduced. Last had with fever and headache. Their quarters are very miserable, especially for invalids. I am doing all I can to make them more comfortable, but it is a work of time. It is gratifying to see the Christian and uncomplaining spirit of both under very trying circumstances.

Friday, Jan. 1st, 1875—Our Heavenly Father had prepared for us a great treat to-day, the first of the New Year. The missing mail of November 20, which we had almost given up all hopes of receiving, came in. We have no explanation of the cause of the delay, and, indeed, we were too much taken up in devouring the contents of our packet to think much about it. Williams and Last somewhat better, but still very weak and poorly. Their letters acted as an agreeable stimulant, doing them more good than my quinine. In the evening the Native Christians assembled in our house, and we commenced the new year with united prayer for the Divine blessing. George offered up prayer in Kiswahili, and I in English. It was a happy beginning, and I do hope that the good hand of our God will be upon us during the present year. We know not what lies before us. Difficulties we see there are—dangers there may be—but, if only the Lord be on our side, all will be well.

Saturday, Jan. 2nd—Williams and Last, I am thankful to say, are both better to-day. If they could only get proper food and pure water, they would soon be all right again. The *cuisine* is a very weak point with us at present.

Sunday, Jan. 3rd—Administered the Lord's Supper to a nice little company. There were seventeen Africans and five English—as many as our little room would hold. Had a visit from three men of Giriama, who have "joined the Book," that is, they have given up heathen customs, and attached themselves to the Christian religion for some three or four years, but have not been baptized. They have some knowledge of the leading truths of the Gospel, and express a desire for baptism. There are altogether thirteen men and women in their locality, like-minded with themselves: I should like, if possible, to place an earnest and intelligent Native catechist there for the present, to build up this little Church in the Faith, and to take advantage of the opening there appears to be for evangelistic work among the heathen. It is an important outpost, and we must earnestly seek a man from the Lord to send there.

Monday, Jan. 4th—Had a sleepless and painful night. Pain in region of the heart, with tendency to fainting. I cannot tell exactly what the cause may be, whether organic or only functional. Any way, it made me feel on how slender a thread life hangs. It is worth something to know that that thread is held at both ends by One of increasing wisdom and infinite love. Pearson came up with news of the arrival of the boat bringing our wood from Bombay, a batch of seven African Christians and their wives, and a Portuguese cook.

Wednesday, Jan. 6th—Made up my packet of letters for the mail. Remington has them in charge to Zanzibar. How glad I was to see the last of them! Decided to give myself a day or two of rest, at least from office work, which I feel very much to need. Found pleasant occupation in setting up my photo apparatus. I want, if I can find time for it, to get some photos illustrating the various tribes met with in these parts—the Mission buildings, and a few good views showing the characteristics of the country. These will be useful for the "Gleaner." Last has gone to Mombasa to receive and take charge of the wood, which has come from Bombay. He is pretty well again. Williams is also improving. For all His mercies, the Lord's name be praised!

Thursday, Jan. 7th—Last night Abdallah came here with eight armed men. He is a sort of lieutenant to M'baruk, the acknowledged leader of the runaway slaves. He professes to have come simply on a friendly visit to me; but there is reason just now to

suspect that he may have other objects in view. To-day four more of his band came with loaded guns, and otherwise armed. Just now a disturbance is threatening at Mombasa, and it is not impossible that Abdallah's visit may have some connexion with it. If the rebel in the fort could get hold of one or two Europeans, he might make his own terms. Mr. Rebmann is apprehensive that these people are here for no good. It is not quite pleasant, under the circumstances, to have them staying here another night, and yet it would not be wise to incur their ill-will by denying them shelter. As a measure of precaution, I required them to place their guns in George's custody, and privately gave directions to our own men how to act in the event of a night attack. We then committed ourselves to the protection of the Almighty, in the hope that He will give His angels charge concerning us, and the brethren in Mombasa.

Friday, Jan. 8th—The night passed quietly. This morning, Abdallah comes and asks me to find some employment for his men. As this would give him an excuse for prolonging his stay, I declined. It would never do for us to enter into connexion with a man who is at open warfare with the recognized ruler of the country. I had a long talk with him. He said that he and his party were anxious to live peaceably, but that they had been attacked by the Sultan's soldiers, and thus driven into an alliance with M'baruk; but that now, finding that M'baruk's only object was to use them for his own purposes in predatory expeditions, they wished to separate from him, and join themselves to the "Mzungu," meaning myself; and that they would gladly come and settle down under my protection, and work honestly for a living, &c. I told him I was most willing to help them in any way I could; but that, under present circumstances, and especially having regard to the fact of their being in a state of hostility to the Sultan, I could not allow them to remain at Kisulidini; but that I hoped shortly to pay a visit to the part of the country where they are settled, and that then, after knowing more of their matters, if I could see my way to doing anything for the improvement of their condition, I would gladly do it. With this they expressed their satisfaction.

Death to-day has invaded our little community. Mary, the wife of Henry Williams, passed away this afternoon, and was buried in the little cemetery at sunset. Strange to

say, Abdallah, unasked, stripped his garment and worked at digging the poor girl's grave.

Sunday, Jan. 10th—English morning service as usual. I took the prayer; Williams preached. Found George's Kinika service in the afternoon very poorly attended. Those especially for whose benefit it is chiefly held, the few Wanika Christians, were absent; and on inquiry I found they were engaged in drawing toddy, &c. It appears that the cocoa-palm is like the cow; "if you want it to give milk, you must milk it." George says, if the operation is omitted for a single day, the supply is diminished for several days to come. We had a nice little gathering at our house in the evening for praise and prayer. I was glad to see poor H. Williams there—come to seek comfort in his sorrow. War is impending between the Wanika—the people among whom we dwell—and the Wakamba, a neighbouring tribe, in consequence of some one of the latter having killed a man of the former clan. These wars and rumours of wars are very unsettling; and I think Alexander Selkirk must have had little experience of life in uncivilized regions when he sung, "Better dwell in the midst of alarms, Than reign in this desolate place."

Monday, Jan. 11th—Alarms reach us from Mombasa. H.M. Ship "Rifleman" arrived on Saturday, and the commander, being denied an interview by Mohammed bin Abdullah, who holds the fort, has left for Zanzibar for orders. The rebel threatens to bombard the town.

Tuesday, Jan. 12th—This morning, distinctly heard the firing of guns at Mombasa. Whether Mohammed is carrying out his threat, or a British man-of-war is pounding the fort, we know not. The firing went on incessantly from daybreak, for three or four hours. About 11 a.m. a messenger came in with the news that the Pearsons were on their way to Rabbaï; and shortly after they made their appearance. They got away from Mombasa about 3 a.m., before the firing commenced. The Sparshotts, in expectation of a bombardment, proposed taking refuge in the lower part of their house. It seems a strange thing that the gun-boat should have gone away at such a time, leaving so many Europeans and other British subjects altogether without protection. We are now sadly put to it for accommodation. I have set all available hands at work to make an unfinished Suaheli hut habitable for the Pearsons. The corrugated iron comes

in most usefully at a pinch like this. Two good tents have come from Bombay; but, unfortunately, some of the packages are still at Mombasa. Ishmael goes this morning to try and smuggle them away.

Wednesday, Jan. 13th—Ishmael returns with the tents, and the fourteen Christian Africans—men and women—who recently came from Bombay. Desultory firing is still going on in Mombasa; the town is in the possession of Mohammed, and a considerable part has been burnt down. It does not appear that the Sparshotts are in any particular danger. Their house is not so exposed as Pearson's.

Thursday, Jan. 14th—Set the new arrivals to work to build a row of seven cottages for themselves; each cottage twelve feet square. Till these are ready they must lie almost like cattle in a pen. We are getting short of material for building, and the disturbance in Mombasa will make everything scarce and dear.

Friday, Jan. 22nd—More than a week has passed since my last entry, and since indeed I was able to put pen to paper. It has been a week of trial and anxiety, and of unwonted disturbance—*political, atmospheric*, and, as far as our small Mission party are concerned, *constitutional*. First, political! On Saturday, 16th, H.M.'s S.S. "Rifleman" turned up again at Mombasa, and was soon followed by the "Nassau," with the consul, Captain Prideaux, on board. We heard nothing of this till next day, when a special messenger arrived with our mail-bag, bringing us a grand budget of letters from our dear children, the Secretaries, and other beloved friends "over the hills and far away." There was also a short, hurried note from Sparshott, giving no information, but evincing some considerable alarm. There was a letter from Remington, who is still at Zanzibar, telling me that the report there was to the effect that Mombasa was burnt to the ground, &c., &c. Monday passed in suspense; still no news. On Tuesday we heard firing in the direction of Mombasa, but were still in the dark as to what was going on. At last, on Wednesday morning, we had authentic tidings as to the state of affairs. Captain Prideaux had sent in his ultimatum to the Akida in the fort on Tuesday morning, which, not being complied with, the gunboats set to work to batter the fort, gradually closing in upon it. The Akida, after a stout resistance, seeing his case hopeless against English men-of-war, and fearing any moment

a shell might explode his magazine, hastened to capitulate, and he and his followers yielded themselves prisoners of war to the consul. The latter made provision for their conveyance to Zanzibar, whence it is intended to transport them to Arabia, out of harm's way. So ends another episode in the history of turbulent Mombasa—a port that possesses natural advantages which ought to make it the wealthiest and most prosperous on the East African coast, but which has for centuries been a bone of contention between rival claimants—a hot-bed of seditious plots—and a thorn in the side of successive Sultans of Zanzibar. Whether or not this fair island will now emerge from her chronic state of misrule and panic into the new and better life for which she is plainly destined has to be seen. It is at least doubtful. One thing is clear, if the Sultan cannot hold it firmly and strongly, it would be far better, both for his own sake, as well as for that of his loyal subjects, to hand it over to those who can. The Wanika tribes, and even, I am told, the industrious classes amongst the Wasuahili, would be delighted to see the British flag waving over the old fort walls. It would be a graceful thing on the part of the Sultan, and perhaps the wisest solution of the difficulty for himself, if he were to hand over the fort as a settlement for freed slaves. But this is too much to hope for.

There has, as I said, been great *atmospheric* disturbance the last few days. Day and night incessant thundering, sometimes in the distance, when we could scarcely distinguish it from the rumbling sound of cannon among the hills; sometimes close at hand, with rain and storm and vivid lightning, reminding us of the Elephanta in India. The Wanika have a special name for it, which implies that it is the close of the lesser rains. "The rain is bidding us good-bye."

Most likely this abnormal commotion of the elements, and the change of season from wet to dry, has much to do with the *constitutional* disturbance by which several of us have been affected. And first to speak of myself. I had been feeling out of sorts for a week or two, though able to get about and attend to my duties in a languid sort of way. I was rather hoping that I was thus gradually getting my initiation into the African climate, and should after all escape the normal fever. I was mistaken. I went to bed on Saturday (16th), with very novel and far from pleasant sensations, had little or no sleep, and rose next day with feverish

pulse, throbbing pain in the head, and other unmistakable symptoms that I was fairly in the power of the great African tyrant at last. About 10 a.m. came the mail, and the alarming news from Mombasa. This was the finishing stroke, and I had scarcely and with much difficulty got to the end of my letters, when I utterly broke down. I had not such strong fever as some of the younger men, but it was of the *remittent* type, and was attended by entire sleeplessness and excruciating pain in the head. My eyes were like balls of fire. On Monday (18th) I was very bad; on Tuesday worse. Not a wink of sleep night or day. I began to feel seriously that I might be nearing the end of my journey; and thought it right, whilst I was in sound mind, to prepare my dear wife for the worst. I gave her a few necessary directions in regard to Mission affairs and other matters as far as strength would permit. I have too often seen people put off doing this till too late. It is a solemn thing to stand, as it were, face to face with the "last enemy," and to see the hand uplifted which is to strike one low. Nor is it easy, when the dark shadow has passed away, to recall exactly the impressions it produced. There was I know one bitter pang from the thought that I was leaving my work unfinished, and that there were some who would be ready to say,—“Ah! did we not tell you as much? did we not predict that your Mission would fail?” But neither this nor any other thoughts were suffered much to trouble me. I felt I could safely leave all in the hands of my Covenant God and Saviour—the vindication of our undertaking, should that be necessary—the carrying on of the work, though I and all my companions should be removed—and the protection of my beloved wife and children. More than all, I felt as never before how naked and helpless I was in myself, and had such a view as never before of the preciousness and cleansing power of the Blood of Jesus; and this, in the midst of bodily pain, gave my soul such a sense of confidence of peace for which I can only say, “Bless the Lord, O my soul, and all that is within me, bless His Holy Name!” On Tuesday night my dear wife sent off to the consul at Mombasa, asking him to allow one of the medical officers from the steamers to come and see me; and next morning Mr. Clarke, of the “Nassau,” came. Happily I was just on the turn; the pain was less, and, though utterly prostrate, I was decidedly better.

United prayer had been made for me by the Church, and I am sure others privately put up their petitions for my recovery. Mrs. Price overheard Carus—one of Jacob's companions with Livingstone, and now my servant—earnestly pleading with God in my behalf. God heard their prayers, and of His great mercy has raised me up again; and having done so, may I not hope that He will now still further endue me with strength and wisdom and grace for the work to which He in His Providence has called me.

Last week Williams and Pearson went to Mombasa for a day or two. They returned on Saturday (16th), starting late, and getting too much exposed to the mid-day sun. They both suffered for it, though differently. Williams came in scarcely able to stand, and was only saved from fainting outright by a strong restorative. Pearson on Monday, and for two or three days, was in bed with a sharp bilious attack. Both are now convalescent. On Wednesday (20th) Mr. and Mrs. Sparshott had the trial of losing their baby, about a year old. When it was determined to cannonade the fort, the consul offered Mr. Sparshott accommodation for himself and family on board one of the ships. He preferred to remain on shore, and sent off some corrugated iron to have a place put up for them a few miles away, where they took refuge. A day and night under such circumstances could not fail to be trying. It cost the life of their little one. And now, to end this rather doleful chronicle, to-day my dear wife, who has borne up so bravely, and tended me so assiduously night and day through my sickness, is herself down with an attack of fever. She had a shivering-fit last night, and is now quite helpless. What a cause for thankfulness that we were not both laid aside at the same time, but one able to nurse and wait upon the other! It is now my turn to act as nurse. The Lord will, I trust, deal graciously with her, and cause “the voice of joy and health to be heard in our dwellings.”

Sunday, Jan. 24th—My dear wife has had a sharp attack, and is left very weak; but still she has a favourable turn, is without fever to-day, and is decidedly improving. I also am feeling better, and hope with God's help soon to be all right again. The atmosphere is clearing. I am thinking of going to Mombasa for a few days soon, partly for the change, and partly for purposes connected with the Mission which require my presence there. As far as the change is concerned,

it is a question whether it will be beneficial or otherwise. There is the long, tiresome journey, which always necessitates so much exposure to the sun—the drawback of having no decent place to put our heads into there—and, lastly, Sparshott sends word that the place is literally stinking with dead animals. Anyway I think we must make the attempt. Williams conducted service for the English-speaking Christians this morning, and a Bible-class in the afternoon.

Thursday, Jan. 28th—Everything going on quietly this week; work-people scarce, as the Wasuahili are busy reconstructing their own houses at Mombasa, and the Wanika are beginning their harvest. The new arrivals from Bombay are now housed. A good mile of road towards the landing-place is made; we have made some way with a temporary building, Suahili fashion, which for the present is to do duty as a school and place of worship. The foundation for one of the iron cottages is progressing, and would have been ready ere this, but for the difficulty of obtaining a supply of stone. The material is plentiful, but it is rather far afield, and its conveyance by Wanika is a tiresome process. Our building and road-making operations have been a great boon to the Wanika, for their last harvest of Indian corn having failed, they were reduced to great straits. This has contributed to the establishment of kindly relations between us at the beginning of our settlement amongst them. I have appointed Williams *pro. tem.* Pastor of the Kisulidini Church. He will conduct English services, and generally look after the spiritual interests of the Christian settlers; at the same time pursuing his studies in the Kisuahili.

Saturday, Jan. 25th—The dry season is now fairly setting in, and we may expect two or three months of dry weather. The water supply becomes now a very anxious question, on which the feasibility or otherwise of making this place a permanent Christian settlement, on any considerable scale, very mainly depends. At present it is the weak point of the place. There is a pond formed by a clay dam constructed by Mr. Rebmann, which up to this has supplied water to the Native Christian community, as well as to the Wanika around; but I see it rapidly sinking, and its drying up is only a question of days. Even now it is very muddy, and full of animal life. For ourselves we employ women to bring us water of a better quality from a stream some two miles distant, and

pay at the rate of one anna (or three halfpence) for about two gallons.

FROM MOMBASA.

Mombasa—Sunday, Feb. 7th—I have had a severe relapse, and been again at death's door, so much so, that it seems marvellous that I am sitting here free from pain, and able to take up my pen once more. "The arm of the Lord is mighty, and of His goodness there is no end." On Sunday last I was feeling not well—"sadly," as they say in Suffolk; then, Monday and Tuesday, I had two days of hard and anxious work, getting my letters ready for the mail. On Wednesday I broke down, and for three days and nights had intense pain—scarcely any sleep—and was brought very low. When Remington returned with the news that H.M.S. "Rifleman" was expected to look in at Mombasa in a few days, we determined—if I had strength for the journey—to ask a passage in her to Zanzibar. I had already appointed Williams to the charge of the congregation at Kisulidini. I now arranged for him to act as head of the Mission during my absence, gave directions to Remington and last as to their special duties, and prepared to leave for Mombasa on Saturday morning. On Friday evening the Missionary brethren—and as many of our Native brothers as we could accommodate—met in our house for a final word of prayer together. There was, I think, a strong feeling that it was our final meeting, as far as this world was concerned. It was a solemn occasion—very refreshing, yet, to me, in my weak state, very trying. The excitement was too much for me, and I had another sleepless night. It was quite out of the question to start in the early morning, as we had intended. We had to postpone our departure till eight o'clock, and to make the journey in the heat of the day. George—with great forethought, and at no little trouble—had made every arrangement for our comfort. Two chairs were rigged up with poles, and eight strong men allotted to each, to carry us to the embarking-place, and they worked with a will. For the first mile and a half—as far as the new road is finished—they went along merrily; but after that, when they came to the Wanika track, progress was very slow and difficult, and we were in danger, every now and then, of being capsized. Two hours brought us to the place of embarkation, when, to our dismay, we found the tide was out, and we had to wait more than an hour for water to float our

small boat. There was scarcely any shade, and the heat was now oppressive. There ought to be a sort of rest-house here. I had already contracted with a man to build one, but, in consequence of the war, he has not been able to commence operations. A little after 11 a.m. we got off, and about a mile on our way Sparshott very kindly met us in his smaller and swifter boat. We took passage with him, leaving our own lazy tub, with the things, to come after us. As it was, we did not get to Mombasa till after 4 p.m.—the journey, altogether, having taken us eight hours! The fatigue of such a journey to an invalid can scarcely be conceived by those who have not experienced it. My dear wife—who is now, thank God, pretty well again—in spite of an awning and umbrella, was sadly scorched. Her face, neck, and hands, are to-day as red as a lobster. I was too tired and excited to sleep, except for about an hour in the early morning; but, notwithstanding this, the delightful sea-breeze which has been blowing nearly all day, together with the change altogether, has, with God's blessing, had a marvellously restorative effect; and I feel already so much better, that I am not quite sure, even if the "Rifeman" does come, that I shall go in her to Zanzibar. I want to go there to collect information about the slaves, and to confer with the consul about getting land; but I scarcely expect to do much in these matters till Dr. Kirk arrives next month.

We are located in an Arab house, near the fort, which was not ready on our arrival. It has one decent room in it, open to the sea-breeze, which serves as bed, dining, and sitting-room. The other arrangements are far from perfection. I have had it well whitewashed, and it looks clean, which is a great matter. We must make the best of it till we can get a better. I shall now, if it please God to restore me—as I am hopeful He will—make Mombasa my head-quarters, paying occasional visits to Rabbai. I am not sorry we went there at first. Our three months' sojourn there has not been in vain. As Last kindly said, "You have set things going." But now, and for some time, my principal work seems to lie here. One of the first things—as soon as I am strong enough—is to look out for a site for a freed slave colony. I wish to make short excursions on the island and mainland for this purpose. After much thought on the subject, I see very weighty considerations in favour of our first settlement at least being on or near the

coast, and not further than necessary from Mombasa. By-and-by, as God prospers the work, and the land becomes too strait for us, we may branch out into Shimba, or any other part of the country which may be more convenient.

Tuesday, Feb. 9th—Health improving, but still one or two symptoms of weakness, which I hope, please God, I may get over. One is persistent sleeplessness. I scarcely get an hour's sleep through the night. For the most part, my thoughts are actively engaged in planning the details and meeting all the difficulties of the colony. Then, too, we are close to the fort, and the watchmen keep up such a perpetual howling the live-long night as makes night hideous. How wonderfully things are ordered by an all-wise Providence! I came down here only three days ago, utterly prostrate, and contemplating the possibility of leaving immediately, perhaps with little prospect of returning; and to-day a Native vessel has arrived from Bombay, with twenty Africans from Sharanpur, and a letter from Mr. Robertson, telling me of thirty more who left Bombay at the same time—*viâ* Zanzibar—and who may be expected in the course of a few days; and I am over head and ears in trying—with Ishmael's help—to procure some decent accommodation for them. In ordinary times this would have been an easy matter, but the late war has made all the difference. There is only here and there a house which is not roofless or otherwise damaged, and the people themselves are put to great straits. We shall get over the difficulty, but at some extra expense. Mr. Robertson has very promptly responded to my request, and has sent out three Portuguese men—a cook, a washerman, and a tailor—all of whom were greatly needed, and whom he has engaged with the understanding they are to train African youths in their respective callings. The fresh arrivals are all in good health, and it is quite refreshing to see them, with their bright, happy faces, and cleanly, respectable appearance, in striking contrast to the poor, wretched-looking objects around us. Mr. Deimler speaks well of most of them, and I sincerely hope we may find among them some of the right stamp, who will be real helpers to us in our work.

Friday, Feb. 12th—Much to do providing accommodation for the new comers. Have succeeded in renting several places in different parts of the town, for a period of six

months, which will enable us to tide over the present difficulties. Before this time expires I hope we shall have fixed upon a site, and have them all located elsewhere. Went out this evening to Kisownee, about a mile across the harbour, on the mainland, accompanied by an Arab who owns a large tract of land, and who is willing to sell. The land is coralline, with a surface of black soil, standing about twenty or thirty feet above sea-level, and quite open to the sea. There are two walls of sweet water, and others may be easily sunk. Altogether, I doubt if we can find any place more suitable than this for our settlement. The situation is better than that of Mombasa, and it is quite as easy of access.

Sunday, Feb. 14th—3 p.m.—Sad news from Rabbai. A special messenger just arrived with a note from Remington to say that Mr. New's dead body was brought in this morning. There was a note from himself written to me only last night, on the supposition that I was still at Rabbai, asking help. George went off at once with what was required, but arrived too late. Worn out with fever, diarrhoea, and dysentery, he breathed his last about 3 a.m. Mr. New's note—the last, no doubt, he ever penned—tells its own sad tale:—

"Saturday, Feb. 14.

"DEAR MR. PRICE,—I am at a place on the borders of the Durana and Rabbai countries, returned from Chega. I am in a very weak state, and want to come to you as the nearest fellow-Christian. I doubt if I could go further in safety. I know you will not turn me away if I can get to you. Fever, diarrhoea, dysentery, and excessive vomiting, and the extreme hardships of the way, have finished me. A bottle of port to meet me on the way, and a palankin, would greatly help me, with men who know how to carry. Shall get to you at 12 p.m. CHARLES NEW."

This must have been written only a few hours before he finished his course, and heard "the Voice that called him home."

This is not the only painful tidings that reached me to-day. The same messenger brings word that Williams is very ill. I have sent word for him to come down here at once.

Wednesday, Feb. 17th—Cares and anxieties increase and multiply, and we are beginning in earnest to realize the difficulties of our task. To-day thirty-one more Christian Africans arrived from Bombay, and we are sadly straitened for accommodation for them. There are among them thirteen married couples. I hope in a few days to have them

housed at all events, in a temporary way. I cannot send them to Rabbai; they are already too thick upon the ground there. Some of the young men have trades, and will be useful as soon as we can get land and commence a settlement. Till then I must find them some occupation or other, just to give them a living. Our prospects of obtaining land are not bright. There are many obstacles which our friends at home can scarcely realize. The authorities are very suspicious of our movements. A few days ago, having obtained leave from the owner of a Shamba, about a mile from this on the mainland, I put up a small umbrella tent—a little round affair about six feet diameter. This morning I had a visit from an official of the Governor's to inquire if I had the Sultan's written permission for what I had done. The thing in itself was absurd. It was private property, and I had the owner's permission, and never supposed any thing else was necessary. The incident shows, however, that we have strange people to deal with.

Thursday, Feb. 18th—Mrs. Pearson is suffering from fever, and is in rather a poor way. Mr. Williams came down from Rabbai this evening, very much pulled down and scarcely able to stand. I hope the sea-breeze may revive him, but he will never be strong enough for work in East Africa. I trust friends in England will not be discouraged when they find some of the agents sent out, failing or falling; but only be stimulated to fresh and more vigorous effort for the propagation of the Gospel in this unhappy country. Human instruments may fail and pass away, but the "Word of God shall not pass away." The heathen of East Africa are part of our blessed Lord's "inheritance."

Saturday, 20th—All the new arrivals are now decently housed. The married couples have each a separate lodging. I rented a piece of land, got it cleared and levelled, and then set them to work with a will, and in three days the cottages were all ready and occupied. Such rapid work rather astonished the natives. The walls are of corrugated iron, which may as well be there as anywhere else till we are ready to use it for our cottages; and the roofs are of a material called "makuti," made of plaited palm-leaves.

Sunday, Feb. 28th—This morning we had an early service in a large room in the centre of the town, which I have rented as a sort of store-room and carpenter's shop. I had it well cleared out, and properly arranged with benches, &c., and at 7 a.m. the congregation,

consisting of fifty African men and women, came together in their clean and respectable Sunday clothes, and occupied the places prepared for them. It was altogether a new sight to the people of Mombasa. There were many lookers-on, but they behaved extremely well—all who came in remaining, without noise or interruption, to the end of the service. It was the largest Christian congregation that ever has assembled in Mombasa, and the heartiness with which they joined in the responses and singing was refreshing.

Monday, March 1st—Last evening there was a great noise in the street near our house. The acting Governor, with a score of Sepoys, was loudly rating my landlord for letting houses to the Mzungu, and the landlord was defending himself with much gesticulation and power of voice. There is, I learn, an uneasy feeling among some in the town, arising from a suspicion that my object is to set free all the slaves. We shall have to live down these suspicions, but meanwhile their existence adds to the difficulty of our task.

THE "NOBLE SCHOOL MAGAZINE."

It was said of the celebrated Indian soldier, Nicholson, that the tramp of his war-horse was heard through the North-West of India, and that the hearts of men quailed before it. In a very different sense, but with large diffusion, the name of Robert Noble has become a watchword, more especially through Telingana, but even in the regions beyond. The sound of the war-horse has died away, but the name and influence of the Missionary still survives, fragrant and a spell to conjure with. Only recently we were much interested in the communication of a friend who was telling us how in a remote country village, far beyond Masulipatam, some knotty point was being discussed, and the solution of it was determined by what probably would have been the opinion of Robert Noble on the matter. The parties, we believe, were not Christians, but they were familiar with his name, and some of them had at some period profited by his teaching. We need not tell our readers that the Institution to which he devoted his life still continues, and is diffusing blessings through the region in which it is situated. Under the able superintendence of the Rev. J. Sharp, the "Noble High School" will, we hope, in its enlarged premises and with its increased means of usefulness, prove to be "a well of living waters" overflowing, from which streams shall convert the parched ground into pools, and the habitation of dragons shall be grass with reeds and rushes.

Among the efforts which are being made we welcome the appearance of the "Noble School Magazine," some of the earlier numbers of which have recently been sent to us. It is printed by Kasavaraze and Co., at the Swadharmaprakasini Press, Masulipatam,—a firm hitherto, we suspect, unknown in the annals of typography. It is something that in this outlying town in the Madras Presidency there should be the printing press at work, and probably the Noble School may have had to do with the demand which has called it into existence. Be this, however, as it may, our readers will be interested in knowing that a religious periodical, defending Christianity against the assaults of infidel adversaries, is produced in Masulipatam and circulating through the neighbourhood. But whence comes the infidelity? From India? Alas! from England, and it is to refute the objections of English sceptics, which are prejudicing the minds of the Hindus and raising up difficulties against belief in revelation, that the numbers which are before us are engaged. From the same place sweet water and bitter are flowing forth. There is an Anti-Christian paper, the "Purusharthaprathaini," which is engaged in ridiculing the truths of the Gospel: its inspiration is from Mill, Colenso, and similar writers, not from the Vedas and Puranas. The "Noble School Magazine" is unpretending in form, and it is with it as yet a day of small things; but we heartily wish it success. There is good sense in its pages, and earnest zeal for Christian truth. An examination-paper set in the school, printed by way of supplement, gives a lively idea of the intelligence and of the progress of the pupils before whom it could be placed.

THE SEVENTY-SIXTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

It is with unfeigned thankfulness to Almighty God that we can this year record another most encouraging Anniversary of the Church Missionary Society. On these solemn occasions, when the outgoing Committee are rendering up an account of their stewardship during the past year, it not unfrequently happens that trials have to be recounted either in the Mission field or at home—losses have to be deplored which might, to mere human judgment, seem irreparable. Mutiny in India, war in China or New Zealand, desolating pestilence in Africa, have ere now caused the noise of the shout of joy for what the Lord hath wrought to be mingled with the noise of weeping. No such untoward circumstances marred the present Anniversary. There was the story of difficulties to be encountered, and of conflicts to be waged with evil; but it was for the overthrow of these things that the Society was instituted—the record of work partially begun must of necessity be different from that of work concluded, when men sit down to rest from their labours.

As is customary, the Anniversary was inaugurated with a meeting for prayer, held in the school-room of St. Dunstan's-in-the-West. An address was delivered by the Rev. Dr. BOULTBEE, on the "Covenanted Presence of Christ," which was listened to with profound interest. Those who were not privileged to hear it will have the opportunity of perusing it in the pages of the *Christian Observer and Advocate* for the current month. With hearts and spirits solemnized by fervent prayer, in which showers of blessing on the approaching Anniversary had been invoked, friends went forth, and after a brief interval repaired to St. Bride's Church, where the Annual Sermon was preached by the Lord Bishop of LONDON before the President and members of the Society, who filled the church to overflowing. The Archbishop of Canterbury was present at the sermon, in this respect imitating the example of the venerated Archbishop Sumner, who was rarely absent, until precluded by age and infirmity, from the Church Missionary sermon. The sermon of the Bishop of London was most appropriate to the occasion. It dealt with all the prevailing follies of the day which prove hindrances to Mission work. Throughout it was characterized by a tone of extreme faithfulness and hearty sympathy with the evangelical principles of the Society, which could not but be satisfactory to men who have still, amidst much obloquy, to be true to the principles of their forefathers in the Society. It would have been easy for his Lordship to have expatiated in vague generalities; but, with a true and right instinct, he vindicated in a masterly manner, not only the solemn call of Christians to Missionary work, but the particular mode in which the Society carries it on. As the sermon will shortly be in the hands of subscribers, we need not at present say more. On Tuesday morning a number of the clergy met at breakfast, when an excellent address was made to them by the Bishop of MELBOURNE. Punctually at eleven o'clock the Right Hon. the Earl of CHICHESTER, the President, took the chair. The vast hall was well filled. On the platform there was a goodly array of influential clergy and laymen. Amongst them were:—The Bishop of Gloucester and Bristol, the Bishop of Durham, the Bishop of Melbourne, the Bishop of Ballarat, the Bishop of Goulburn, Bishop Ryan, Sir J. Kennaway, M.P., Sir W. Hill, Sir Charles Lowther, the Hon. S. R. Curzon, Mr. J. M. Holt, M.P., Hon. Captain F. Maude, Mr. Abel Smith, M.P., Mr. J. Merriman, Mr. H. Pownall, Mr. J. T. Plumptre, Mr. S. Gedge, the Very Rev. J. Mee, the Venerable Archdeacon Dealtry, the Rev. Canon Carus, the Rev. Canon Clayton, the Rev. Canon Fremantle, the Rev. Canon Hoare, the Rev. Canon Tristram, the Rev. Prebendary Auriol, Revs. Dr.

Boulton, E. H. Bickersteth, C. F. Cobb, E. B. Elliott, D. Fenn, J. Fenn, T. V. French, G. T. Fox, E. Garbett, W. Hockin, Rowley Hill, E. A. Knox, J. Richardson, J. W. Reeve, E. J. Speck, J. F. Sullivan, J. Vaughan, Dr. Wilkinson, &c., &c.

The Rev. C. C. FENN, having offered up prayer, read a portion of the second chapter of the Book of Joel.

Mr. HUTCHINSON, Lay Secretary, then read the following statement of the accounts for the past year:—

Although the Committee are unable to announce an income equal to that of last year, yet they are able to meet their friends in a spirit of happy thankfulness to Him whose work it is, and whose are the silver and the gold. Two years ago they pointed out that the large increase in the Foreign Expenditure of the Society indicated a successful and expanding work, and they confidently appealed to their Associations to enable the Committee to keep pace with the growing requirements of the Mission-field. Feeling sure that this appeal would be cordially responded to, and encouraged by the unexampled liberality which placed in their hands a balance of 10,407*l.* for the year 1873-74, the Committee, in strengthening and permitting expansion in their existing Missions, and also in entering on new fields of labour, undertook an estimated expenditure for the year just closed of between 172,000*l.* and 173,000*l.* With devout thankfulness to the Lord, the Committee can state that the whole of this expenditure has been more than met by the income of the year. From Donations and Legacies the Committee have received 44,172*l.* 1*s.* 3*d.*, while their Associations, responding nobly to the call made in 1873, have exceeded all previous returns by nearly 4,000*l.*, having sent in this year the unprecedented sum of 131,663*l.* 17*s.*, thus making the total income of the Society 175,835*l.* 18*s.* 3*d.*, and leaving in hand a small surplus of 922*l.* 4*s.* 9*d.* Of the balance of 10,407*l.* remaining of the previous year's account, the Committee have carried 10,000*l.* to the Working or Capital Fund account, leaving 407*l.* to be added to the surplus of the year just closed.

The Rev. H. WRIGHT, Honorary Secretary, then read the Report, of which the following is a brief abstract:—

The Committee are specially thankful for this renewed indication that the great spiritual principles, which have from the first characterized this Society, are still prized by so many members of the Church of England. They are thankful also to have

this assurance that their determination, under God, to take advantage of the openings that are presenting themselves, to make fresh inroads upon the strongholds of Satan, has met with the hearty approval of their friends, and that they may reckon on their continued support in seeking to pursue the same policy. In stating this, however, they would venture to remind their friends throughout the country—their clerical friends in particular—how much must depend upon their warm co-operation. As the interest in the work increases, the demand for Missionary Deputations naturally increases also. The Committee may be depended upon for doing their best to meet this demand, and they believe that every Association Secretary will do the same.

Institution.

Out of forty-nine candidates whose cases have been considered by the Committee, during the year, twenty-two have been accepted. Twenty-five approved students have been under training during the same period—eight at the preparatory class at Reading, and seventeen at the Islington Institution. This unusually small number is in a measure due to the fewness of the entries three years ago. From the same cause only three regular students are available this year from the Institution for the Mission-field. The promise given the previous year of an increased number of University men has not at present been realized. Only two such have offered themselves—one already in Holy Orders belonging to the University of Cambridge—the other, a double honour man, from Trinity College, Dublin.

Sierra Leone.

The Sierra Leone Church exhibits increasing ability to provide men and means for the Pastorate, and increasing liberality in support of Missionary effort. The income for 1874 of the local Church Missionary Association was 572*l.*—the largest sum yet raised. The Society proposes henceforth to retain one congregation only, transferring to evangelistic work the resources thus set free. The Committee rejoice to tell of new plans for carrying the Gospel to the regions beyond. Two years ago a warm friend of the Society made a contribution of 1000*l.* to its funds, expressing the hope that new ground might

be occupied in the neighbourhood of Sierra Leone. Special prayer has been offered on the subject, and the door seems now re-opening in the Timne country.

Yoruba.

Plans have been matured at Lagos for the formation of a Pastorate and Church Council after the model of Sierra Leone. Progress at Badagry is still slow and arduous. The sad intelligence reached the Committee within the last few weeks that Abeokuta was again threatened by the bloodthirsty hosts of Dahomey, who were ravaging the country round Abeokuta with fire and sword. May the Lord cast His shield over that city as He has done aforetime, and save it for the sake of the few within it who call upon His name!

Niger Mission.

The agency and local management of this Mission is exclusively African, its leader being the Native Bishop, Dr. Samuel Crowther. Here, as in parts of Yoruba, the Mohammedans seem favourably disposed. An ordination was held by Bishop Crowther on the 9th of August, at Onitsha, when four Africans were admitted to deacons' orders, thus raising the number of ordained Missionaries to eleven. The proposed station at Eggan is not yet fully established, but the site on the opposite side of the Niger from the town has been formally granted, and is admirably adapted for receiving Mohammedan inquirers.

East Africa.

The Committee have endeavoured to take up with vigour the great enterprise to which God has called them in these long-desolated regions. Contributions are still invited to the special fund for East Africa, and five European missionary labourers were sent out during the year from this country. About 100 Native Christian East Africans have come over from Bombay, and are giving useful help to the Mission by manual labour at Mombasa and Kisulidini. As regards the suppression of the slave-trade, the Committee are assured of the firm determination of Her Majesty's Government to prosecute the task to a successful issue, though the land traffic that has been discovered along the coast makes it doubtful whether more has yet been effected than the substitution of a land transport for the old sea passage. Mr. Price has found a

site where he thinks a settlement might be advantageously formed for receiving liberated slaves, and there seems reason to hope that the external preparations will proceed favourably. The Committee still anticipate, in humble dependence on God, an East African Sierra Leone, under more favourable circumstances, and of more rapid growth, than the earlier effort on the Western Coast. Missionary labours among the free population of the neighbouring districts will also be carried on.

Mediterranean.

Action taken by local authorities in various places is regarded by the Missionaries as an indication of increasing disfavour towards Protestant Christians on the part of the Ottoman Government, though this inference is denied by the Government itself. The social hindrances in the way of Turks embracing Christianity are undeniable and exceedingly powerful. In Constantinople, in particular, several inquirers are specified who, it is believed, would ask for baptism but for the loss of all means of subsistence, which seems certain to follow. In the bookshop at Jerusalem Moslems freely purchase copies of the Holy Scripture, and enter into conversation on religious subjects. The schools connected with the stations are attended by several Mohammedan children. A church, which has been building for three years at Jerusalem, for the use of the Arab Protestants, was solemnly opened for public worship by Bishop Gobat last Advent Sunday. The catechist of the place was ordained deacon on the same occasion. Native school teachers are specially needed for the Palestine Mission. They might act as evangelists both to adults and to children. Pious women, it is hoped, may be obtained for the work from the Bowen-Thompson schools in Syria; and the Committee have long been looking for some devoted clergyman from this country, who might be appointed to teach and train Christian young men for posts of this description.

India.

I. The changes which recent years have witnessed in the social and religious aspect of British India advance with accelerated speed. Education is rapidly spreading amongst all classes, and the women are no longer excluded from it. The peasantry in many districts are now asking for schools, and the active exertions in this direction of the British Govern-

ment seem likely in some measure to awaken this class from their intellectual torpor. The decline of idolatrous festivals is noticed in several places. There is considerable energy of thought amongst the Mohammedans of the Punjab and Oude. The Brahmo Samaj, or Indian Deist movement, displays much activity, though the number of its avowed adherents is extremely small, and does not perceptibly increase. Hinduism, though not aggressive, is perhaps at the present time the strongest passive obstacle by which the progress of the Gospel of Christ is anywhere impeded. Its strength in Northern and Western India is immense; in the Southern Presidency it was perhaps always less universally powerful, and has certainly been assailed by Christian Missionaries for a longer time and with greater results.

II. In reporting the evangelistic efforts made in India during the year under review, the Committee deeply regret that the Church at home has not enabled them perceptibly to strengthen the Society's European staff. The Divinity School at Lahore has, however, begun to send out promising Native labourers; and the development of the Tamil Church in Tinnevely, where six recent ordinations have raised the number of Native pastors to thirty-seven, has rendered it possible to set apart for work among the heathen two European Missionaries (with competent Native helpers). To reach the educated and influential portion of society, special means are found necessary. Higher English education is generally regarded as the best mode of access, and many hundreds of Indian youth are thus receiving religious instruction from the Society's agents. Sixty matriculated students are brought under the sound of the Gospel in the Cathedral Mission College at Calcutta. At Masulipatam the Missionary speaks of many of the heathen students as apparently receiving the engrafted Word with meekness, their Scripture lessons being always well and intelligently prepared. In Sindh the old pupils of the Mission school, now found in various parts of the province, though not baptized Christians, are almost always favourable to Missionary effort. The influence gained through the Calcutta College has obtained for the Missionaries an entrance among other heathen students residing in the Indian metropolis. Several medical students, living together in a hostel or lodging-house, have invited or welcomed the visits of the Missionary. Some of these are candidates for baptism. At Simla, several educated Hindus

meet together and read the Scriptures and other Christian books with evident delight, though they still stumble at the Atonement, or are kept back from seeking baptism by the fear of man. Earnest Bible readers are found among the leading Mohammedans of Oude. Zenana teachers and Missionary Girls' Schools are reaching the women of the upper classes. As regards the mass of the population, in no country are they more powerfully influenced by the leading classes than in India. Sometimes the lower classes live in villages or quarters by themselves; and it is amongst those thus circumstanced that it has pleased God especially to grant an open door, to bring thousands under Christian instruction, and to gather into His fold little flocks of true believers. Such has been mainly the character of the work in Tinnevely. Of the same kind is the progress now going forward amongst the slaves in Travancore, and the Malas and Madigas in the Telugu country. The Native Christians in this last-mentioned Mission, of whom but twenty years ago there were not more than one hundred, are now numbered by thousands. In Northern and Western India the Evangelistic work of the year has been characterized by determination in struggling with difficulties, rather than by success and triumph. It has been the patient ploughing and sowing, with but little at present of the reaping. In Southern India, on the other hand, humble thanks must be given to the Lord of Missions that there has been steady advance in almost every respect, though the advance is still but small when compared with the amount of the heathen population. A large number of catechumens received baptism in the Travancore Mission last January.

III.—As regards the Native Christians, there are one or two parts of Northern India where spiritual life, corporate and individual, seems to be vigorous. In the congregations of Krishnagar some signs of vitality are beginning to manifest themselves. The Native congregations of Amritsar in the Punjab, and Karachi in Sindh, as well as that of Trinity Church in Calcutta, show many signs of zeal, activity, and independence. In South India the work is further advanced. In Madras, Tinnevely, and Travancore, the organization of the Native Church is advancing satisfactorily; though (in the two latter cases, at least,) it still needs, to all human appearance, as it enjoys, the presence and advice of European Missionaries. The Madras Native Church con-

ducts also Missionary efforts by open-air preaching, and by lectures to the educated classes. In Tinnevely, the Native ministers—thrown more on their own resources—have gained growing confidence. In the rising Telugu Church the Native Christians are active Evangelists among their countrymen; and the Church Councils and Committees are girding themselves for the work and burden of Native Church self-support. In Travancore, where heathen are gathered in by hundreds, many of the Native Christians take an active and intelligent part in this work, and show a practical interest in the maintenance and support of their Church.

Ceylon.

The European staff on this Mission, which has been lately reinforced, was numerically weak during the greater part of 1874. But the blessing of God has not been withheld: eighty-four adults were baptized, and there were inquiries. Signs of vitality have also been exhibited by the Native Church in the activity of its agents, the interest taken in its affairs by its members generally, the liberal pecuniary subscriptions, and the long-ing desire in many places for further knowledge of God's Word and a larger outpouring of the Holy Spirit. Among the Singhalese of the maritime districts the Mission schools have yielded spiritual fruit. In the Tamil Cooly Mission increasing support is given by the planters, and an increasing supply of agents is kept up from the Native Church in Tinnevely. Special efforts—of the kind known as "Mission weeks"—have received proofs of God's blessing. A spirit of inquiry has been more largely diffused among the heathen, and several candidates are under instruction for baptism. Three new churches are in preparation for the use of the Tamil Christians of Colombo, erected partly at their expense, though largely aided by European friends and employers.

Mauritius.

The work in this Mission is still almost confined to the immigrants from British India; though arrangements are making for systematic labour among the Chinese settlers also, a catechist having been promised from the Society's Mission at Hong-Kong. The visible fruits are as encouraging as in almost any other Mission-field. Fifty-six converts have, during the year, openly confessed

Christ among the Madras coolies, and sixty-two of the immigrants from Calcutta.

China.

To their great grief, the Committee have only been able to send one additional European labourer to this vast and deeply-interesting field. In Hong-Kong four adults have been baptized during the year. Large numbers attend daily at the preaching-room, and many acknowledge the excellence of the "doctrine of Jesus." An outpost has been planted on the mainland, between Canton and Whampoa. The work in the Fuh-Chow Mission has been graciously prospered, as in former years. Upwards of one hundred adults were baptized, and the number of inquirers and candidates is very much larger. Fuh-Chow and Lien-Kong are still, in the main, barren fields; but at Lo-Nguong and Ning-Taik, and still more in the districts surrounding them, the spirit of inquiry has decidedly increased, and the little places of worship throughout them are crowded with anxious learners. In A-Chia—a village where the Gospel has now been preached for about eight years—a church accommodating 300 persons has been erected, mainly at the expense of the Christians themselves. In the city of Ku-Cheng, twenty-eight adults were baptized during the year, and village after village in the neighbourhood is supplying its little flock of Christians and catechumens. In a large village, about five miles from Ku-Cheng, twenty-five persons have embraced Christianity; and "tens of places," writes the Missionary, "are opening up in that neighbourhood for the preaching of the Gospel, if only evangelists could be found for them." At Ningpo and its out-stations there have been thirty-four adult baptisms during the year; but the inquirers are not numerous, several among them having drawn back. At Hang-Chow, the Native Christians now number thirty-seven; and through the efforts of two or three individuals among them, two little groups of catechumens, or inquirers, have been gathered together in some villages of the district.

Japan.

As a Mission-field, Japan is, in many respects, in a very uncertain condition. Some Japanese have been baptized during the year, and Native Christian congregations meet together in private houses, without concealment or molestation. The Society

has now four stations in Japan, occupied by six Missionaries. Two of these are at Yedo, the capital; two at Osaka; one at Nagasaki, in the south; and one at Hakodati, in the northern island.

New Zealand.

Though this Mission does not present those indications of spiritual fervour, steady growth, and rapid extension, which characterized it five-and-twenty years ago, yet the Missionaries testify to at least an outward advance during the last twelve months in almost every respect, and in almost every district of the island. The physical condition of the Maoris is certainly improving. They are better clad, and their diet is more nutritious. The decline of the population seems to be arrested; the children—in the more prosperous Mission districts, at least—being healthy and fairly numerous. The Native Christians in many places are cultivating the soil with success. Contributions are freely made for the Lord's service. Several churches have lately been built, costing from 200*l.* to 350*l.* each; and endowments have been raised for the support of their ministers. Education is not advancing as might be wished. In the Government schools religious teaching is too often omitted, and from this and other causes the attendance is irregular and uncertain. The Hauhau superstition is waning away; and both at Taupo and in the Waikato country, several of its adherents have now openly resumed the profession of Christianity. Generally speaking, religious ordinances are more sought after, and there is a growing demand for Bibles and Prayer-books. The Church Committees in the North, and the Church Boards in the Waiapu Diocese, are working satisfactorily. The Native ministers universally bear a very high character. The deficiency of suitable candidates for Ordination is one of the chief difficulties of the Mission. There are good Mission schools at Te Aute and Otaki, and it is hoped that others may be established elsewhere that will tend to meet this want.

North-West America.

The Committee were thankful to be able—just a year ago—to send out reinforcements to this Mission, in company with Bishop Bompas. Of the three brethren who had accompanied him, two have been stationed in the valley of the Saskatchewan and one

at Fort Chipewyan, and tidings have been received of the commencement of their labours. The reports from the Red River district—now called Manitoba—are of a less uniformly cheerful character than those of the two preceding years. Where the Indians are isolated from intercourse with European colonists, the Native Christians are consistent in outward life, and inquirers from among the heathen Indians are continually adding themselves to those under instruction. At Lansdowne, the Bishop of Rupert's Land—on the 17th of January—confirmed thirty-two recent converts, among whom was the chief of the tribe. There are several candidates for baptism at the same place. In the Mackenzie River district of the extreme North-West, the Indians are eager to learn, and grateful for being taught. In York Factory district, several heathens have been baptized at one of the out-stations, and those already Christianized are living consistently with their profession.

North Pacific.

This Mission has had its share of trial, but still—through the good hand of God upon it—the work has continued to prosper. At the general meeting of the Metlakatla Indians, held on New Year's Day, 100 souls were enrolled as settlers—the largest number in any one year since the Mission commenced—and this, too, in the face of opposition, and without any relaxation of discipline. 119 were baptized during the year, of whom eighty-four were adults. The opening of their new church has been the great event of the year, and is thus described by Mr. Duncan:—

“It is with deep thankfulness to God that I am able to inform you that our new church was opened for Divine Service for the first time on Christmas Day. We had indeed a great struggle to finish it by that time, the tower and spire presenting very difficult and dangerous work for our unskilled hands; yet, by God's protecting care, we completed the work without a single accident.

“Over 700 Indians were present at our Opening Services. How would the hearts of our dear friends have rejoiced to have witnessed what we were privileged to see on that occasion! Could it be that this concourse of well-dressed people, in their new and beautiful church, but a few years ago made up the fiendish assemblies I saw at Fort Simpson? Could it be that these voices, now

engaged in solemn prayer and thrilling songs of praise to Almighty God, are the very voices I once heard yelling and whooping at heathen orgies on dismal winter nights?

"We cannot but exclaim, 'God has indeed made bare His Arm, and taken the spoil from the enemy.'"

Conclusion.

The Committee would again humbly and joyfully acknowledge the many grounds for thanksgiving with which the Lord of the harvest has graciously favoured them. The liberality of God's people has once more supplied the exchequer of the Society with pecuniary resources fully adequate to the expenditure of the year. It is remarkable how—in the scantiness or absence of European helpers and counsellors—the Native Church and Native Christian agents have been, in several places, wonderfully endued with wisdom, power, and zeal, and have been enabled to go forward with a strong—if sometimes trembling—faith, which has not been disappointed. Thirteen Native Christians have been admitted to deacons' orders during the year. While God, in His goodness, has thus blessed the Society's labours, bringing more of the heathen under the sound of the Gospel, and extending and consolidating the infant Churches, there are, at the same time, causes for prayer, humiliation, and solicitude. The supply of fresh candidates from the universities and from the younger clergy has been sadly deficient. The reinforcements which the Society has been able to send into the older and more established Missions have been more than usually inadequate to the needs felt on the spot. Mohammedan countries have not become more accessible. Scarcely any perceptible advance has been made in assailing the great fortress of Hinduism; and, with the spread of English education in North India, though hopeful symptoms of a different kind are visible here and there, there has also been a spread of Atheism, irreligion, and apathetic indifference to spiritual truth and spiritual life. There are, doubtless, parts of the Mission-field where the fewness or absence of European Missionaries has been overruled to the furtherance of the Gospel, by calling out greater activity among Native agents and Native Christian communities; but, speaking generally, the presence of the European not only adds to the number of preachers, but encourages and stimulates the Native Christians to more hopeful

and industrious effort. The Committee, therefore, regard it as a serious calamity when they are compelled to withdraw European evangelists from any district where the population is still mainly heathen. A declining Missionary zeal would be a cause, as well as a consequence, of spiritual coldness and darkness. The Committee have ventured—so far as lies in their power—to remind their brethren in the English Church of this solemn truth; but they encourage themselves, at the same time, in the belief that the present scarcity of Missionary candidates from the Universities, and from the younger clergy, will not be of long continuance. It appears to them that the Spirit of God is evidently at work in the English and Irish Churches, as well as among professing Christians generally in the British Isles; and they believe that those spiritual awakenings which characterize the present day must tend ultimately to supply the need that is now so manifest.

The following is a financial statement for the year ending March 31st, 1875:—

Ordinary Income of the year:—

Associations	£131,663 17 0
Benefactions	16,951 10 4
Legacies	19,981 16 8
Other Sources	7,238 14 3
	<hr/>
	£175,835 18 3

Ordinary Expenditure of the Year	174,503 13 6
	<hr/>
	£1,332 4 9

Balance, March 31, 1874	£10,407 7 1
Transferred to Capital Fund	10,000 0 0
	<hr/>
	£407 7 1
Refund from North India Mission	4,259 16 2
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Surplus, March 31st, 1875 . .	£5,999 8 0

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement.

It will be seen from the foregoing Report that the Society's income did not reach the extreme point attained during the previous year, when the items of Benefactions and Legacies formed an exceptional amount, largely above the average of anything recorded in the annals of the Society; but, on the other hand, the income from Associations was the largest yet returned. So far, therefore, from there being any discouragement on the score of diminished income, the friends of the Society may well thank God and take courage. Legacies and Benefactions are, in a certain sense, flotsom and jetsom, cast up with some regularity, but also with considerable irregularity, like the precious amber on the shores of the Baltic, or the nuggets which are found in the gold-fields. It is to the returns from Associations that the Society must ever look for the assurance that it still retains its hold upon the hearts and affections of Christian people throughout the land; it is to the Associations that the Society must ever look for its permanent income. We do not undervalue the large gifts which rich men cast in from their abundance into the treasury of the Lord, and have often been pained at the gross misuse made of the parable of the widow's mite—misuse so gross that it has almost seemed irreverence; but still the rain-drops, trickling from all quarters throughout the land, form the volume of the main stream which fertilizes, and upon its fulness depends whether the ensuing harvest shall be rich or poor. The noble CHAIRMAN, in his address, which we now subjoin, with much propriety touched upon this point:—

MY CHRISTIAN FRIENDS,—I am sure that you will agree with me in considering that the Report, to which we have just listened, is one that calls for the most devout thanksgiving to Almighty God for the blessing which He has vouchsafed during the past year upon the labours and, I may add, upon the friends and supporters of this Society. I will not venture to trespass upon the Mission-field and the triumphs which God has granted to the work of our evangelists there. You will hear from those who will follow me an account of those things which not only their own eyes have witnessed, but of work in which their own hands have laboured, and of the blessing which God has bestowed upon their own hearty prayers and hearty endeavours for the conversion of the heathen. I will only make one remark upon a portion of the Report which refers to our home proceedings. I could not help feeling peculiarly thankful at hearing that there is a decided increase in the contributions of our Associations, as much, if I recollect, as 4000%. beyond what had been previously given. Now, I rejoice in that, not merely because so much additional means have been contributed to the Society, but because I think it a good evidence of the spiritual state of the Church of England. If we are disciples of the Lord Jesus Christ, and are endeavouring to carry on His work for His sake, we must not expect much encouragement from the world. We know that the world knoweth Him not, and

therefore the world knoweth not His disciples; but, nevertheless, it pleaseth God sometimes to extract from the world some witness to His truth, some acknowledgment such as this—that the Lord's people are, after all, a happy people—that they are in a measure exercising some beneficial influence on society; and so some may be saying, and are saying—and it is our fault if it is said not much oftener—"See how these Christians love one another!" Now, my friends, I am quite sure that this kind of indirect but unmistakeable influence—I mean this influence of Christian character and affection—may be very distinctly observed in large classes of the more educated people in India, and in almost every country where God has bestowed a marked blessing upon Missionary effort. But we may also observe it in our own country. Upon society in general there has of late years a great effect been produced by the observation of what God has been doing by Christian Missions. Many who have hitherto and perhaps still refuse to give their aid to the Missionary cause yet remark with some degree of interest the reality of the work. I am quite sure that many people in this country, particularly in the upper classes of society, have read with much interest the reports of the Missionary work in India, and many people, who are in the same state of feeling with regard to Missionary work, will read with considerable attention and interest the article in the recent number of the *Quarterly* upon the same subject. Now, I

think we ought all to be thankful to God that our humble efforts in the cause of Christian Missions—or rather, I should say, that God's blessing on our humble efforts—should have the effect of thus attracting the observation of persons who take no real Christian interest in the cause. May we not hope that God, who is thus leading these persons to observe what He is doing in heathen countries, what He is doing in the Church of God in England and other countries to support the spread of the knowledge of His truth throughout the world, may also be leading them by this indirect, but, at the same time, very important, means to the light, even the light which can alone enlighten and save them? Now, my friends, I cannot help remembering, as we all must know, that we are in the midst of ignorant and ungodly men. But, if so, is it not a great blessing, and a great cause for thankfulness, that in the midst of this darkness His

servants are able to carry on their work of love, blessing not only the heathen to whom the Gospel is sent, but blessing also their own countrymen at home? I am quite sure that in any town, or any county, or even in any village, a Missionary Society, or even a small Missionary Association, well conducted, is a great blessing to the place in which it is to be found. I will just add one remark, and this will be the last, that if it really be, as you may depend upon it is, that the blessing of the world around us will be in proportion to the rightly Christian manner in which these Associations are conducted, it is an important and solemn consideration for us that we should take care that the holiness of our lives, that our own personal sacrifice in the cause of Christ, should prove to those among whom we live that we are not only working for Christ, but that we are living for Christ and in Christ.

The first Resolution, which was the customary one of sanctioning the Report, and tendering thanks to the Preachers, to the Vice-Patron, President, and all friends, was entrusted to the Bishop of DURHAM. It would be beyond our power to convey to the absent the enthusiastic reception which his Lordship met with. Over and over again his first utterances were hindered by cheers once and again renewed, which testified, in a manner most unmistakeable, how heartily the noble stand, which his Lordship has so consistently made against the evils which are eating like a canker into the system of our beloved Church, was appreciated by the Meeting. Moreover, as the father of a Missionary of the Society, the Bishop had a peculiar claim to be heard, and when there was comparative silence restored he said:—

MY LORD AND CHRISTIAN FRIENDS,—It has been entrusted to me to move the following Resolution:—"That the Report, of which an abstract has now been read, be received and printed under the direction of the Committee; that the thanks of the Meeting be given to the Lord Bishop of London for his Sermon before the Society last evening; to his Grace the Vice-Patron; to the Right Hon. the President and the Vice-Presidents; and to all those friends who, during the past year, have exerted themselves in its behalf; and that the following gentlemen be appointed the Committee for the ensuing year, with power to fill up vacancies." The Report, in part at its beginning and in other places, has told the same good tale that has been told year after year, that the harvest is plentiful but that the labourers are few; and yet, my friends, I think that your hearts must have echoed the words of the President, and your hearts during the reading of that

Report must have been disposed to express their feelings in the language of the Prophet who wrote, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Your various Missions have been going on prospering, the funds of the Society have been adequate, your Native Missionaries have been blessed, and God has blessed the work. Now it is very important, I think, that all members of this Society should bear in mind what is the cause of that blessing from above. It is not in the labours of these admirable men, their self-denying work, their wisdom in the management—these members of the Committee—however much we may value what they do, and much as we can appreciate the labour which they bestow on the cause,—it is not this which is the cause of the blessing which has been vouchsafed to this Society. But there seem to be two palpable reasons

for that blessing. One is that the whole work has been carried on in a spirit of earnest prayer. The first manifesto of this Church Missionary Society, which I have in my possession—and it was given me by my valued friend, the late Honorary Secretary to this Society, Henry Venn—contains only a few names, but they are noble names. They could not find a dozen laymen in those times, or a dozen clergymen, to form the Committee; but among the few there are some which will last as long as history lasts. I find amongst them Admiral Gambier, Henry Wilberforce, Charles Grant, Samuel Thornton, John Newton, Josiah Pratt, and John Venn, the father of him whom God has so lately taken away from us. The rules of the Society are very few; but one rule very prominent is—that every member of the Society shall be invited to offer his prayer to Almighty God for His blessing, under the full conviction that unless He prevent us in all our doings with His most gracious favour, and further us with His continual help, we shall be unable to select men as Missionaries suited in spirit and qualification for their work, or expect that their endeavours shall be crowned with success. That rule remains still the rule of the Society. It has been acted on, I believe, all along. It was acted on years ago, in the time of this Society's weakness; and when the Committee met together much discouraged and depressed, with tidings from Western Africa that Missionary after Missionary, almost before he had begun his work, was cut off by the deadly pestilence, then Mr. Samuel Thornton asked the Committee to kneel down at once and pray to Almighty God that He would be pleased to reward their faithfulness, and that they should be permitted to carry on the work, leaving Him to choose the means and the way wherein He would vouchsafe His blessing. And again and again for many a year, in many a private chamber throughout this country, and throughout many a distant land, has this prayer risen up for God's blessing on this Society and God's blessing on the agents of this Society, that they might be kept outwardly in body and inwardly in soul. And I believe one great reason why the Missionaries of this Society, amid the various blasts of unsound doctrine which have agitated the Church—the main reason why these men have been kept sound in the faith is that prayer has been continually made on their behalf. The other reason why I believe God's blessing has been vouchsafed to this

Society is this, that during the three-quarters of a century in which it has existed, it has held firmly and consistently to Evangelical doctrine. There have been times when it has been suggested—and those times may come again—that a little more of union with other societies or other parties, working in the Church at the same work, might bring increased influence and support. And there have been times when it has been suggested that the Society, where they have Missions and where there is a Bishop, should give more power to the Bishop, and that they should give up their control over their Missionaries. There have been times, again, when it has been said by friends of Missions that it was an anomaly that a self-constituted society should carry out work which is the real work of the Church at large, and that therefore this Society and the other societies alike should occupy themselves in collecting money, and should give up all authority and management to a Board of Missions. These objections have been urged, and will be urged again; but the Society has gone on in its own plain, straightforward course. It has felt that if it obtained more ecclesiastical status by giving up its own principles, it would lose its own independence, and by losing its independence it would lose its usefulness. And the reason why this Society is so trusted in so remarkable a way, not merely by the Associations and by those who subscribe to them, but by the whole body of Evangelical Christendom, I may say is because it has stood firm to its principles, and, therefore, has only sent forth men, varying indeed in ability—some suited to translate languages, some suited for direct Missionary work, some better suited to build up the converted heathen in their faith—but one and all uttering the same message, without any variation or uncertainty, preaching in all its simplicity Jesus Christ and Him crucified; holding forth to the perishing heathen the pure bread of life, unadulterated with the leaven either of neology or of sacramentalism. My friends, I have no doubt you will feel sure that Evangelical truth is the one weapon which will overcome the hardness of heart of the heathen abroad or of the semi-heathen at home. Ay, and it is by Evangelical truth alone that you can build yourselves in your most holy faith. And you must not lose sight of this. This is not the popular view of the present day. You will find many now around you—you must hear them as you mix with them—telling you "this was all very well in an age that is

passed, but in the advanced development and enlightenment of the nineteenth century you need not trouble yourself about exact Gospel truth; that the true wisdom is to believe that every religion on the face of the globe is suited to the people among whom it is found; that there is truth in all, good in all, and evil in all, and that you as a wise philosopher should select good from all, believing that all have some good and all have some evil, but that all are alike safe." Now, my friends, you must be content, believers as you are in the Gospel of Christ, as the one remedy for your own sin-sick souls, and for a sin-sick world, you must be content to believe that the wisdom of the world is foolishness with God. They who tell you otherwise may have great influence and weight, on account of their position in philosophy and science; but they are not so distinguished as humble servants of God's Word and followers of the Lord Jesus Christ, and you may well be content with the faith you have received from your fathers, and the Christianity, which has been the great source, the one source, I might say the one source of the elevation of our country to its present prominence among the nations of the world, which has been our source of hope and content, peace and consolation, for generations and generations in past days, and is still in the present day. The hope of Christians will last in all its fulness and power when the Socialists and the philosophers, with all their speculations and theories, have passed into oblivion. Now, there is another class that you need to stand firm against. You must not be ashamed to own yourselves as Evangelicals. There is a large number of persons who say now-a-days that Evangelical religion has lost its life, has lost its power and vigour; that it was very good in past days, but that its power is gone now. I do not think that this Meeting indicates that Evangelical religion has lost its power. I do not think that the Report of the Society, showing increased interest and increased work, indicates that it is in a dying state. But at the same time that will be said to you, and constantly has been said to you, you have been told that the fathers of the Evangelicals were indeed noble men, narrow-minded, prejudiced, but still, for the time in which they lived, they did a real work and a good work; but now Evangelicism has passed away—it is defunct. I quite allow that those men to whom they give praise, in order that they may have the opportunity of having a blow at the present Evangelicals—

I quite admit that they were giants in faith and zeal in those days. But then I maintain that the sons of those giants are a numerous race. God raised up those men when He needed them; and I venture to say that there are many young men on this platform who, when God needs them, will be ready to stand forth as firmly in the cause of Evangelical religion. The fact is, my friends, the Evangelicals do not praise themselves. They are humble men; they are working men; but they work on quietly, conscious how little the work is as compared with what it ought to be. They dare not boast; they dare not praise themselves; whereas those of whom I am speaking take all the praise to themselves of the work of the Evangelicals. I was reading only the other day an article in which it was set forth how completely weak, imperfect, and useless was the work of the Evangelicals, and how superior is the work of the Ritualists of the present day, and speaking with regard to the extent of their work and their zeal, and the number of churches built in the last ten years. It divides the time into three decades of years. The first decade was that of the Evangelicals, the next that of the Tractarians, and the third that of the Ritualists. In the first decade there was a good number of churches built, but not a very great manifestation. In the reign of the Tractarians there was a considerable increase; but in the reign of the Ritualists the number of churches built was twice as many as all those built in the two former reigns. Why, they might just as well argue that, because we find in the statement read to-day that the communicants in the Church Missionary Society have nearly doubled in the last ten years, and nearly doubled in the former decade over that preceding it, that all this was the work of the Ritualists. Why, this work of building churches, and otherwise manifesting zeal, is the result of the work of the Evangelicals. They sowed the seed, and we are reaping the fruit. You must, therefore, not allow yourselves to be cast down by being laughed at, and being spoken of as ignorant and prejudiced and bigoted, because you believe that the Gospel of Christ—the simple Gospel of Christ—has lost none of its power in the present day. My friends, you remember the words of the Apostle addressed to individual Christians, not to ministers alone:—"Stand fast in the faith, and quit you like men; be strong. Let all your work be done with charity." Stand fast in the faith; see to it

that your standing-ground is sure, that you are grafting yourselves more and more firmly on the Rock of Ages, and thus quit you like men. Be bold in proclaiming the Gospel to be the power of God for the salvation of souls, and let all your deeds at the same time be done with charity. There is a great deal of false charity in the present day: there is a charity which seeks to excuse error. True charity rejoices in the truth, while it pities and seeks to bring back the erring. It has no pity for, or sympathy with, the error; the truth must be held. It is very pleasant to have unity, but truth must be put before concord, and the only real basis of lasting unity is the basis of essential truth. May I say one word as an old clergyman to my brethren the younger clergy? I think I shall be echoing the feelings of many a true-hearted layman in the Church of England when I say that you—you too—must stand fast in the faith. These are days when you are asked for a little concession, a little compromise for the purpose of purchasing, as they would say, a lasting peace. But the concession and the compromise is all on one side. Just give up the Eastward Position, just allow the wearing of Eucharistic vestments, just permit one or two other things, and then all will be peace. A subtle enemy says, "Just give me your outposts, and then we shall be friends," while his design is, as soon as they are taken, to take the citadel itself. My dear friends, it is very easy to say all this, it is very easy to plead this, but it is very hard for many a clergyman in a country district to stand fast thus in the faith. He may have some influential parishioners who seek to introduce

that which he cannot approve of; he may be surrounded by clergymen who are of a different view. He would fain act, wherever he can, in a friendly spirit with his parishioners; he would fain be good friends with those clergy who surround him; and it is so easy—so very easy—to yield a little and a little, to allow of a little more ornament or ritual, a little more sacramentalism, a little dropping of distinct dogmatic teaching, and then all will be friends. It is so hard for that isolated clergyman; but I doubt not you will say, as the Apostle did of old, that you will not give place—no, not for one hour—to that which is at variance with the Gospel of Christ. The Epistle to the Galatians is a very precious one in the present day. Do you suppose the Apostle thought the mere act of circumcision was anything? It was a matter of trifling importance in itself, but it was just a symbol of Judaism, at variance with the simple Gospel of Christ; and therefore, if any of the converts were circumcised, Christ would profit them nothing. So it is now-a-days. The position of the minister in itself is nothing; but if it indicates sacramental doctrine, if it teaches that the minister of Christ is a sacrificing priest, then, my friends, you must stand out against it, because it is seeking to strike at the very foundation of the Gospel. Then let your teaching be thoroughly Evangelical. That was the teaching of the Reformers; it is the teaching of your Prayer-book, of your Articles; it is the teaching of God's own Word, and therefore it will be mighty for the pulling down of error. *Magna est veritas*—and, above all, when the *veritas* is *Dei veritas*—*et prævalebunt*.

We make no further comment upon these faithful sayings than merely to add that if many who have risen to eminence by their profession of Evangelical principles, but who have now departed from them, had maintained them with the same consistency in their elevation which they had exhibited when in comparative obscurity, the singularity of his Lordship's faithfulness would have been less conspicuous than it is. The Motion was seconded by the Rev. T. V. FRENCH, the Society's valued Missionary from Lahore. It is a just tribute to those who have borne so nobly the burden and heat of the day that they should occupy prominent positions on these occasions. In his address Mr. French testified his gratitude to the Archbishop, who had been his preceptor at Rugby, and to the Bishop of Durham, who had been his spiritual father at St. Ebbe's, Oxford, to which living Mr. French is now himself appointed. He also recalled the names of many, "the salt of the earth," who in India had nobly exhibited themselves as soldiers and servants of the Lord Jesus Christ, and had upheld the cause of Missions there. He was followed by Mr. HOLT, M.P., who re-echoed the sentiments expressed by the Bishop of Durham, and in the name of the English laity endorsed them with his approval.

After the hymn, "From Greenland's Icy Mountains," had been sung with much heart and spirit, the Bishop of BALLARAT rose to move—

"That the multiplied providential openings for the preaching of the Gospel in heathen countries constitute a loud call from the Lord of the harvest to His Church not to hold back her sons and daughters, even the ablest among them, from fear of home necessities being thereby left unsupplied, but to press

forward in the discharge of the manifest duty of preaching the Gospel among the nations of the earth, in the full confidence that the Lord will not allow the Church at home to be a loser through the desire to do His will in this matter."

In the course of the Bishop's address, which was very eloquent and stirring, he dwelt upon those portions of the Report which related to Africa, and then, passing over to China, earnestly pleaded for the benighted millions of that vast country. In this Mission he asserted a personal and peculiar interest, as 300,000 Chinese are to be found in the diocese of which he is the newly-appointed Bishop. Much sympathy was excited by his earnest and manly appeals, and with one who is hastening to his new and important sphere of labour with so much zeal and devotion. There is much reason to believe that he will be found the right man in the right place. We can hardly, however, re-echo the kindly prayer of the Bishop of Gloucester. We hope that the ship in which he goes out will not bring the Bishop of Ballarat back; but that he, emulating the examples of the excellent Bishops of Sydney and Melbourne, *serus redeat* after a long career of devotion and usefulness. If we might refer to Virgil instead of Horace, too many ships have groaned under the heavy freight of quickly-returning episcopacy. In heraldry, the arms of a Bishop are borne per pale with those of his see. We hope that, with true conjugal fidelity, the new Bishop will be found living with it, not apart, as unfortunately sometimes happens, with untimely divorce. He was seconded by the Rev. DAVID FENN, Missionary from Madras, who said,—

I have great pleasure in seconding a Resolution which calls upon all Christian people to come forward and help in the Lord's cause. I have to thank the Lord Bishop of Ballarat for having spoken in the way that he has done of the very encouraging aspect of affairs in the Mission-field at the present time. It is just four days since I set my foot on the shores of England once more, after having been for a second time absent for many years, while engaged in the Mission work of this Society. And Christian friends here are well aware that there is no Mission-field—I will not say of our Society, but even of any Missionary Society, with perhaps the exception of Madagascar—in which the Lord has been pleased to grant a larger and richer blessing than He has granted to the work of Missions in the Presidency of Madras. There are three special Mission-fields of our Society in that diocese. One of these must be well-known to all of you, since it was so fully and ably brought before you the year before last by my friend and brother, the Rev. Dr. Sargent. I refer to the Mission-field of Tinnevely, in which I was privileged to labour as an itinerating Missionary for the first ten years of my Mission career. In that field we have, as you are aware, some

40,000 Christians and Catechumens, and there have been gathered out from among the teachers of that Mission no fewer than thirty-seven ordained ministers of the Church of England who are Natives of the country. But besides these 40,000 persons connected with our own Society, there are in the district of Tinnevely—extending about 100 miles from north to south, and about eighty from east to west—20,000 more Christians and Catechumens connected with the Society for the Propagation of the Gospel. And then, if you go to the north of Tinnevely, you find 7000 Christians and Catechumens connected with the American Board of Missions; and if you go to the south you find gathered out from among the people speaking the Tamil language—in a small district extending from Trevandrum to Cape Comorin—no less than 33,000 Christians and Catechumens connected with the London Missionary Society. While I am mentioning these various Missionary Societies, I wish to inform this Meeting that one of the greatest privileges and pleasures connected with our Mission life is that we can work harmoniously with Christian Missionaries of every Protestant denomination; and I have found myself just as welcome under the roofs of Missionary brethren

from America, who are Congregational in their Church discipline, and under those of Missionary brethren of the London Missionary Society, as under the roofs of brethren of my own Society. It is not only in the extreme south of India that this hearty co-operation between brethren belonging to different Missionary Societies exists, but we have, as most of you must be aware, been privileged to hold, from time to time, in different parts of India, large conferences of Missionaries connected with all the different Protestant Missionary Societies of America and Europe; and those who were present have consulted together with the greatest possible harmony. I need not dwell longer on Tinnevely; but I will pass on to notice for a moment the work of the Missionaries of our Society in the States of Travancore and Cochin. Many of you are aware that there is an ancient but fallen Syrian Church in that part of India. That Church includes a population which has been estimated—for there is no accurate census return—at from 180,000 to 300,000. Our Society first commenced its labours in that part of the Mission-field, with the special hope that it might please God to arouse that ancient Church to something like new life; and my dear and venerated father, now on this platform, was one of those who were sent forth by this Society as its first Missionaries to the people of that Church. My Lord, it has pleased Almighty God to grant a wonderful blessing, during the last eighteen months, in a way that we little expected to see, to the labours of this Society on behalf of that Church. The wave of religious feeling which has been flowing hither and thither over the face of Christendom has reached that ancient Syrian Church. There has been a true and remarkable revival among the various congregations, springing up we hardly know how, and spreading itself from congregation to congregation, and Missionaries of our Society have seen in the congregations of the Syrian Church souls smitten down by a sense of sin, grieving and mourning over that sin, and then rejoicing in the tidings that “the blood of Jesus Christ cleanseth from all sin.” About eighteen months ago I visited Travancore with one of the Society’s Missionaries just after that revival had broken out, and I could detain you, did time permit, by telling you how I found one congregation after another belonging to the Syrian Church, in the state of which I have just spoken, mourning and grieving over

their sins, and having the promises of God faithfully set before them by their Native priests. It pleased me much, in connexion with that religious awakening, to find that Native ministers of our own Church, who are almost all of Syrian extraction, had come to help and comfort these mourning souls, and to guide them into the path of peace. Among the Evangelists whose labours were especially owned and honoured of God in relation to this movement, there were two who were converts from Brahminism. These converts were not ordained ministers, and were receiving a very small salary for their support, but they were men who were “full of power and of the Holy Ghost.” Of these two Evangelists, one is remarkable for his powers in singing, and the other for his gift in preaching the Word of God. On one occasion, during the progress of this revival work, having been permitted to enter one of the places of worship of that ancient Church, I found the whole congregation in a state of confusion and disorder through the cries and groans which resounded on every side, the result being that the voice of the priest could hardly be heard; and when one of the two converted Brahmins whom I have mentioned stood up and spoke in the midst of that congregation, it was delightful to see what a calming effect was produced by the words of love and peace which he uttered. This was eighteen months ago. Since then—about four months ago—my brother secretary at Madras, Mr. Barton, has also visited that ancient Syrian Church; and he has stated that the revival work is now free from the somewhat unhealthy manifestations which I have mentioned. It is deepening and broadening. It seems to me a matter for special thankfulness, that a reform movement which commenced some years ago, and in which many of the priests ceased to read the service in a language which the people could not understand, began to preach the Gospel to them, and abolished many of the errors which had entered that Church, should at last have blended with this revival movement, so that there now seems to be great reason to hope that the Syrian Church will rise up and be a witness for Christ among the surrounding heathen. There is a third Mission-field of our Society which I have visited more recently, and which has come less prominently under the notice of Christian friends in England, because the success granted has hitherto been less than in the other fields. I allude to what is

unfortunately called "The Telugu Mission." "Telugu" is simply the name of one of the languages of India—a language which is spoken throughout a country about as large as France; and our Telugu Mission is simply one of six or seven Missions of Protestant Societies, and occupies only a part of the territory in which the Telugu language is spoken. The name of the Mission, therefore, is not happily chosen. Instead of being called the Telugu Mission, it ought to be called the Kistna and Godavery Mission, or the Masulipatam Mission—this town being the apex of the Mission work. This Mission is associated with the honoured names of Noble and Fox, and it has now, by the blessing of God, been extended over a considerable extent of country, and there are about 3600 Native Christians connected with it. The converts belong chiefly to the humbler class of society. There are "not many mighty, not many noble" after the flesh there, but "God hath chosen the poor in this world to be rich in faith and heirs of the kingdom." As I travelled from one district to another, representatives of different congregations met in some convenient spot. Perhaps the happiest day that I spent at that Mission was about two months ago, when a Native minister, himself the fruit of the labours of the A. V. Mission School at Masulipatam, was present. This minister gathered together the people in a little prayer-house, that I might be able to address them there, and the English Missionary of the district was also present. The prayer-house was filled with people, there being about 250 men, women, and children. The minister had announced beforehand that the ordinary Sunday contributions and the thankofferings which any of them had promised to make during the week, would be received on that occasion, and they were presented, although that day was Friday. I was very much interested by seeing a number of small coins, each being equal to about half a farthing, which were brought as contributions to the Sunday collection. I was still more interested in seeing the little heaps of grain of different kinds which some of the women deposited on the floor; but it was most interesting of all to observe the thankofferings which were presented, one for the recovery of a child from sickness, another for a bountiful harvest, and so on. The Sunday offerings, in coins and grain, amounted to about 4s., while the thankofferings, coming as they did from poor people whose earnings averaged from

1s. 6d. to 2s. a week, amounted to not less than nine shillings of our money. I took that opportunity of addressing the people who were assembled on the subject which I have always urged on the attention of congregations with whom I have come in contact: I urged upon them the duty of self-support. I told them that God would be with them and bless their efforts to maintain their own religious ordinances. Let me say one word respecting the Native minister who exercises such a kindly, friendly, and pastoral care for those poor people, who belong to the very dregs of society. That man belongs to the higher class of Native society, and, as I have before intimated, he is one of the fruits of the labours of Mr. Noble, having been brought out of heathenism in that part of India about two or three months after I first set foot in the country in the year 1852. He told me how one of his fellow-students was, like himself, groping his way after the truth. At first he hardly dared to mention the subject to him, but when he discovered that it was true his heart was filled with delight. These young students are now both ordained clergymen of the Church of England, labouring as Missionaries of our Society in that Telugu Mission-field. Those men are not the only fruit of the Mission work among persons belonging to the higher classes. One convert, who was originally a Mohammedan, is now an undergraduate of the University of Cambridge. There is another Native minister in that district whose conversion is as striking as that of the men to whom I have just alluded. He also belongs to the higher classes of society, but he knows not a word of English. I heard from his own lips, while sitting at his table, his wife being present, and a Missionary interpreting me sentence by sentence as he spoke, an account of the wonderful way in which God brought him out from the midst of the heathen darkness of heathenism, and made him what he remains to this day—a true minister of God's Word. He was originally a foreman superintending some Government works on the river Godavery. The English officers of engineers, who had the conduct of these works, were some of them earnest Christian men. One of these gentlemen was, it appears, in the habit of meeting some of the Native officials on Sunday, and reading to them the Word of God. At last this gentleman left on furlough, but before doing so he gave this man a Bible, and it was thankfully accepted. After the officer had left, the man took out that Bible, and, under the providence of God, his eye fell

on the sixth chapter of the Gospel of St. Matthew, and our Lord's directions concerning prayer, and the Lord's Prayer itself struck him very much as being very different from anything he had heard read before, and as being very true. He at once began to act upon these instructions of praying to God in secret. His wife felt that to become a Christian would be degradation, and that Natives of high caste, like himself, would be sure at once to discard him. In order to avoid her notice he retired to one of the locks of the canal, and there, day by day, he read his Bible, and prayed to his Heavenly Father in secret. The engineer who gave him the Bible having returned, he told him that he had made up his mind to be a Christian, and asked him to baptize him. The engineer replied that that was impossible; and, there being no Missionary within 100 miles, he gave him a month's leave of absence to go to Masulipatam. He went there, his wife being with him, to receive baptism. Then came the difficulty between husband and wife. The man urged the woman to adopt his new religion; but she stubbornly refused. She showed such opposition that at last, the day before that appointed for his baptism, he told her plainly that if she were so opposed to his new religion as to be resolved to leave him, she might go home to her friends and family. After she had retired he knelt down and earnestly prayed to God that He would be graciously pleased to change her heart. God heard his prayer, and what his persuasions could not do his prayer did. The next morning his wife told him that she would cast in her lot with him and become a Christian. Instead of going by himself to the Missionary at Masulipatam, husband and wife went together. Both were baptized at that place, and ever since both have been employed at the most northerly station of our Madras Mission, and they are at this day faithful, earnest, and devoted servants of Jesus Christ.

And now I must come to a conclusion. You must not think that, because God has vouchsafed great success to the Mission work in the south of India, and has raised up among the Native Churches there many earnest, faithful, and efficient Native teachers, there is not a most pressing and urgent need in almost every part of the Mission-field in the south of India for more European labourers. Just before leaving Madras, I received most earnest requests that I would plead for more labourers with the Committee

of this Society. There was one appeal for an additional labourer for the district of Cochin; another appeal for an additional labourer for the neighbourhood of Madras; another for an additional labourer for the Rugby Fox Mastership in the school at Masulipatam; another for an additional labourer for a school in Tinnevely, where he would have great opportunities of reaching the higher classes. How can the Committee of this Society respond to such appeals as these if Christian parents hold back their sons from the work? Christian mothers! God bless you for all the interest that you take in the work of the Church Missionary Society! God bless you for all the sacrifices that you make for the support of those who have gone forth! But there is a greater sacrifice still which the Great Head of the Church now demands at your hands; there is something dearer than your gold and silver which the Lord Jesus Christ asks you to give up for His sake who died for you. He asks you to give your sons to go forth from your side, to go forth from the happy homes of England to far-off India, to far-off China, to far-off Japan. Will you dare to refuse Him that which you most dearly prize? I admit that there are difficulties and trials in Missionary work; but in what work for Christ on earth are there not difficulties and trials? We must "through much tribulation enter the kingdom of God." But this I must be allowed to say, that the Missionary's work is a happy work. During the three-and-twenty years that it has pleased God to spare me to labour in the Mission-field I have had a happy and a blessed life. And I can bear testimony, too, that it is a blessed thing to die in the Mission-field. I have seen a beloved and honoured brother, one whose name is well known to many here—Thomas Ragland—I have seen him when the message, unexpectedly perhaps, came to him from on high, "Come up higher"—I have seen him die with a heavenly smile on his face, and with the name of Jesus on his lips. It is a happy thing to live as a Missionary; it is a happy thing to die as a Missionary. Oh, my beloved brethren, do not keep back any son, any brother, from going forth in obedience to the command of the Lord Jesus Christ; but when they

"Hear the voice of Jesus saying,
Who will go and work to day?"

bid them

"Answer quickly, when He calleth,
Here am I, send me, send me."

The Bishop of GLOUCESTER and BRISTOL then spoke as follows:—

MY LORD AND CHRISTIAN FRIENDS,—When I entered this room I had no expectation that the responsibility would be imposed upon me of addressing you. My words, therefore, will naturally be very few, and the lateness of the hour itself prescribes that my speech shall be a short one. It is difficult, dear friends, to compress in a few words the many thoughts that are rising from the heart and the lips after all that we have heard during this happy morning sitting. It is hard, my Lord, and yet, perhaps, I may be able to sum up all that is most important if now, towards the close of this Meeting, you realize with me the significance of one sentence in that noble Report which struck me as I heard it, and which I then little knew that I should use as the text of a short speech. In that sentence it was remarked that, from the day when our dear Lord and Master left this earth down to the present time, there never was a moment in which more mystic forces were displaying themselves, and in which His kingly march was being more realized in all Christian hearts throughout the world. Oh! let us take that as our concluding thought. You have, my Christian friends, had many things to interest you. You have heard of the Missionary glow which is now pervading all hearts; you have heard how in the jungles of Asia, how in the distant regions of China, how in the most remote lands of North America, the everlasting Gospel is now making its way, and how the time is drawing nearer and nearer when the message will have been fully delivered. We have seen this Missionary glow increased by the simple fact that one more person has been called to this great work, and one whose generous, and frank, and noble face tells us that the Bishop of Ballarat has indeed been rightly chosen by the Church at home. My friends, I trust that you will not forget the words in which my good brother—I rejoice to call him so—concluded his admirable and eloquent speech, and alluded to the ship awaiting him to bear him away on his Lord's Ascension-day from home ties and home scenes to unknown lands and unknown faces. Do not let us forget that. Let us think of the ship in which he is going to sail.

*"Navis, quæ tibi creditum
Debes Virgilium, finibus Atticis,
Reddas incolumem, precor."*

Let not our feelings be expressed only in the sentiment of the heathen poet, but let our fervent prayers for my brother go up to

Almighty God; let us associate him in our minds next Thursday with our Master's leaving this earth, soon, perhaps, to come again, and let us pray that he may prove an earnest and faithful Bishop in the field of Missionary labour. Let all the things that we have heard encourage us, but at the same time let us remember that there are vital calls to us at home. There are many in this great assembly, many of my rev. brethren on this platform, and many of my faithful friends below, who probably have a dim feeling that all these things are signs and harbingers. It may be that "the time is short," that now especially is the time for Christian effort and Christian earnestness—that that time is verily "short," and that calls, mystic calls, are addressed to us from all parts of the world. It may be that a dim feeling now pervades this great assembly, that there are many signs upon the earth—signs in the stirring of human hearts, signs in the political aspects of the times—that "the Lord delayeth not His coming." Let no one dare, in regard to these things, to make idle forecasts. But yet, if we go to the natural philosopher, and ask him about the broad pages of the now increasingly-open book of Nature, he will perhaps tell you that in the so-called dissipation of energy, in the exhaustion of that which is the special motive power beneath our life, in the somewhat altered rhythmic march of the very elements around us—in all these things there are traces and evidences that everything is coming, as it were, to a point. The statesman would, if we consulted him, tell us, perhaps, that in the movements of the chief nations of Europe, in the stirrings among ancient peoples, in the awakening of the dreaming and listless Oriental to a new life, there appeared to be something which could not easily be explained, and in which we should recognize the momentarily drawing nearer of the Master. And, again, if we went to the religious man, he would tell us with animated face that in the daily offering up of the petition that his Master's "kingdom" might "come," he felt that that petition was nearer and nearer to being granted. This, my friends, is, I venture to think, a true view; and if we fully realized it in connexion with Missionary work, we should then go forth more revived for every Christian effort—more resolved to do and dare. Mothers would then be more ready to give up their children for the cause which has been so eloquently pleaded for to-day; we, who are God's ministers, should devote fresher and more stirring

energies to Christian work; and all Christian hearts in this hall would be more deeply moved by the noble and generous sentiments that will have been expressed. This is the right spirit to cultivate. Don't think solely, my dear friends, of the darkened Missionary map that hangs upon the wall. Remember that our Master's coming depends, not upon the number of those that are converted, but upon the message being borne everywhere. Our Master has Himself said this. When the last tribe shall have received the message, when the remotest dwelling in the east and

the west, the north and the south, shall have heard the quickening words, then we are to raise up our eyes and be of good cheer. I only recall now the words which quicken my own poor heart in regard to Missionary works when my Lord enables me to do anything for their advancement—words which seem to me applicable in their general cast to the thoughts which I have placed before you:—“And the Gospel shall be preached unto all nations for a witness, and then shall the end come.”

When the Resolution moved was adopted, the Earl of CHICHESTER rose and said that, in consequence of the lateness of the hour, the third Resolution, which was to have been proposed then, would be postponed till the evening, when it would be moved by the Rev. JAMES VAUGHAN, Missionary from Calcutta.

A hymn was then sung, after which the Bishop of DURHAM closed the proceedings with the Benediction.

The Evening Meeting was presided over by the Bishop of RIPON, and was again well attended. Several Missionaries—Mr. VAUGHAN, from Calcutta; Mr. DOWNES, from North India; Mr. ENSOR, from Japan; and Mr. BATEMAN, from the Punjab—spoke. The interest was so well sustained throughout, that the CHAIRMAN contented himself by simply saying a hearty “Amen” to all that had been said.

And so, we hope, with spirits refreshed and hearts strengthened, those who love and uphold the Church Missionary Society were dismissed to their own respective fields of labour. We trust that in due season the fruit of their toil—their sowing, their reaping, and their harvesting—will be gathered in rich abundance into the garner of the Society, to the glory and praise of God and the extension of the kingdom of His dear Son.

A SUNDAY AMONG THE MAORIES.

[We print the following interesting communication from the Rev. E. C. Stuart, Secretary of the Calcutta Corresponding Committee. It is intended as an instalment of further information regarding our New Zealand Missions, mainly from the same sources, which we hope to present next month.]

ARCHDEACON CLARKE having proposed that I should accompany him on his quarterly visit to Manga Kahia, we left Waimate at seven o'clock on the morning of Saturday, November 21st. “The Church of the Good Shepherd” at Manga Kahia is forty miles from the Mission house at Waimate, and the road (a mere track in many places) lies over steep hills, and through dense forests, and across treacherous fords. In the winter months it must be a most arduous journey. We were fortunate in having fine weather and the road was dry, with only a few mud holes and bad bits, just sufficient to help one to form some idea of what it must be in less favourable seasons. We arrived at our halting-place for the night, within five miles of the church, at four p.m., having rested ourselves and horses by the bank of a little stream for a couple of hours half-way. We got to our destination just in time to escape a heavy thunderstorm with splashing rain, which continued for some hours. The last two hours of our journey had been through a grand forest, along a half-finished road cut on the side of the wooded hill, and follow-

ing the windings of the Manga Kahia ("many streams") river. The bridle-path was in some places a mere slippery ledge on the steep and precipitous bank, so that we felt most thankful to have accomplished this ticklish part of the journey before the fury of the storm burst upon us with its blinding wind and rain, as it would certainly have delayed us some hours. The earlier part of the journey had been over a comparatively open and level country.

We passed two places of some historical interest in the annals of the Mission. The first is the famous Pah of Ohaewae, where, in Heke's war of 1845, 300 Maories repulsed a British force of three times their number, with a loss of fifty killed on our side, while the Maories, secure behind their rude but impregnable fortification, are said not to have lost a man. They silently evacuated the Pah during the following night, and the defences were destroyed. The place remained deserted till a few years ago, when it was proposed to build a church for the Maories of the neighbouring *kaingas*, as their little hamlets are called, and Archdeacon Clarke suggested that it should be built on the site of the old Pah. The natives approved of the idea, and thirteen acres of ground, including within it the Pah, were made over. It has been fenced in, and a very neat little church been erected. Like all the churches in the country, it is built wholly of wood, the walls of sawn boards of the famous *kauri* or New Zealand pine, and the roof shingled. It is of English design and workmanship—a nave, chancel, and porch, with high-pitched gable roof, and bell-turret; the windows lancet-shaped, with some stained glass; and the furniture simple and appropriate. This description of the Ohaewae Maori church may stand for all the many native churches built within recent years, for they are all much on the same pattern, varying only in size. And when one is able to add that, in most instances, these new churches have been built at the sole expense of the Maories, and on land granted by them, it will be readily understood that the eye rests upon them with great satisfaction. They are pleasing objects in the beautiful surrounding landscape, and they indicate a revived interest in religion, full of hope for the future. The Ohaewae church cost 300*l*.

There are still some remains of the stockade, and the ditch and rifle-pits can be traced. The young English officer who led the storming party, and was killed at the head of his men, was a son of Bishop Phillpotts. He and another officer, Captain Grant, were buried in the Waimate churchyard. The bodies of forty-nine soldiers were laid in one grave in a field near where they fell. Last year the Maories petitioned Government to be allowed to remove the remains and to have them interred with Christian rites in the new churchyard on the site of the old Pah. They were allowed to do so, and it is proposed to erect a memorial-stone over the grave. The other place of interest on our journey was some five miles further, where stands the old Mission station of Kaikohe. Here one of the earlier Missionaries, Mr. Davies, laboured for many years. The old church still stands, and a native teacher holds service in it. The Mission house has long since disappeared; only its brick chimneys mark the spot where it stood. Kaikohe was Heke's place, but there are few Maories now remaining at it. The "teacher" (answering to what we should call in India a honorary catechist, or unpaid lay reader) has a well-built house and some enclosed fields, and is an intelligent man with some education. These voluntary teachers are quite a distinguishing feature of the Maori Church. They are generally chiefs of the tribe, and so men of influence.

In riding over an open plain near Kaikohe, the Archdeacon pointed out to me the spot where, in a native hut, four men had stood a siege of some days by eighty other Maories. Mr. Clarke went over to try to make peace. The quarrel was about some land, and the besieged were holding possession. They had dug a pit in the hut, and from this they kept firing out upon their assailants, and had already killed three. The Archdeacon

was allowed to go over and parley with them, and advised them to give up an unequal struggle, as they would certainly be starved out, as others of the opposite party were on their way as a reinforcement to the besiegers. They acted on his advice, and in the night managed to make their escape. Mr. Clarke says that in all the fighting, whether of the Maories amongst themselves, or with the English, the Missionaries could always go amongst them without molestation, and were permitted to attend to the wounded.

We passed very few kaingas, and met scarcely any one on the road. Here and there we saw patches of cultivation, or fenced-in fields which had been cultivated, but abandoned. The Maories frequently cultivate a small patch to assert their ownership in the land, and then change, after a crop or two has been taken from it, to a new place. Their kaingas are not villages such as we have in India, with shops and diversity of trades, but merely a few huts of dried rushes, each in its small patch of potato ground. In former days, the Maories lived in their Paha, congregating together for mutual protection. On many a rising ground one sees the traces of these Paha, in the terraced sides of the hill; and in these our Missionaries remember the time when hundreds of the natives were living, where now all is desolation. It was easy then to gather the people together for instruction, and to get among them. Now, not only are their numbers greatly reduced, but also they are scattered and dispersed. It will be at once seen how greatly this circumstance increases the difficulty of bringing them under religious instruction.

The house where we found shelter at Manga Kahia was built by the late Raihena (Richard) Taukawau, a young Maori, who went to England some ten years ago as one of a party of New Zealanders who were taken to exhibit their national war-dances, &c., on the stage. They were rescued from the very undesirable engagement they had entered into by the exertions of some benevolent persons in England, who subscribed and sent the party back to New Zealand. They found a kind friend and patron in a lady who had herself been in this country, and who has continued to take much interest in them since their return.

Raihena built this house for his own residence in the English fashion, and exerted himself to build the church, to which he largely contributed, selling some of his lands for the purpose. He seems to have been an example, both in his private life and as a chief of his tribe. At his death five years ago, without having son or immediate heir, his house was made over by his relatives for the use of the Missionary on his visits to Manga Kahia. I copied the inscription from the plain head-stone in the churchyard,

HĒI TOHŪ TENEI
MO
RAIHENA TAŪKAWAU,
I MATE
TIHEMA 14, 1869,
40 TAŪ.

which was interpreted to me to mean:—

THIS IS A MEMORIAL
OF
RICHARD TAUKAWAU,
WHO DIED
DEC. 14, 1869,
AGED 40.

The rain, which poured in torrents on our arrival on Saturday evening at Raihena's house, continued through the night, so that we were in some anxiety lest the river

should not be fordable by the morning. We had to cross it five times within the five miles between us and the church. Fortunately, our horses were able to keep their footing, and we got over without difficulty. We were joined, at the several little kaingas we passed, by men, women, and children, most of them mounted on their unkempt ponies—the women carrying the Sunday clothes in bundles, to adorn themselves withal, when they should approach the church. The whole population seemed to be turning out on the occasion of the *Minita's* (minister's) visit. The church occupies a fine site, on a gentle rising ground, with a grand range of hills, wooded to the top, as a background. Five acres of glebe, newly fenced, surround the church. A sort of caravansary, used temporarily as a school, is the only other building near. The natives have given the land, and are paying for the fencing, which has been made by English labour. The church is of sawn kauri timber, very well put together. It cost them 300*l*. They paid for a plan by an English architect, and the building was erected by English workmen. When we reached the place, a goodly number were already on the ground—some from a distance of nine miles. The caravansary is used as a place of rest and shelter for those coming from distant villages, and a small shed close by was on this occasion devoted to cooking the feast, with which all were to be regaled between the services. At ten a communicants' meeting was held in the church. Eighteen men and women were present. Mr. Clarke catechised them, especially on the ordinance of the Lord's Supper, and they seemed to be much interested in his exposition of the subject. Then, after nearly an hour of this preliminary meeting, the bell was rung, and the general congregation flocked in. The little church was well filled with a congregation of some eighty persons. At Mr. Clarke's request, he acting as interpreter, I preached on John x. 14. The offering was made from the whole congregation, and amounted to 2*l*. 14*s*. 6*d*. The singing was very hearty, and the responses were given with that simultaneous concord which I might say is especially characteristic of Maori congregations. It was pleasing to see some of the old people, women as well as men, finding out the Psalms for the day in their Maori Prayer-book, and lustily joining in. It spoke of the careful instruction they had in the early days of the Mission; when the whole population at the different Mission stations were taught to read.

The morning service over, preparations began for the meal, which the liberality of the "teacher" had provided for all the congregation. It had been partly cooked over-night, but the potatoes had to be boiled, or rather steamed, and the pails of tea and coffee heated. Here I saw the process of cooking the potatoes in a *hūngi*. A hole two feet deep is dug, a fire kindled in it, and stones the size of brickbats heaped on the pile of fuel. When all has burned down, and nothing is left but the red-hot stones on the embers, then water is sprinkled, green mats spread, the baskets of potatoes poured in, fresh fern-leaves and more green mats arranged round the food, then enough water to cause a copious steam to rise from the hissing stones below, and the whole covered hastily over with several spadefuls of earth to keep the heat and steam in. In half an hour the potatoes were cooked, and ready to be distributed, when dug out of the heap, in newly-made square baskets which served as dishes. The dinner was served in the schoolroom, the company seated in groups on the floor. A "high table" had been set for us at one end. Nothing could have been more orderly than the behaviour of the people.

There was the usual evening service, when Mr. Clarke preached what seemed to be a very stirring and impressive sermon. On the way back we went round by the house of the Government schoolmaster, who with his wife is living in this lonely spot in the midst of the forest. He has some thirty children in his school. They all are taught English. I should have mentioned the strange sight in the Maori congregation of two

Englishwomen, with some fair children. They are the wives (one now a widow) of two of the party of Maories who went to England. These were married in England, where, doubtless, they were supposed to be rich native chiefs of their tribe. Our adventurous countrywomen must soon have been disenchanted when they arrived at the new home to which they had expatriated themselves, and must have had a hard struggle to retain any of their English habits. One was glad to see that they availed themselves of the opportunity of attending church.

It had been a fine clear day, and the rivers had run rapidly down, so that we had no difficulty in our return ride to Raihena's house, or in our journey back to Waimate on Monday morning. We were early astir, and left at five, reaching Waimate at one p.m. It was altogether a most interesting excursion, and well repaid one for the fatigue of the eighty miles' ride. The people at Manga Kahia are very scattered, and the population scanty. The eighty assembled at the church comprised almost the whole. Still, to judge by the number of children, they are not dying out. Mr. Clarke proposes to unite it with Kaikohe as a charge for a native pastor, when he has a suitable man for the post. At K—— there is a population of nearly 300. Already 80% out of the 200% required has been subscribed by the Manga Kahia people as an endowment. It is obviously just the sphere for a native clergyman. May, then, the Good Shepherd Himself look with His divine compassion on these scattered sheep, and send them a faithful shepherd to gather them, and lead them to Himself!

E. C. S.

THREE HUNDRED AND FIFTY MILES IN THE FOH-KIEN PROVINCE.

For the space of five and twenty years the Church Missionary Society has been labouring in the Foh-kien Province, of which Fuh-Chow is the capital. The province is in the south-eastern part of China, opposite the island of Formosa. Although more than once the Mission has almost devolved upon an individual, through the failure of the health of colleagues, still it has pleased God to bless it with substantial success, quite as much, probably, as could be anticipated from the inadequate means employed for the evangelization of this vast district. The Missionaries, however, though few, have been zealous and devoted, and have laboured, in season and out of season, we fear at times beyond their strength. Serious opposition has at times had to be encountered, which has tried the faith of neophytes, and in times of persecution some have fallen away; but much steadfastness has been manifested by the communicants, and the Lord is still adding to the Church. There is, therefore, much to encourage in the work: many baptisms are continually reported, and a disposition is manifest on the part of the converts, not only to engage actively themselves in the proclamation of the Gospel, but also to contribute of their substance according to their means, that additional preachers may be sent forth. These may fairly be considered as substantial evidences of zeal and sincerity. The narrative which we present is written by the Rev. A. B. Hutchinson, our Missionary at Hong Kong, who took the opportunity of a brief holiday to go round the district with Mr. Wolfe. It is full of interesting particulars, and the information it contains is presented in a graphic style, which, we feel assured, will arrest attention.

There is one sad event in connexion with this Mission which it is our painful duty to record, and that is what may seem to us the premature removal of the Rev. J. E. Mahood

in the midst of his useful and devoted labours. No doubt this too has been wisely and well ordered; but the loss to the Mission is apparently a severe one, and will need to be promptly repaired. We would fain hope that there will speedily be found some one to fill the vacant post and to carry on the important work. Mr. Mahood joined the Fuh-Chow Mission in 1868. While engaged in his work, he suffered from a sun-stroke; from this he gradually recovered, and was able, for a time, to resume his usual avocations; but it was soon found that his strength was so much impaired that a return to England was essential. The return, however, had been too long postponed, and he sank on the voyage home. In him the Church of Christ has lost an earnest and devoted servant, who ministered faithfully in his day and generation. Nor was his labour in vain, for he "was eyes to the blind, and feet was he to the lame," and doubtless "the blessing of him that was ready to perish came upon him." Through his instrumentality souls were brought to Jesus, and led to acknowledge Him as their Saviour. Among those who have been engaged in laying the foundations of the Church of Christ in China, his name will be had in honourable remembrance as a faithful minister of the Lord.

Thursday, Oct. 8th, 1874—Three chairs, with four coolies each, to carry us and our clothes, seemed a rather abundant provision for a Missionary journey to one who knew nothing about Chinese roads or travelling, besides bearers for bedding, books and provisions, and catechists' clothing. After the usual waste of time in settling details as to the distribution of the various burdens, we at last found ourselves crossing in procession the long stone bridge which connects the suburbs and city with the island on which the settlement is situated, and were soon in the narrow streets of Foo-chow-fu. It was with a feeling of relief we at last left behind the miles of shops and houses, and, emerging by the east gate, found ourselves on a narrow causeway amongst rice-fields almost ready for the sickle. Large pits of liquid manure at short intervals on either side of the narrow pathway continually offended our senses, whilst occasionally we slackened our pace to allow strings of men, eight or ten together, carrying the same in open buckets, to get a fair distance ahead. The little villages we were passing had a dirty, neglected appearance, and the people seemed to dispense as much as possible with clothing.

We now began to ascend the Pehling hills, the road becoming steeper, the stones of which it is composed being arranged to form irregular steps. At length the summit is reached, and we enter a rest-house—a large barn-like building, through which the road passes, affording shelter from sun or rain. The view looking backwards from this spot very grand. Below us a wide undulating plain, dotted with villages—every spot cultivated—the rice-fields "white unto the harvest;" like the plain of Sodom, "well-watered

everywhere," but the men "wicked and sinners before the Lord exceedingly." Beyond, the river Min, and on the horizon the distant hills, with the five tigers' heads distinctly visible, which are supposed to guard the Fungshui of Fuh-Chow. Whilst our tiffin is being spread, we enjoy the view and look as inquisitively at the crowd around us as they do at us. There are tea-carriers, grass-cutters, travellers resting for the last time before reaching the city which is their destination. They crowd round to see us eat, and make remarks upon our queer ways, but otherwise are respectful in their bearing. As we go on across the hill-top the scenery becomes very like that of Mid-Kent in its character, well wooded and highly cultivated. Still ascending, we pass through various villages until an old ivy-clad battlemented wall crosses our path, through the archway of which we get a view of thoroughly highland scenery; down below us a well-wooded valley, from which the hills seem to rise abruptly; between them the river winds, gleaming with the reflection of the sunset sky, whilst the heavens are already darkening with the gloom of coming night. We would fain have lingered at this pass—Hu Siung Ting, or "Tigers' High Retreat"—but gathering shadows warned us to hasten into the valley where we were to sleep for the night.

Stopped at village of Tung Liang, and spent our first night in a Chinese inn. Tired and hungry, the prospect was not inviting; even by lamplight it looked dirty and cheerless. We found a Mandarin and his suite occupying the two best rooms—not that there was any great difference between the best and the worst. Mud floors, dirty,

cracked plaster walls, and roof of tiles, through which daylight found its way in the morning, more like a cow-shed than a human habitation. The inn consisted of a quadrangle, with rooms opening into it on three sides; the fourth open to the road; the centre a small square pond. The side farthest from the road was raised a step, and constituted the dining-room. A dirty and evil-smelling crowd hung around us at our evening meal, and were only restrained by our watchfulness from examining with hands and noses our food. After prayers with the students who accompanied us, and an address to the few who stood round the door, we turned in for the night, finding in portable mosquito-curtains a welcome defence from insects large and small—flies, spiders, and mosquitoes—which buzzed about our little cell. Unfortunately the next apartment was occupied by the Mandarin's secretary and interpreter, who smoked opium all night, and, as the upper part of the partition was a trellis-work, the fumes filled our room also.

Friday, Oct. 9th—We rose early; for, as we had only accomplished 70 li, or 23 miles, yesterday, it was necessary to be on our way betimes. For our ablutions a small brass basin sufficed on a tripod at the edge of the pond; three more on the right-hand side answered for the Chinese, who all used hot water, and marvelled at our preferring cold. We were watched by a curious crowd at the entrance, who closed in on us at breakfast. The light of the rising sun upon the mist as it rolled away up between the mountains produced a beautiful effect, as the fir plantations became well defined, and the villages on the hill-sides came into view. After a few miles, we stopped at a village called Niang-kut, where one of the catechists who accompanied us preached to an attentive audience. Meanwhile, a boat had been preparing for us, which took us all on board, including chairs. The scenery on the Lien Kong river reminded us strongly of the Dart, well-wooded lofty hills starting from the water's edge, whilst every turn in the stream disclosed a land-locked scene of new beauty. We landed at the ferry where, a few years before, Bishop Alford had been stoned; but, though many people were about, they took little notice of us. After passing the village, our way lay through a plain producing abundance of sweet potatoes and rice. Another ascent brought us to a rest-house on the outside of a village, where we stayed for our mid-day meal, Wolfe preaching to the

curious yet attentive crowd. Then, continuing our journey, we descended amidst beautiful scenery, passing many well-to-do villages, and the question would again and again recur, When are these to hear and receive the Gospel?

At length we had completed another twenty-three miles, and were glad to find ourselves under a Christian roof. We had arrived at *Tang Jong*. This is only a small town to look at, but of great importance as the market-place for the thickly-populated valley through which we had been travelling.

As soon as our baggage was safely housed, we started for a walk through the long street of shops which is the town proper. First we looked at the site secured for the new church, the old chapel having been broken up in a riot arising out of a private quarrel, and a fire having since cleared away a large number of the buildings by which it was surrounded. This new site is at the junction of the Lien-kong road with the Foo-chow and Lo Nguong road—a capital position for arresting the attention of the travellers who are continually passing and repassing. The building will be commenced shortly, the people having subscribed nearly all their required proportion of the expense. Then we went on to the Great Inn (described "Intelligencer," 1867, p. 315), and, being followed by a large crowd, Wolfe asked the use of the reception-hall and preached for some time. Ere leaving, the wife of the younger proprietor expressed her thanks to Wolfe for the deliverance of her husband from opium-smoking, a result of his advice given during previous visits. May he go on to know the greatest of all deliverances through Jesus Christ! At the farther gate of the town, finding a vacant place and a kindly crowd, preaching again. Questions were freely asked and good-humouredly discussed, the catechist, a little way off, being engaged in a similar way.

Returning, we examined the church books, showing twenty-six baptized Christians and eleven inquirers. Many of the Christians had come in, hearing of our arrival, and said others would come as evening closed in, the rice harvest having commenced. The building in which we found ourselves was not very promising for Divine service, it being a primitive sort of inn, belonging to one of the Christians. The catechist resides there until a new house shall be built. A notice at the door asserted that accommodation for thousands could be found within. We naturally asked where, on seeing a small barn.

like room, with cooking apparatus on one side and many benches on the other. This was the temporary church, guest-room, and kitchen, all in one. Beyond, a covered shed held our chairs, and a small bedroom behind was the only sleeping-place available. It was now quite dark, so we dined in the shed to secure a measure of privacy, and then those candidates for baptism who had arrived were examined individually by Wolfe. Christians and heathen crowded in, and, after a somewhat lengthy and apparently satisfactory examination, three adults (men) were accepted and one child. We now adjourned to the larger apartment, which had been arranged for service, evening prayer, baptism, and sermon. The room was crowded and light deficient, but very hearty was the service altogether. One of the candidates, not being able to read, on being asked the usual question, "Dost thou renounce the devil?" &c., replied most vigorously, "I hate him." Another, during the examination, said, "I can't answer many questions, but I do believe." Two who arrived too late for this service will, if satisfactory, be baptized next visit. Hot and weary, we were glad to turn in about 11 p.m., thoroughly tired out.

Saturday, 10th—Early this morning bid adieu to Tang Iong and the Christians, who seemed loth to let us go. On through beautiful scenery—river and mountain, hill and dale, in quick succession—fir-tree, oil-tree, and occasionally the dark-leaved camphor—everywhere abundant foliage and high cultivation. In my hand-bag I carried some quinine and chlorodyne, and the demand for them was very great. Whenever we stopped to rest, some sick people would come, or children be brought to us. There seems great room for a Medical Missionary in this region. The scenery increased in grandeur as we advanced; the ravines below us deepened, and the mountains towering above us seemed to increase in height until we reached, through a fortified pass, the head of the Lo Nguong valley. Below us, at the farther end of the valley, in the afternoon sun, lay the town, surrounded with its walls. A river wound like a silver band amongst the ripening rice-fields, whilst around rose majestic mountains, down whose sides at intervals poured lovely waterfalls.

We were lovingly looked for. Many Christians met us as we approached the gates. The greetings, "Peng ang!" ("Peace!"), "To peng ang?" ("Is it peace?"), were heard on each side continually. At last we turned in

through a narrow gateway, and found ourselves in front of the catechist's house, with a fine church on our left. Many Christians were assembled here, and great indeed appeared their joy at seeing Brother Wolfe. Here was old Siek, his son, and grandson. I had often read of these before, but it was refreshing to see them for one's self—a family with a story of its own. Another fine old man of seventy-seven years, old Sing, claimed attention also. It seemed like a return of apostolic days to meet these fine sturdy old Christians, who have suffered the loss of all, and endured stripes and imprisonment for the Saviour's sake in the course of the last six or seven years—manly men, too, with glistening eyes as they told of a Saviour ever present in their hours of distress, and simply spoke of their own conflict and temptation to give up—men earnestly anxious to bring their fellow-men to Christ also. There was a plain common-sense reality about it all that touched one's heart more than any outward display of excitement could have done. At last, to have a little quiet, we walked on the walls, which are between three and four hundred years old, overgrown with grass. After noting the appearance of the city, descended and visited the Roman Catholic chapel outside the gates. Judging from the provision made by screens, they have a large number of women amongst their converts. New energy seems to mark their efforts here, and they are building a large cathedral church on the site of their Mission. Returning, found Christians assembling for evening prayer. Being Saturday, the subject was God's blessing upon all Missionary effort.

Sunday—It was very pleasant to awake in a large airy upper room, through the window of which we could see the east end of the church. For a time we forgot that we were in the midst of a heathen city. The Christians kept coming in for the service, arriving from the neighbouring villages. We missed the "church-going bell." This is one deficiency of the church, which we trust will be supplied in due time. All being ready for service, the examination of candidates for baptism took place in the hall of the catechist's house, and six men and five women were accepted out of those present. The church, which seats about 200, was well filled with men; it lacks accommodation for the women, who were crowded together on the right of the chancel. About 100 Christian men were present, and behind them the

heathen pressed in. Besides the eleven adults, two children were baptized. What made the service of special interest was the fact that one of the women was the wife of old Siek, the lime-burner, once a deadly enemy to the faith, who used to taunt her husband, "What has Christianity done for you?" (See "Intelligencer," 1873, p. 349.) Grace has triumphed at last, and she has been given to the believing prayers of her husband. It was a joyous day for him, in spite of the persecution he is still enduring. Then, after the sermon, it was our further privilege to partake of the Lord's Supper with forty-one Chinamen and eight women, making, with our three selves, fifty-two communicants. It was a happy season. Non-communicating attendance is a necessity here—it prevents the heathen having any ground for a suspicion of evil in connexion with the Christian rites, and stimulates the inquirers to press on towards the full realization of their fellowship as believers in a crucified Saviour. In the afternoon, the catechists with us, and the one in charge of the station, addressed in succession audiences of heathen. What a wonderful power there is in Christianity to develop the latent capabilities of men! These preachers would, but for the Gospel, have possessed, unsuspected, the power of oratory. One especially, Wa Hing by name—a handsome young fellow, earnest and winning in his ways—seems never tired of preaching short, well-pointed discourses, which command the attention at once, possessing, as Wolfe frequently remarked, a marvellous power of saying a great deal in a few words.

Monday, Oct. 12th—Donning our best garments, we visited the Yamun—in the first place, to exhibit our passports; and then to converse with the Mandarin about some exactions and wrongs done to the Christians, contrary to the treaty of Tientsin. This officer received us in half-dress, and no preparations were made for tea. He looked very cross, spitting about, and otherwise exhibiting marked want of courtesy. However, he promised to remove at once the cross which the police had affixed to the door of one of old Siek's houses, thereby preventing him using or letting the premises, and also to issue a proclamation forbidding the maltreatment of Christians in a neighbouring village, where they have recently been beaten. We gladly left the dirty precincts of the Yamun, noting the absence of the usual courtesies on the part of the Mandarin. We were now to visit the Christians in some of

the surrounding villages. On way to Hai Yeu, called at a Christian's house; gave medicine for children, ague being very prevalent, and quinine much in demand. The poor fellow himself has a bad leg. After advice and conversation, had prayer. Reaching Hai Yeu, found a village the majority of residents in which are Christians. The ancestral hall, or public room, is divided between Christians and heathen; the idols removed from the centre place of honour, and the Ten Commandments substituted. The Christians have one side; the heathen the other. This year the annual idolatrous procession was not held, as the minority could not raise funds enough. This is not a station, but one of the Christians acts as reader. He was an opponent until, losing wife and son, he found no comfort in idolatry, and, angry with the idols, sought it of the true Comforter, and sought it not in vain. He can say, "It is good for me that I have been afflicted, for now have I kept Thy word." Here there appeared plenty of work for a Medical Missionary. Wolfe lanced a bad wen, to the great relief of the sufferer, a Christian child. Many had sore legs, and to many we gave quinine to ward off ague. In one Christian's cottage we observed an inscription where the idols used to be placed. It ran thus:—"The doctrine teaches benevolence and filial obedience, to observe righteousness and love goodness, and to be faithful to the teaching of the Book." This village has about ninety-six men, of whom twenty-three are baptized, and about thirty more are inquirers or professing Christians, together with their wives and children.

We next arrived at Kipo village, where lives Sing, one of the old Christians who met us on Saturday. We visited him at his shop, once an opium-shop, but this he gave up on becoming a Christian. Then he had a fair competency, but, stirred up by the enemy of souls, the Mandarin's runners or policemen beat him about the head, robbed him right and left, and nearly killed him; then a nephew robbed him of what was left; and now he gets a trifle from sale of salt, straw shoes, and other small things, and is assisted also out of the church fund. In spite of all these reverses he has a happy face, and his venerable appearance itself commands respect; he is emphatically "a living epistle, known and read of all men." Here, too, we visited four families, farmers—all Christians—and were regaled with tea *ad libitum*. In the neighbouring village of Kien-nang we found nine Christian

families, one a farmer of seven years' standing in the Church. At his house we dined; tea was pressed upon us from all sides, and, not to give offence, we taxed our powers to the utmost, endeavouring to imbibe the cheering beverage on each occasion, as if it were the first time of tasting it that day. Here we had preaching—the people listening with great attention. The work is taking a fresh start here, having been suspended for three years, owing to a malicious charge of murder brought against the catechist and a Christian, against whose door a dead beggar had been placed. The Christian was imprisoned until he died; the catechist escaped trial after some months of suspense, being able, providentially, to prove an *alibi* by means of a pawn-ticket, which showed that on the night of the said murder he was in Foo-chow city.

Through beautiful scenery we came to Sing Chuo, where one of the catechists preached. Once all the people here professed Christianity, but in the persecution five years since many went back; not one of the baptized, however, relapsed. There are now forty-two baptized here. Here we saw a disciple, once a strict Buddhist for forty years, a vegetarian, who used to beat his believing brother, and show himself in all ways an enemy to Christ, now by God's grace a true believer and warm friend. Now he not only eats the once much-feared meat, but last Christmas trudged all the way to Foo-chow, carrying a side of pork as a present to Wolfe (alas! it had become unedible on the way). After acknowledging the welcome gift of a chicken and some eggs, we went on to Ting Tai; here we found an interesting family, or rather the families of seven brothers, six of whom are Christians, all married; one of these is a promising student at Foo-chow. Here again we had preaching, and could not but observe that there was not the slightest sign of hostility. On all sides the greatest courtesy was exhibited in receiving us, and genial kindness shown in many ways by heathen as well as by Christians. Whilst with our minds we admired the beautiful scenery of these well-watered, well-wooded valleys, our spirits rejoiced in the wonderful work of grace going on amongst these simple-minded villagers. The women seemed especially glad to see us and to have prayer and preaching in their midst, as, owing to the peculiar social customs of China, they cannot regularly attend Divine Service in the central church, as can the men.

On the way back we crossed the river on a narrow bridge, composed of single planks

about eighteen inches wide, supported on stakes. In the evening we gladly saw old Siek, his son, and grandson at prayers. The son seems gradually returning to a more earnest Christian walk, although still far from what he used to be. It is a hard trial to a young man to risk the loss of all for Christ. He has already shared in his father's sufferings, and naturally looking to the future and thinking of his wife and family, it is not surprising that faith should sometimes fail. His case calls for our prayers and sympathy. It was very pleasant to hear the stillness of the night broken by the voices of the Christian women singing, "For ever with the Lord," and other hymns. Thinking over the scenes of the day, the circuit of ten or twelve miles from one Christian house to another, and remembering that ten years since there was not a single Christian in the locality, we could but say, "What hath God wrought!"

Tuesday, Oct. 13th—Up, up, through grandly wild scenery, through fir and bamboo plantations, a last look at Lo Nguong, and then over a mountain road to the station of Siu Hung, about eight miles off. Here some sixteen have been already baptized, and twenty-seven are inquirers. One who came to meet us had once been possessed of the devil; now he is an earnest worker for Christ. The heathen of a neighbouring village, wanting a schoolmaster, chose a Christian from this village about two months since. More sickness here; lanced a swelling on child's head; gave quinine. Dined, and had service at church—a little building capable of holding 100 people. Nine candidates were presented for examination; of these, three men and one woman were accepted, and with one child were baptized. The peculiar beauty of the situation of this village on the hill-side was very striking. The church is being repaired by the villagers, having given signs of decay through faulty construction at first. Having put on straw sandals, we bid adieu to the warm-hearted people of Siu Hung, and commenced to climb the slippery pathway which led to the summit of the lofty mountains enclosing Lo Nguong valley. We paused, on reaching the top of the ridge, to glance once more over this deeply interesting region. To the right stretched away the Tang Iong valley, to the left the Lo Nguong. Here and there could be seen villages peeping out from the trees, whilst the thin columns of blue smoke told of others concealed by the foliage, or hidden behind spurs of the mountain, in beautiful fern-clad ravines. Why should

we think that these and hundreds like them would be more backward or less willing to receive the Gospel than those which we have visited? Oh! for more labourers—the harvest truly is plenteous. Now on through wild and beautiful forest scenery, now fir, now the graceful bamboo, between them ferns of rare and lovely forms, and bright wild flowers in profusion—every turn in our path revealing new scenes of picturesque beauty. As we pass through numerous villages, and pause for a few moments to rest, tea is offered continually—the people kindly, and, though curious, by no means rude—and at last, as sunset draws on through fields of waving grain ready for the sickle, we reach *Achia*.

Crossing a beautiful river, which strongly reminds one of the Eden and Corby woods near Carlisle, we were invited to spend the night at the house of Sia, a military Kujin, a Christian, although not yet baptized (see "Intell.," 1873, p. 351). We had the rooms belonging to the eldest son and his teacher apportioned to us for the night. When our evening meal was ready, the whole family came forward to see us eat, the Mandarin and his sons on one side, and the ladies of the family on the other. No glass is used in the windows of a house like this, which has cost 2000*l.* in building—a large sum in China. The windows were of open carved woodwork, in very chaste designs, over which, in winter, thin white paper is pasted.

Wednesday—Early as we awoke, the family were up before us, peering curiously in at us, and soon the male branches were in our rooms asking after our health, &c. Washing and dressing are matters of difficulty under such circumstances; but by various manoeuvres we at last managed to make our appearance in the hall, where breakfast awaited us. Thence to the church, which is rapidly approaching completion—a fine building to seat 300. Originally Wolfe gave \$400 towards it, the people giving \$100; they have since built a catechist's house, value \$400, and have given more than \$500 in material and labour themselves. This shows the value they place upon the means of grace and united worship.

There are here forty adult Christian men, besides women and children. All that we saw is result of work during the last eight years. A catechist preached here; the Lord opened the heart of one man—that brought about the opening of a station. The village having no inn, hitherto, we have had to sleep in one or other of the Christians' houses.

Now the catechist's house will be available for the Missionary, and also for Christians travelling through on their way to the cities. In the hall the catechist preached to a small congregation—A Sia sitting by in the place of honour. He intends to be called Sin Yik, or "One faith," or the "Unity of faith," when he is baptized. The village contains about 700 inhabitants, and is the centre of a group of little villages. This is the first parsonage that the Chinese have built entirely themselves, without foreign aid. It is handsomely built, roomy and substantial. As we go round and see the Christians in their homes, we notice how much happier and open-faced they look than the heathen—more self-reliant and intelligent. The children are not so fearful and shy as the heathen children. "Truly godliness is profitable for all things;" it certainly will much improve the externals of this interesting people. We visited the mother of the first convert, and had prayer in her house, and saw the loft which sheltered the first congregation for five years, until the heathen shareholders claimed it. It was wonderful to look away from the dark, dirty upper room, and see across the river the new church rising in its beauty on the very spot dreamt of seven years since by the first convert, who is now a catechist at Ang Iong. After visiting some other Christians, and seeing the process of paper-making, we returned to A Sia's house—the river continually claiming our admiration for its rapids and falls and overhanging woods down to the water's edge. The valley, full of rice-fields, belongs chiefly to A Sia. He has been over twice to Fuh-Chow to ask for baptism, but it is felt important that the general rule be observed in his case, viz., to administer that sacrament in the church of his native place, in the presence of all who have known the candidate; thus he does indeed confess Christ before men. We could not but observe the total absence of idols from his large and beautiful house. Ere we left, he asked for quinine, which is highly valued; and after exchanging the final adieu, he came up and said to me quite quietly and earnestly, "Sin Shang, I pray Sheung Tai to preserve and bless you!" As we crossed the fields, some labourers came running up to offer tea out of a large pewter teapot, to be drunk from the spout, which we were obliged to decline.

We soon reached Sang Kaik Iung, or the "Three Horned Expanse," an out-station of *Achia*. The people are much poorer than those in *Achia*; they suffer much from ague, and quinine was greatly in demand. The church

here is held in the upper room of a house more than 500 years old. It was the first house built in the village, and is in possession of the descendants of the original possessors, by name Chuo. The present owner was the first Christian in the village; he became a colporteur, not being able to read; in three years, however, he learnt, and is now the catechist at Siu Chuo. Whilst here, a heathen man arrived as a messenger from the village of Pi-taik Iung, about two miles off, to ask that a catechist might be sent there to teach the people the doctrine. There are about 500 people in that village. Wolfe hopes shortly to be able to send them a teacher. This is not the first application they have made, and the supply of discreet men available is very small. We called in on some of the Christians, and then ascended the hill behind the village, whence we could see many smaller valleys opening out into this, which the catechist told us were full of villages, large and small. Meeting a man, Wolfe began talking. Whence was he? A village thirty miles away from all Mission stations; yet he had heard of Christ, and knew something about the doctrine. Thus the heaven is spreading quietly and unsuspectedly. Returned to our venerable but dirty quarters. The people were very anxious to do all they could; they swept the table before dinner with a large old broom. Whilst eating, the room gradually filled, and so great at last was the crowd, that, for fear of the house giving way, we adjourned, at the request of the whole village, to the ancestral hall. About thirty of the people are believers, twelve being baptized already; four candidates were presented for baptism, one of whom was put back for further instruction. Evening prayer was then proceeded with, and one man, two women, and three children were baptized. It was a very hearty service, listened to by the heathen with the greatest attention. The mosquitoes were very troublesome. Had we not carried food with us, we should have been badly off here, as eggs and fowls were not to be had; they hatch all the eggs, and send off the young chicks to be fed for market. The people live on very dirty rice, and stale salt greens.

Thursday, 15th—Ere leaving, Sin Ki, four years a Christian, asked our prayers for him

and his mother, and those of our congregation also. The morning was wet, our coolies were very ill-tempered; they had had to go three miles for a bed, as the people of Sang Kaik Iung refused to let them into their houses, looking on them rightly as a bad lot. It took some decided talk to quiet them down; then, bidding these interesting people adieu, we ascended the hill, and wended our way through fir-groves and bamboo plantations—now up on the mountain-side, now through lovely vales, past villages where Europeans had never been before, as we were taking a new route, which the catechist said would save a few miles. Gradually ascending by a very steep pathway, we emerged from a lovely glen upon a bleak and barren mountain summit. Words fail to describe the glorious panorama which lay outstretched before us, ere we began to descend the other side. Deep precipices, clothed with richest verdure, yawned beneath us; the mountains advanced irregularly into the valley thousands of feet below us; from their sides numberless waterfalls fed the silvery streams that flowed through the different gorges and ravines on all sides—far as eye could reach appeared mountain behind mountain, with wondrous effects of light and shade, mist and sunshine, whilst below every available spot was golden with rice just ripe for harvest. In the loveliness of nature one was tempted for a time to forget the ungodliness of man. Descending slowly, we determined to halt for tiffin; the village inn was so filthy with pigs and fowls that we had to take refuge in the general store, where for 4d. we had the use of the front of the shop. Europeans being very great curios here, there was speedily a very large audience packed up to the very ceiling, whilst outside the open space which did duty as a window was blocked with heads. A few words in the vernacular, however, acted like a charm; they were patient spectators of our doings, declaring it to be better than a play to see us eat and drink. The people seemed a good-humoured, friendly race. We could not but ask each other, "How would a party of Chinese fare in some of our villages at home, sitting down in their own costume to eat their own peculiar dishes?"

(To be continued.)

THE SEYCHELLES.

To the north and east of Madagascar, and about a thousand miles from the Mauritius, there is in the Indian Ocean a large group of islands, upwards of thirty in number, but many of them are mere rocks. The largest of them is Mahé, which is about eighteen miles long by five miles in the broadest part. The French were the first explorers of these islands in the year 1743; forty years afterwards possession was taken of them by the English, to whom they were formally ceded at the peace of 1815. Although they are a British possession, traces of the former French dominion abound. During that period cargoes of slaves were imported by the French proprietors, and the descendants of these slaves are still to be found in considerable numbers upon the island. Of course slavery is now at an end; but still a number of Africans are, from time to time, landed there, when captures are made by H.M.'s cruisers engaged in the repression of the East African Slave Trade. More than once ideas have been entertained of making these islands a station for training up those who should hereafter, when Christianized and civilized, become agents for the conversion of their oppressed and benighted fellow-countrymen. The objections, however, to any such scheme as this, carried on upon an extensive scale and as a means of evangelizing Africa, seem numerous and valid. It is improbable that what after all would be little better than skirmishing at a long distance off would ever make any serious impression upon the formidable evils which are desolating Eastern Africa. In the opinion of many competent judges, including Dr. Livingstone, the policy which selects Zanzibar as a base of operations is more than questionable. And, if so, *à fortiori*, how much more unsuitable would be the selection of the Seychelles! If St. Helena had been chosen instead of Sierra Leone for the head-quarters of our West-African Mission, the lives of many excellent Missionaries might have been prolonged; but there would have been scant progress in the evangelization of Western Africa. The chief efforts, therefore, of the Church Missionary Society are, we think, with much propriety directed to the mainland. Still there is a most interesting sphere of Missionary labour in these islands—not perhaps of an extensive kind, nor calculated to exercise important influence upon the African continent—but, quite apart from such considerations, amply sufficient to engage the attention of the Society.

In 1856 the Seychelles were visited by Bishop Ryan, then Bishop of Mauritius, and again three years afterwards. On each occasion he found ample occupation, principally among persons professing Christianity. Since that period, however, numerous slaves captured have been deposited upon the island, and there is now a heathen population which is perpetually increasing, who are as sheep without a shepherd. Some four or five years ago Mr. Sparshott, now in East Africa, who had suffered severely from repeated attacks of fever, was instructed by the Committee to repair to the Seychelles, partly as a means of restoration to health, and also to ascertain the condition of the liberated slaves; but after a sojourn of fifteen months he returned to his own proper post of duty. No permanent Missionary operations were at that time contemplated or carried on. It now, however, is becoming a matter of importance to make a more distinct effort. The matter has been most anxiously cared for by the present Bishop of Mauritius and by the Church Missionary Society. Very recently some most interesting correspondence has been supplied by the Venerable Archdeacon Hobbs, who has been visiting the islands. He was there in the month of December last, and found the opening most encouraging. There had not at that time been any recent captures brought into the Seychelles, but several persons who had had children allotted to them offered to give them up for instruction and training; and he was assured by Captain Havelock that, in the event of future

arrivals of rescued slaves, there would be no difficulty in obtaining as many of the children as could be taken charge of. Of this there is every likelihood, as Natal and the Seychelles will, he was assured, be selected as places where considerable numbers of liberated Africans will be deposited. Every facility was most readily afforded on the part of the authorities for the promotion of the objects contemplated by the Archdeacon.

While these arrangements were being provisionally made in the Seychelles, the Home Committee had arranged for the Rev. W. B. Chancellor to proceed thither. At Aden Mr. Chancellor and the Archdeacon met, and they sailed together to Mahé. Nothing could be more satisfactory for the new Missionary entering upon an untried field of labour than to receive at once the benefit of the Archdeacon's counsel and experience. Upon their arrival they called upon the new Chief Civil Commissioner, Mr. Salmon, from whom they met a most courteous reception. He expressed "an earnest interest in the plans we are forming for promoting the welfare of the Africans, and his readiness to second our efforts by every means in his power. First he proposed to remove the Government camp of labourers from the present locality (three miles from the town) to a spot easily accessible on foot. Then he said that even if new captures were put down here for some time, he believed he could get a considerable number of the children now in the islands to place under the care of Mr. Chancellor, by calling upon the persons to whom they have been entrusted to explain what is being done for their proper training. I told him we were prepared not only to provide for the education of the children, but also feed, and that the first thing we wanted was to rent some building near to the Parsonage as a temporary lodging for them. He immediately offered to give us the use of some Government land adjoining that on which the school now stands. When I had further explained that we hoped Mr. Chancellor would soon be relieved of the chaplain's duties, and free to give his whole attention to the Africans, in which case he would wish to form his establishment somewhere away from Port Victoria, he said he thought it might be difficult to acquire land by purchase from the inhabitants, but the Government still possessed some eligible tracts in the interior, and he would gladly make over a property that might be considered suitable for the purpose."

The Commissioner had been previously stationed on the West Coast of Africa, where he had opportunities of witnessing the beneficial effects of the Church Missionary institutions, and it is probably to this experience that may be attributed his hearty willingness to co-operate with Mr. Chancellor. The description given of the moral condition of the Africans is represented as very deplorable, and urgently needing the intervention of Christian effort. It is also stated to be of the utmost importance that the work should be undertaken in good earnest, for the captains of H.M.'s ships will not hand over their captives to those who will not guarantee to maintain them. One difficulty connected with the work is, that the slaves are scattered throughout the islands, which necessitates the use of a sailing-boat—a species of craft in these parts both dangerous and slow. In the opinion of the Archdeacon, a steam-launch would be serviceable.

A Mission of this kind must manifestly be undertaken in the same spirit which led our Master, when one of the hundred sheep was missing, to teach us that it should be sought out and brought home. The poor creatures, who by man's inhuman wickedness have been torn from their homes, and have been rescued by England's might, have souls which should be cared for. If it is a duty to deliver them from cruel bondage of the body, it is surely an equal duty to make some effort to communicate to them the knowledge of Christ's salvation. We will not stay to inquire how far this might be the duty of a Christian Government; but, in the meantime, no man is caring for their souls, as, in what we have reason to believe will be an increasing multitude, they are coming within

the reach of our sympathy. Should this prove to be the case, continuous effort would be needed; extensive or expensive Missionary operations would not be requisite; but still we can heartily rejoice that there should be a witness for Christ in the midst of these poor outcasts. As for the evangelization of East Africa, or the repression of the horrors which now hinder peace, order, and civilization amongst its oppressed and tortured people, that battle must be fought elsewhere, and we believe on its own proper soil. It is not impossible, if God should own and bless Mr. Chancellor's efforts, that some might be raised up in the Seychelles, as Jacob Wainwright was in Nasik, who might yet play an important part in the great work. We would fain hope that it may be so. But all this is in the future: it is not in the hands of man, but of God—of Him who sent Onesimus to Paul and made him profitable to the Apostle in the bonds of the Gospel. Whether, however, such an one should hereafter be raised up in the Seychelles or not, there is a plain duty to be done, which will, we trust, be done effectually. From the Seychelles also we pray that there may be secured "a remnant according to the election of grace."

In Memoriam—Rev. Charles Baker.

ANOTHER of the old band of Missionary heroes has passed away. The Rev. Charles Baker was buried in St. Stephen's Cemetery, at Auckland, on the 8th of last month. He came to this island at a time when life and property hung on the caprice of any one who wished to attack them, and when there was no other protection than that which people plunged in the depths of barbarism would be pleased to afford him. Forbearance, however, and conciliation proved to be better weapons of defence than guns and powder; and the God of the Gospel watched over those who put their lives in His hand, and sallied forth to do His work. Mr. Baker was aged seventy-one years when he died, and must, therefore, have been twenty-five years of age when he landed in the island. He found here—at the north—some Missionaries already labouring (among them the late Archdeacon H. Williams and his brother, the present Bishop of Waiapu). Possessing, as he did, a strong muscular frame (no mean possession in those days); of a temper that was seldom ruffled, orderly and persevering in his habits, diligent in teaching, and very zealous in his work, he soon occupied a leading position in the Missionary circle. The Natives of the East Coast having expressed a desire for Missionaries, the Bishop of Waiapu removed to Turanga, and Mr. Baker soon followed, and took up a position at Tolaga Bay. Having laboured there for some years his health failed, and he removed to Auckland. But his heart was in his work, and he devoted all his energies to the sick at the hospital, and the neglected inmates of the Mount Eden Stockade. But the end of his labours was approaching. A sudden attack of paralysis laid him low, and after six years' suffering he went to his reward. Mr. Baker's views of evangelical truth were remarkably clear and decided. He delighted to bear his testimony to God's free mercy in Christ, and often spoke with deep sorrow of the spread of ritualism in the English Church. When he was so reduced that he could barely recognize his friends, he always awoke up as if from a dream at the name of Christ, and strove to express his dependence on Him. One of his sons is a zealous Missionary on the Kaipara.—*New Zealand Church Gazette.*

"INDIAN WISDOM," &c.

INDIAN WISDOM ; OR, EXAMPLES OF THE RELIGIOUS, PHILOSOPHICAL, AND ETHICAL DOCTRINES OF THE HINDUS. By MONIER WILLIAMS, M.A., &c. *London : Allen, 1875.*

PROTESTANT MISSIONS IN INDIA. By the Rev. M. A. SHERRING, M.A., LL.B., of the London Missionary Society, &c., &c. *London : Trubner, 1875.*

THE WOMEN OF INDIA. By Mrs. WEITBRECHT. *London : Nisbet, 1875.*

SEED TIME IN KASHMIR. A Memoir of WILLIAM JACKSON ELMSLIE, M.A., M.D., &c. By his WIDOW and his Friend, W. BURNS THOMSON, Medical Missionary. *London : Nisbet, 1875.*

MEDICAL MISSIONS. Printed for the Edinburgh Medical Missionary Society, 1874.

TWELVE MONTHS IN MADAGASCAR. By the Rev. JOSEPH MULLENS, D.D. *London : Nisbet, 1875.*

It does not seem foreign to the scope of the "Church Missionary Intelligencer" to call the attention of its readers from time to time to publications which are either records of Missionary enterprise or which discuss topics intimately connected with Missionary work. With this impression we have grouped together some works recently published which seem deserving attention, and upon various grounds prefer claims to consideration.

At the head of these we place the valuable contribution which the Boden Professor of Sanskrit at Oxford has quite recently given to the public. It deserves the most extensive circulation among persons disposed to take an intelligent interest in the Hindus, especially those who are concerned in making known to them the superior claims of Christianity to the various systems of religion and philosophy prevalent among them. The Bible fully recognizes and proclaims the fact that "the heart knoweth its own bitterness, and the stranger intermeddleth not with its joy." It is, therefore, of the utmost importance that those who wish to convey the glad tidings of salvation to those who are still ignorant of them should have a reasonable familiarity with the mental and spiritual condition of the races whom they seek to influence. They may have the consciousness that with them only is to be found the divinely appointed remedy for the healing of the nations, but the application of it must in some measure depend, so far as mode is concerned, upon the peculiar phase of the disorder which is presented to them. Sin is a malady common to all men ; it is universal in its ravages, but it has various forms of development among various races, and among the same races at various periods. It is with spiritual disorders as with bodily ailments. Some sicknesses prevail in certain regions almost to the exclusion of others ; and, again, plagues disappear and exhaust themselves, but are replaced by other plagues of perhaps a more virulent character. There was a time when the Black Death affrighted mankind and cholera was unheard of ; but there was never a period when there have not been terrors by night, arrows flying by day, pestilence walking in darkness, and destruction wasting at noon-day. So with spiritual evils. They have existed since first by man sin came into the world, and death by sin ; but although all sin may have certain features in common, sin is different in India from sin in China, or sin in the original condition of New Zealand, or sin in Europe. The morbid causes differ, and the wise physician will seek to make himself acquainted with them while he has but one specific to propound—the blood of Jesus

Christ, which cleanseth from all sin. It is one of the vulgarest of vulgar errors that Christian Missionaries are indifferent to the phenomena of the mental disorders of the nations whom they seek to heal, or unwilling to bestow labours upon the causes which have increased their alienation from the one living and true God. Nor are they indisposed to recognize any fragments of primæval truth which may be discoverable in the religious and philosophical systems of those whom they seek to bring to a better mind. We aver that, with St. Paul at Athens, they are ready when it is expedient to appeal to what may yet remain in the heathen mind of original revelation, or, at least, original consciousness of truth. For this purpose many whose qualifications have fitted them for such investigations have been laborious and successful students of false and corrupt systems of belief; some of the most profound researches into them are the fruit of Missionary learning. It would be idle for all Missionaries to devote themselves to learned investigations. Numbers of them have to be men of action, and to content themselves with profiting by the studies of their brethren and of other learned men, taking upon trust what has been provided for them, and employing it as a ready and sufficient means for acquainting themselves with native prejudices and opinions. "*Ars longa vita brevis*," and a compendious acquaintance with error, must suffice for many who have but a brief period wherein to disseminate truth. We are not, therefore, disposed to quarrel with that division of labour which sets apart in our Universities and elsewhere a number of learned men, of whom Professors Max Müller and Monier Williams are excellent representatives, whose task it shall be to wade into the depths of Oriental philosophy, and, by diving into them, to bring up what pearls they can. The task would completely absorb the time and talents of men who, without any disrespect to men of learning, are called to higher and holier functions. The Missionary, even in his generation, will feel grateful to those who spare him much irksome toil and set him free for more important avocations. He will take the stones which they have quarried, and the mortar which they have made, and will seek to employ them in the construction of the spiritual building which he is endeavouring to rear. So far from there being antagonism between the Missionary and the learned Professor, there is, or ought to be, cordial sympathy and mutual respect. It may happen that the Missionary may not set the same value upon the various philosophical and religious notions extracted from ancient records as the man of learning does. When he sees how powerless these notions are to elevate those who profess them—nay, in how manifold instances there is profound ignorance of them—he may feel that, after all, they are only clues to the mazes in which the heathen are unconsciously wandering, rather than real principles exercising any efficient control upon them. Still, with all deductions, he will welcome all aids to increased acquaintance with the morbid conditions of the patients whom he seeks to benefit, even though sometimes (although not in the case before us) the aim may be to injure rather than to aid the advance of Christianity. His estimate of the spiritual state of the heathen, when he views it as he does in the concrete, may differ largely from the abstract speculation of the philosopher; but he will study them diligently, for there is profit to be got out of them. It is something to be quite sure that after all there may often be little or nothing in them beyond the tendency they have had to mould thought and to distort ideas with which he is brought into constant contact.

We, therefore, with much pleasure adduce Professor Monier Williams' volume as a most valuable addition to Mission literature. It is written throughout with much sobriety of thought and discrimination. As might naturally be expected, the author has great sympathy with the speculations of the Hindus, which he has so profoundly studied, and is disposed to set a high estimate upon them; but, at the same time, he is not unmindful of the superior claims of Christianity, and has not brought himself, in the

midst of his much learning, to that condition, so often witnessed, which renders men incapable of distinguishing between truth and error. He exerts himself to the uttermost for those who may be deemed his clients, and places all their sayings and theories in the most favourable light which can with propriety be conceded to them; but he does not recklessly endorse Hindu speculation; still less does he openly or covertly disparage Christianity, as is too often apparent in the case of learned men led away by infatuated zeal for studies in which they deem themselves to be proficient.

While it is due to Professor Monier Williams to make this clear, we do not profess implicit concurrence in all his opinions. We might even demur to the title of his book, "Indian Wisdom," when we remember that it is written that "the wisdom of this world is foolishness with God;" and, again, that "the world by wisdom knew not God." Indeed, the latter text might have formed a suitable motto for his title-page, had the Professor cared to select one, for the further we read in the volume the more "foolishness" becomes apparent, and the less wisdom is discoverable. However, it may be fair to accept it as "Indian Wisdom," as man's wisdom, and without over-curiously inquiring whether it may be after all, true wisdom to have Professor Monier Williams' account as a valuable and most convenient elucidation of it. What he proposes to himself is "to offer examples of the most remarkable religious, philosophical, and ethical teachers of ancient Hindu authors, arranging the instances given in regular sequence, according to the successive epochs of Sanskrit literature." Among educated Englishmen there has been of late a certain amount of familiarity with what may be termed the general outlines of Sanskrit literature, and some ideas concerning it have been gathered from magazine articles and works commanding a fair amount of popularity. In the present volume, however, the most connected and systematic view is furnished with which we are acquainted. The extracts presented are very carefully selected, although we can well imagine that the difficulty of selection on a subject so extensive must have been very great. The style of the commentary upon these extracts, which links them together as a connected whole, is very lucid and agreeable, so that even those who may be occasionally repelled with hard terms will yet be carried along through the volume with pleasure as well as profit.

As a specimen of the interesting information which is interspersed through Professor M. Williams' volume we quote the following passage from the chapter in which the Sanskrit Epics are compared with Homer. It relates to a question of great importance at the present time, when so earnest a movement is being made to ameliorate the condition of women in India. Some of our readers will be aware that women were not always in India in the degraded and helpless condition to which they have been for many hundreds of years reduced, and from which in Europe they were rescued by the ennobling influences of Christianity. We so far differ from the Professor that it is our conviction that it is from the dissemination of Christianity, and not from any recurrence to the Rāmāyana or Mahā-bhārata, that the enlightened Hindu will be led to the restoration of woman to her proper sphere. It is, however, of some value to be able to convince him, from writings for which he has usually superstitious veneration, springing from ignorance of them, that he has departed from the traditions of his fathers:—

It must be admitted, however, that in exhibiting pictures of domestic life and manners the Sanskrit Epics are even more true and real than the Greek and Roman. In the delineation of women the Hindū poet throws aside all exaggerated colouring, and draws from nature. Kaikeyī, Kausalyā, Mandodari

(the favourite wife of Rāvaṇa), and even the hump-backed Mantharā (Rāmāyana II. viii.), are all drawn to the very life. Sitā, Draupadī, and Damayanti engage our affections and our interest far more than Helen, or even than Penelope. Indeed, Hindū wives are generally perfect patterns of conjugal fidelity; nor can

it be doubted that in these delightful portraits of the Pativrata or 'devoted wife' we have true representations of the purity and simplicity of Hindū domestic manners in early times. We may also gather from the epic poems many interesting hints as to the social position occupied by Hindū women before the Muhammadan conquest. No one can read the Rāmāyana and Mahā-bhārata without coming to the conclusion that the habit of secluding women, and of treating them as inferiors, is, to a certain extent, natural to all Eastern nations, and prevailed in the earliest times.* Yet various passages in both Epics

* It was equally natural to the Greeks and Romans. Chivalry and reverence for the fair sex belonged only to European nations of northern origin, who were the first to hold 'inesse foeminis sanctum aliquid' (Tac. Germ. 8). That Hindū women in ancient times secluded themselves, except on certain occasions, may be inferred from the word *asūryam-paśyā*, given by Pāṇini as an epithet of a king's wife ('one who never sees the sun')—a very strong expression, stronger even than the *parda-nishin* of the Muhammadans. It is to be observed also that in the Rāmāyana (VI. xcix. 33) there is clear allusion to some sort of seclusion being practised; and the term *avarodha*, 'fenced or guarded place,' is used long before the time of the Muhammadans for the women's apartments. In the Ratnāvali, however, the minister of king Vatsa, and his chamberlain and the envoy from Ceylon, are admitted to an audience in the presence of the queen and her damsels; and although Rāma in Rāmāyana VI. 99 thinks it necessary to excuse himself for permitting his wife to expose herself to the gaze of the crowd, yet he expressly (99, 34) enumerates various occasions on which it was allowable for a woman to show herself unveiled. I here translate the passage, as it bears very remarkably on this interesting subject. Rāma says to Vibhishana—

'Neither houses, nor vestments, nor enclosing walls, nor ceremony, nor regal insignia (*rāja-satkāra*), are the screen (*āvaraṇa*) of a woman. Her own virtue alone (protects her). In great calamities (*vyasaneshu*), at marriages, at the public choice of a husband by maidens (of the Kshatriya caste), at a sacrifice, at assemblies (*sam-satsu*), it is allowable for all the world to look upon women (*striṇāṃ darśanam sārvalaukikam*).'

Hence S'akuntalā appears in the public court of king Dushyanta; Damayanti travels about by herself; and in the Uttara-rāma-śarita, the mother of Rāma goes to the hermitage of Vālmiiki. Again, women were present at dramatic representations, visited the temples of the gods, and performed their ablutions with little privacy; which last custom they still practise, though Muhammadan women do not,

clearly establish the fact, that women in India were subjected to less social restraint in former days than they are at present, and even enjoyed considerable liberty. True, the ancient lawgiver, Manu, speaks of women as having no will of their own, and unfit for independence (see p. 259 of this volume); but he probably described a state of society which it was the aim of the priesthood to establish, rather than that which really existed in his own time. At a later period the pride of Brāhmanism, and still more recently the influence of Muhammadanism, deprived women of even such freedom as they once enjoyed; so that at the present day no Hindū woman has, in theory, any independence. It is not merely that she is not her own mistress: she is not her own property, and never, under any circumstances, can be. She belongs to her father first, who gives her away to her husband, to whom she belongs for ever.† She is not considered capable of so high a form of religion as man,‡ and she does not mix freely in society. But in ancient times, when the epic songs were current in India, women were not confined to intercourse with their own

† Hence when her husband dies she cannot be remarried, as there is no one to give her away. In fact, the remarriage of Hindū widows, which is now permitted by law, is utterly opposed to all modern Hindū ideas about women; and many persons think that the passing of this law was one cause of the mutiny of 1857. It is clear from the story of Damayanti, who appoints a second Svayamvara, that in early times remarriage was not necessarily improper; though, from her wonder that the new suitor should have failed to see through her artifice, and from her vexation at being supposed capable of a second marriage, it may be inferred that such a marriage was even then not reputable.

‡ See, however, the stories of Gārgī and Maitreyī (Bṛihad-āraṇyaka Upanishad, Rōer's transl. pp. 198, 203, 242). No doubt the inferior capacity of a woman as regards religion was implied in the epic poems, as well as in later works. A husband was the wife's divinity, as well as her lord, and her best religion was to please him. See Sitā's speech, p. 366 of this volume; and the quotation from Mādhava Ācārya (who flourished in the fourteenth century), p. 373, note. Such verses as the following are common in Hindū literature: *Bhārtā hi paramam nūryā bhūṣaṇam bhūṣaṇair vinā*, 'a husband is a wife's chief ornament even without (other) ornaments.' Manu says (V. 151), *Yasmāi dadyāt pitā to nām bhṛātā vānumate pituḥ, Tam s'ūdrūṣheta jīvanam samasthitam ēa na langhayet*. See p. 287 of this volume. In IV. 198, Manu classes women with S'ūdras

families; they did very much as they pleased, travelled about, and showed themselves unreservedly in public, and, if of the Kshatriya caste, were occasionally allowed to choose their own husbands from a number of assembled suitors.* It is clear, moreover, that, in many instances, there was considerable dignity and elevation about the female character, and that much mutual affection prevailed in families. Nothing can be more beautiful and touching than the pictures of domestic and social happiness in the Rāmāyana and Mahā-bhārata. Children are dutiful to their parents† and submissive to their superiors; younger brothers are respectful to elder brothers; parents are fondly attached to their children, watchful over their interests, and ready to sacrifice themselves for their welfare; wives are loyal, devoted, and obedient to their husbands, yet show much independence of character, and do not hesitate to express their own opinions; husbands are tenderly affectionate towards their wives, and treat them with respect and courtesy; daughters and women generally are virtuous and modest, yet spirited and, when occasion requires, firm and courageous; love and harmony reign throughout the family circle. Indeed, in depicting scenes of domestic affection, and expressing those universal feelings and emotions which belong to human nature in all time and in all places, Sanskrit epic poetry is unrivalled even by Greek Epos. It is not often that Homer takes us out of the battlefield; and if we except the lamentations over the bodies of Patroclus and Hector, the visit of Priam to the tent of Achilles, and the part-

ing of Hector and Andromache, there are no such pathetic passages in the Iliad as the death of the hermit-boy (p. 350), the pleadings of Sitā for permission to accompany her husband into exile (p. 366), and the whole ordeal-scene at the end of the Rāmāyana. In the Indian Epics such passages abound, and, besides giving a very high idea of the purity and happiness of domestic life in ancient India, indicate a capacity in Hindū women for the discharge of the most sacred and important social duties.

We must guard against the supposition that the women of India at the present day have altogether fallen from their ancient character. Notwithstanding the corrupting example of Islāmism, and the degrading tendency of modern Hindūism, some remarkable instances may still be found of moral and even intellectual excellence.‡ These, however, are exceptions, and we may rest assured that, until Asiatic women, whether Hindū or Muslim, are elevated and educated, our efforts to raise Asiatic nations to the level of European will be fruitless.§ Let us hope that when the Rāmāyana and Mahā-bhārata shall no longer be held sacred as repositories of faith and storehouses of trustworthy tradition, the enlightened Hindū may still learn from these poems to honour the weaker sex; and that Indian women, restored to their ancient liberty and raised to a still higher position by becoming partakers of the 'fulness of the blessing' of Christianity, may do for our Eastern empire what they have done for Europe—soften, invigorate, and dignify the character of its people.

In the outset of our remarks we noticed the vulgar error which would ascribe to Missionaries any unwillingness or indifference to making a legitimate use of Hindu learning in their appeals to the Hindu conscience. Over and over again it has happened that, when they have made these appeals, the book has, as it were, been delivered to a Brahman who is not learned, saying, "Read this, I pray you;" and he has said, "I am

* The Svayamvara, however, appears to have been something exceptional, and only to have been allowed in the case of the daughters of kings or Kshatriyas. See Draupadi-svayamvara 127: Mahā-bhār. I. 7926.

† Contrast with the respectful tone of Hindū children towards their parents, the harsh manner in which Telemachus generally speaks to his mother. Filial respect and affection is quite as noteworthy a feature in the Hindū character now as in ancient times. It is common for unmarried soldiers to stint themselves almost to starvation-point, that they may send home money to their aged parents. In fact, in proportion to the weakness or rather total absence of *national* is the strength of the *family* bond. In England and America, where national life is strongest, children are less respectful to their parents.

‡ In some parts of India, especially in the Marāṭhi districts, there is still considerable freedom of thought and action allowed to women.

§ Manu gives expression to a great truth when he says (III. 145), *Sahasraṃ tu pitṛin mātā gauraveṇātirīcyate*, 'a mother exceeds in value a thousand fathers.'

not learned." In connexion with this it is needful for a correct appreciation of the condition of India to warn that all this "Indian Wisdom" is hidden wisdom, not only from the mass of the population, but also from the mass of the Brahmans themselves. The English reader, after laying down Professor Williams' book, might be tempted to suppose that all he has been reading about is familiar as household words to the natives of India. Accustomed himself to the constant study of his Bible, even as a layman he might imagine that, in a system of religion where knowledge is everything, the priest's lips would keep knowledge, even if they practised reserve in communicating it. But the fact is not so. The Professor is quite correct in his assertion that Sanskrit literature is "the source of all trustworthy knowledge of the Hindus." He is equally so in his statement that it is "more to India than classical and patriotic literature was to Europe at the time of the Reformation;" but he might also have added that not even the monks described in the "*Epistolæ Obscurorum Virorum*" were more ignorant of the Greek and Roman literature than have the Brahmans, until perhaps very recently, been of the contents of these sacred books. They, as well as the most unlettered Sudra, have no doubt been "unconsciously affected" by them, but they were profoundly ignorant of them. Our own opinion quite coincides with that expressed by Professor Max Müller:—

At the present day there are but few Brahmans who can read and understand the Veda. They learn portions of it by heart, these portions consisting of hymns and prayers, which have to be muttered at sacrifices, and which every priest must know. But, the language and grammar of the Veda being somewhat different from the common Sanscrit, the young priests have as much difficulty in understanding these hymns correctly as we have in translating old English. Hence arguments have not been wanting to prove that these hymns are really more efficacious if they are not understood, and all that the young student is required to learn is the pronunciation, the names of the metre, of the deity to whom the hymn is addressed, and of the poet by whom it was composed. In order to show that this is not an exaggerated account, we quote from an article in the *Calcutta Review*, written by a native and a real Sanscrit scholar. "The most learned Pandit in Bengal," he says, "has need to talk with diffidence of what he may consider to be the teaching of the Vedas on any point, especially when negative propositions are

concerned. It may be doubted whether a copy of the entire Vedas is procurable in any part of Hindostan; it is more than probable that such a copy does not exist in Bengal. It would scarcely be modest or safe, under such circumstances, to say that such and such doctrines are not contained in the Vedas." In the South of India the Veda is perhaps studied a little more than in Bengal; yet even there the Brahmans would be completely guided in their interpretations by their scholastic commentaries; and when the Pandits near Madras were told by Dr. Granl, the Director of the Lutheran Missions in India, that a countryman of his had been entrusted by the East India Company with the publication of the Veda, they all declared that it was an impossible task.

Instead of the Veda, the Brahmans of the present day read the laws of Manu, the six systems of philosophy, the Purānas, and the Tāntras. Yet, ignorant as they are of the Veda, they believe in it as implicitly as the Roman Catholic friar believed in the Bible, though he had never seen it.—"*Chips from a German Workshop*," vol. ii. p. 306.

When this is the condition, even of the priestly caste, we cannot wonder that wealthy Hindus, interested in the conservation of what they deem to be sacred, should have made large offers to the late Professor Goldstucker to visit India for the purpose of giving them information about the scope and contents of their sacred books. Dr. Haug, who did go to India, found "a great scarcity of Brahmans familiar with the ancient Vedic ritual." With some difficulty he procures the services of one who had officiated at some of the great Soma sacrifices, now very rarely to be seen in any part of India. We deem it, therefore, of the utmost importance that Indian Missionaries should so far have the vantage-ground over the ordinary Brahman that they should know something of what

he knows little or nothing, namely, the sources and the secrets of his own religion. In some acquaintance with its external ritual the Brahman may, however, have some proficiency, much as a young Ritualist just ordained has a smattering of the "Directorium Anglicanum," though profoundly ignorant of the meaning and perhaps even of the letter of the Bible. We would hardly care that Missionaries should pursue these investigations so far as to taste that sacred beverage, the Soma, which gives health, wisdom, inspiration, nay, immortality, but which Dr. Haug found so nasty that it was impossible for him to drink more than some teaspoonfuls. It is, therefore, our very earnest desire that some familiarity should be acquired by our Missionaries with Sanskrit literature. Even a little learning will, in this particular case, be found a most *useful* thing, if only as matter of prestige. In the acquirement of this Professor Monier Williams' volume will be of material assistance and a most useful guide.

The "History of Protestant Missions in India," by the Rev. M. A. Sherring, of the London Missionary Society, will be found very useful by those who would wish to have a connected and complete statement before them of what has been accomplished by Protestant Christians towards the conversion of India to Christianity. It is chiefly a compilation from works, many of which are familiar to the student of Missions, but are not generally known to ordinary readers. Mr. Sherring has, for instance, drawn largely for his materials upon Hough's "History of Christianity in India," and the Reports of the South India and Allahabad Conferences, which are mines of information. He deserves the praise of presenting, in comparatively speaking brief compass, and in a very readable book, a condensed view of the whole Mission-field in India, from the earliest efforts of the Danes, one hundred and seventy years ago, to the present time. As a specimen of Mr. Sherring's book, and of particular value, because it deals with a Mission with which he is personally familiar, we quote the following extract in explanation of the peculiar difficulties attending Missionary work in the North-Western Provinces of our empire:—

The North-Western Provinces, lying between Behar on the east and the Punjab on the west, are inhabited by a people in many respects different from the races found in Bengal. Ethnologically the Province of Oudh must not be separated from the North-Western Provinces, as their tribes and families are for the most part the same. In place of the stunted dark races of Bengal, of great vivacity, and of considerable keenness of intellect, you have a fine stalwart people—tall, strong-limbed, often powerful, of noble presence, ready to fight, independent, of solid rather than of sharp understanding, and of somewhat duller brain than their neighbours of Bengal. By reason of the contrariety between the two nationalities, there is no friendship between them, nor is there ever likely to be. The Bengalee is proud; but it is because he is subtle and quick-witted, and thinks he is capable of overreaching you. The Hindustanee is proud; but it is because of his trust in his strong arm, because of his long pedigree, because of his well-cultivated manly habits. The Bengalee has no royal tribes to be compared for an instant with the

Rajpoot clans of the North-West, with lineages stretching back for a thousand, or even two thousand, years. The Bengalee has his polygamist Kulin, Brahmins of high local sanctity undoubtedly, but of little account elsewhere, and completely lost in the shade when brought into competition with the great Kanoujiya family. The Bengalee boasts of his ability, of his money, of his skill in a thousand ways. The Hindustanee does not undervalue these things, but he thinks much more of good breed and of good blood, and of all the associations of antiquity, which are intensely sacred in his eyes. Bengalees would naturally question the statement, which I believe to be quite true, that they are much less religious and devout than Hindustanees. In fact, Hinduism in all its phases is more strongly professed and followed by the latter than the former. Where is there any place in all Bengal in which caste, idolatry, and Brahminism are so powerful as in Benares and throughout the province of that name? While unquestionably Hinduism exerts an enormous influence in Bengal and in every other country in India—of which circum-

stance many Europeans in the land, who never investigate the matter, are in profoundest ignorance, and the force of which most people in England fail to comprehend—it is in the fulness and maturity of its strength in these Upper Provinces, where it has acquired a stony compactness and solidity of an almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the North-West than in Bengal, and indeed than elsewhere in India. Humanly

speaking, it is the last tract in India which will submit to the Gospel. It is not changeable and progressive in the same way and to the same extent as Bengal, although of late years it is undeniable that it has made rapid strides in knowledge and enlightenment, and it will be slow in accepting any such radical reform as the Brahmo Somaj movement, which, so far as I am aware, has made no proselytes among its inhabitants.

Again we quote, what is also a quotation on the part of Mr Sherring, an interesting account of the influence exercised by Christianity in the Bombay Presidency, which has in many respects been deemed an unpromising field of labour. It is not in Bombay alone that European infidelity has been called in to prop up decrepit Hinduism:—

The struggle between Christianity and the religions of the country, instead of abating, became stronger from year to year. The efforts of the leaders of native opinion on this subject, although violent, were, unconsciously to themselves, controlled in a singular manner by the civilizing influence which education and Christianity exerted upon them. In 1843 the more wealthy Hindus commenced printing by subscription a series of their most popular religious books in monthly numbers. None of these books had ever before been printed, and the manuscripts were scarce and costly; but in the printed form they were afforded at little cost. A Hindu at Bombay expended nearly four hundred pounds in printing and circulating one of the sacred books of his religion. Thus a new and extraordinary effort to sustain idolatry showed that the power and presence of Christianity were beginning to be felt. This was still further felt a year later, when the periodical press was for the first time brought to the aid of Hinduism. Three weekly newspapers and one monthly magazine, all in the Mahratta language, and bitterly opposed to Christianity, were published in Bombay. A paper was also issued at Poona, and a monthly journal and three weeklies in the Gujaratee language, spoken by seven or eight millions in the region north of Bombay, besides two papers printed in the Persian language. The

Gujaratee papers especially attempted to refute Christianity by quotations from the writings of Paine and Voltaire and other infidels. Thus ten papers and magazines in and around Bombay, armed not only with all that heathen learning could furnish, but with the most approved weapons of infidelity, were brought to bear against the religion taught by the Missionaries. But meanwhile the Christian press in Bombay was never more efficient. It had the means of issuing periodicals, tracts, and portions of the Scriptures in English, Sanskrit, Mahratta, Gujaratee, Hindustanee, Persian, and Arabic; and thus the issues of the idolatrous and infidel press were met face to face, and their influence in great measure counteracted. It was with great joy and thankfulness that the Missionaries at Bombay were able to say in 1845, "Thirty-three years ago the doctrine of Christ crucified was unknown to the people of the Mahratta country. No portion of the Sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation was in existence. Unbroken darkness covered the land. Now the sound of the Gospel has gone out into all the land. The people of the most distant villages have heard at least that there is none other name under heaven given among men whereby we can be saved but the name of Jesus" (p. 256).

It is due to Mr. Sherring to add that his book is wholly free from sectarian bitterness. He is willing to do justice to all; he writes in a kindly spirit of all. Naturally, to use a modern phrase, the "London Mission" bulks largely in his pages, but at this it would be unreasonable to cavil. It has done a good work in and for India, and we cannot wonder that Mr. Sherring should be tempted to dilate upon it.

The "Women of India" is most highly creditable to the literary skill as well as to the Christian zeal of Mrs. Weitbrecht. The papers of which it is composed were originally published in Germany, in a monthly review of Missions published by the Rev. Dr.

Warneck and Professor Christlieb. In the introductory portion there is a review of the condition of women in India in the heroic age to which we have already adverted in our notice of Professor M. Williams' book. From that she passes onwards to the present time, and furnishes an interesting account of the condition of women in Bengal now. She then reviews what has been done by Christian work in the Zenana, appending some accounts of those who have been the most active agents in this blessed work. The result is a book peculiarly well adapted for Missionary working parties, where the sympathies of ladies would be enlisted on behalf of what has been done for and by their own sex.

The two next works upon our list can be coupled together, for they in the main go over the same ground, reproduce the same details, and are records of the same person—the devoted and much lamented Missionary of Kashmir, Dr. W. Jackson Elmslie. If it were not for our intention to take up the question of Kashmir, and to make it the subject of a separate article, we would review these most interesting books at some length. Apart from his Missionary work, if it would be fair or possible to rend asunder what was almost throughout life the one aim and object of Dr. Elmslie's existence, the story of his own early struggles is replete with instruction and encouragement. It is the honest pride of Scotland that a somewhat similar tale may be told of many of her sons who, through obstacles that would appal the indolent and faint-hearted, won fame and reputation; but, in this instance, the whole career is consecrated by the complete surrender of the man to the Master, and is redolent of holiness, of filial devotion, and of spirituality of life most delightful to dwell upon. When we witness so much talent and industry, so many excellent gifts and qualities all cheerfully yielded up to the service of the Lord Jesus in the person of His poor and wandering ones whom He came to save, there is much to cheer and encourage for the future. We most earnestly commend to our friends these volumes for circulation in their parishes. They may prove good seed productive of a rich harvest.

"Twelve Months in Madagascar" is the fruit of Dr. Mullens' visit to the Missions in that interesting island. It will be a valuable addition to the information we already possess concerning it. Geographical details abound which are, in many instances, descriptions of regions hitherto almost unknown to Europeans. Dr. Mullens describes well; he had, moreover, singular facilities for acquiring information. The allusion to the recent establishment of a bishopric in the island, in the conclusion of the volume, is laconic but significant. We cannot undertake to discuss a subject, most painful in itself, which has necessitated the withdrawal of the Church Missionary Society from Missions which it had established—a circumstance almost unparalleled in the annals of the Society. For our own part we heartily sympathize with the wish of Dr. Mullens, that in due season "the Madagascar converts may grow up unto the full stature of men in Christ Jesus, not as a branch of any English Church or denomination, but as a veritable Malagasy Church, organized in a way natural to itself, worshipping God in its own fashion, and offering its own contribution of national life and faith and love at the feet of the Saviour." It is not for Madagascar alone that we entertain this desire. Perhaps in India too it may meet with accomplishment; for, if there were there any distinct national movement towards Christianity, it would neither be easy nor would it be politic for English organizations to declare what should be the ecclesiastical policy of India for the future. Much that we value might be preserved; much might be cast away as unsuitable; perhaps there might be a period of sore struggle between old error conflicting with new truth; but our hope and trust would be in the inherent power and vitality of truth when once it has gained admission into the heart and conscience. *Magna est veritas, et prævalebunt.*

OUR NEW ZEALAND MISSIONS.

IN pursuance of the intimation made in our last number we now proceed to lay before our readers some most interesting intelligence concerning our Missions in New Zealand. For some time past there has been a dearth of it; after the feverish excitement springing out of the war, with its attendant evils and horrors, there has been a period of exhaustion from which it has been no easy matter for the Native Church to rally. We have no wish to open afresh painful discussions upon matters which, as far as possible, it would be much better to bury in oblivion. The evil which has been done cannot be undone; sufficient has already been placed on record, not only in our own pages but in other sources of information, to enable those who may care to preserve with historic accuracy the events of the fearful crisis through which the colonists and the Maories have passed. There can be no question that there has been much blood shed and much havoc wrought; but there is One who maketh "inquisition for blood," and with Him the apportionment of blame between the Maori and the European must rest. We would rather seek to dwell upon the future, and to discover what recuperative power there may be in the Maori race which may justify continued sympathy and efforts of British Christians in their behalf.

In the reports which are now before us there is much to encourage the feeling that, although the ordeal through which the Native Church has passed has been a terrible one, and that it has been far from coming out unscathed, yet, nevertheless, all the pains and labour, the prayers and the instructions, of the holy and devoted servants of God who have laboured there, have not been without a permanent influence upon the Maories, which has survived all the demoralizing effects of war, and has been the salvation of multitudes from utter degradation and ruin. Just as we may see in Paris and Strasbourg, or other cities which in the recent continental war were exposed to assault, pitiable sights of havoc and confusion—and the conviction is entertained that, even after the lapse of some years, these have not been obliterated, and in some cases may never be, while yet again we can note fresh buildings arising out of the midst of what had become heaps, and the stones are revived—so we can discover the same process, slowly and imperfectly as yet, but we hope gradually and surely, going on in the Native Church of New Zealand. Desolation is apparent, but there is also restoration to be witnessed. Painful manifestations of spiritual declension abound, but encouraging instances of fresh spiritual life abound also. There is a silver lining to the dark cloud, and hope is not extinguished amongst the most experienced watchers of the scene. Under any circumstances, the condition of the Maories, spiritually as well as politically, cannot be expected to continue what it was in former days. It has been brought into immediate contact with European vices as well as with European civilization. To professing Christians, with whom their new religion is one of recent adoption, and in whom the "phronema sarkos" may yet be only too prevalent, this juxtaposition must be fraught with peril. It is not with the present generation as with their fathers, who only saw the more favourable aspect of those who settled down in their midst. With the knowledge of good that was introduced there has also come in the knowledge of evil, and the two principles are struggling for the mastery. In the extracts we shall present we hope to place before our readers, from various sources, some facts which will furnish insight into this most anxious problem—the future of the Maori Church. Our first statement will be that of the venerable Bishop of Waiapu, whose life has been devoted to the people amongst whom for so many years he has cast his lot:—

While attending our Conference at the beginning of this month at Auckland, I was led to take a survey of the condition of the Society's Mission, and of the English agents you have in this country to carry on the work. You have, in the Diocese of Auckland, Mr. Burrows, Archdeacon Clarke, and Mr. George Maunsell, who are all in good health. There is also Mr. Baker, who still lingers in a state of paralysis—now so far gone that he seldom recognizes those who are about him; Mr. Chapman, eighty-four years of age; and Messrs. Matthews, Puckey, and Ashwell, who are able to do a little, but are suffering the effects of age and sickness.

In the Diocese of Waiapu there are four efficient men—Archdeacon W. L. Williams, Mr. S. Williams, Mr. Grace, and Mr. Spencer. Archdeacon Browne is able to do a little, but is no longer equal to undertake the journeys of former times. For myself I cannot say much; but at the age of seventy-four, having been blest hitherto with remarkably good health, it is a wonder to myself that I am able to move about as I have done.

In the Diocese of Wellington you have Mr. Basil Taylor and Mr. McWilliam, who are both active; and Bishop Hadfield, who, though not now on the list of Missionaries, does a large amount of Missionary work. Our Native clergy in this island number 18, and for the most part they are earnest and laborious men.

The parts of the country where Christianity has suffered most, and where in many cases a religious profession has been given up, are along the Bay of Plenty to Cape Runaway, and in the King country, extending over a good part of Waikato and Taranaki.

On the other hand, the district around Kaitaea has been preserved from the harassing trials of war, and a large amount of the blessing of God has rested upon the work. On the south-west coast and along the east coast as far as Waiapu, the effects of the Hauhau superstition, and of a participation in the war, are wearing off, and there is a reaction for good, which shows itself in a more regular attendance upon religious wor-

ship. There is a substantial proof of this in the increased demand for Maori Bibles and Prayer-books. And here I may observe that there is now a call for another edition of the Prayer-book which was printed by the S.P.C.K., and that, preparatory to a new edition, there is a revision going on which will be soon completed. The meetings of the Church Board in the Maori districts have been held during the year at Waiapu, in which the Natives have taken much interest. This was presided over by Archdeacon Williams. There was also a meeting at Omaahu, near Napier, in April; but here it is to be regretted that there was not so much interest shown as was to be desired.

I accompanied the Archdeacon to one village, of which the inhabitants had cast aside their religious profession altogether, but have now expressed a desire to come back again. The chief man had been with Te Kooti through the war. This is a pleasing indication for good.

The school at Te Aute is going on prosperously under our able master, Mr. Reynolds. The boys are making good progress in English, but Mr. S. Williams gives the religious instruction in their own language when at home.

A similar school for Maori girls is now in course of erection near to my own house, and will soon be completed. The expense of the building is defrayed from private funds. It is from these schools, and from that in Auckland, that we hope to obtain, to some extent at least, a supply of a better class of teachers.

Under the policy of our Native Minister, Sir Donald Maclean, we may hope that there will be no recurrence of hostilities; but the evil effects of the war will be long felt, and the demoralizing influence too often raises a barrier which it is difficult to contend against; and yet there is a wholesome reaction, and many are ready to acknowledge freely, that it was better with them when they were living under the influence of Christian teaching. We feel, therefore, that God's blessing is still with us, and that He will grant an outpouring of His Spirit, and revive His work.

Our next statement will be an interesting paper on "The Causes of Decline in the Native Church." It is from the pen of Archdeacon Browne, and will be of interest as discussing frankly and fully all that may be urged against the Maories, and meet the arguments of those who would fain convince themselves and others that so much Christian effort has been comparatively if not altogether useless:—

It is a singular fact, noticed by many writers, that a person may repeat a lie so often as to become unconscious that he is

uttering a falsehood; and it has been so often asserted that the Native Church is a perfect failure—that many persons believe it to be so,

or at all events speak and write on the subject as though it were an established fact, that all the labour bestowed in building up a Native Church in New Zealand has been labour in vain, that the Missionaries have spent their strength for nought, that the seed of God's Word scattered broadcast through the length and breadth of their land has perished, and that all our prayers have been offered in vain. We emphatically deny the truth of these statements, and we assert that, if the present moral and religious state of the Natives were even of a lower standard than it is, we can still point with thankfulness to a gathered Church, won from the lowest depths of heathenism to adorn the head of Him who weareth many crowns. Our subject is—The Causes of Decline in the Native Church. We admit, then, that "decline" has taken place in certain districts, particularly in those where war has raged, and this decline has been sadly manifested by neglecting the means of grace, by withholding children from baptism, by an absence from the Table of the Lord, by desecration of the Sabbath, by allowing their chapels to fall into decay. And yet, fearful as are these symptoms, we still cling to the hope, to the belief, that this disease is not organic, but functional—that it is not a sickness unto death, and that we shall yet be permitted to tell of plants being revived which were ready to die, of trees bearing fruit which now present but doubtful blossoms, and of wandering sheep brought back to the Shepherd and Bishop of their souls. We see many causes for sadness, but none for despondency. There may be struggles without a defeat—storms without a shipwreck. I recollect a period when I was much distressed at the fall of one of our Native converts, and an old Native teacher said to me, "There is no real cause for sadness. Is the general strength of the Pa affected because one of the rotten sticks is blown down by Satan?" I was taught a lesson by that old chief which has often since then been of benefit to me, and which even now whispers hope, while compelled to admit a "decline" in the Native Church. For there is nothing new in this trial of our faith. It is not contrary to the experience of the early Church, or of the whole history of Missions. Both show how often the newly-born zeal of enthusiasm is succeeded by a loss of first love. Look at the short record of the Asiatic Churches in the Book of Revelation: Ephesus "losing their first love;" Pergamos "holding the doctrine of Balaam;" Thyatira

"eating things sacrificed to idols;" Sardis exhorted to "strengthen the things which remain, which are ready to die;" and the Laodiceans "neither cold nor hot." Then look at the experience of the great Apostle of the Gentiles: "Alexander did me much evil. Demas hath forsaken me. No man stood by me." And what was the language of St. Paul to the Church of Galatia? "Ye did run well; who did hinder you?" They started in the Christian race with zeal and enthusiasm, and then, as we afterwards read, became "weary in well-doing." So, too, in writing to the Corinthians; though St. Paul congratulates them on their gifts and graces, yet he is obliged to reprove them for their contentions, their false philosophy, their covetousness, their eating things sacrificed to idols, their profanation of the Lord's Supper, their doubts as to the resurrection. Then turn to the Epistle to the Philippians: "I thank my God," says St. Paul, "upon every remembrance of you;" and yet, before he closes, he adds what appears almost like the wail of a broken heart, "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." On the Epistle to the Colossians we will only remark that, although that Church was eminent for its piety, yet, from the cautions given by St. Paul, it is clear that the Colossians were in danger of being drawn aside from the simplicity of the Gospel by Pagan philosophy and Jewish traditions.

With such records before us, we cannot think the state of the Native Church as hopeless, even while we admit its decline; and there are, we think, particular causes for this decline, besides those general ones which arise from the natural opposition of the human heart. We will notice several. And first we place War as one of the causes of decline. I make no remark as to whether we were justified in unsheathing the sword—we simply look at results. Sabbath-breaking, demoralization, hatred, revenge, were the natural fruits of war; and the Natives, without any nice distinctions, looked upon all white men as their enemies. The Missionaries themselves were not exempted, and one of the accusations made by the Natives against that body was that they had by their teaching made the Natives mild and tractable, and then introduced the soldiers, to whom they became an easy prey, on account of their changed character and disposition. With these views, was it not natural that distrust

and suspicion of their teachers should take the place of reverence and love, and that war should have proved a fearful obstacle to the proclamation of the Gospel of peace and love?

We next place the Confiscation of Native Lands as a cause of decline. On this subject I must be very brief, lest I should be thought trenching upon political ground; but I have always looked upon confiscation as one of those blunders which Napoleon characterized as being worse than crimes. It produced, at the outset, curses, not loud but deep, throughout the Native population, and has created a profound sympathy for the despoiled, and cemented a bond of union between the loyal and disaffected Natives which will not pass away during the present generation. The Natives can never understand why tribes who happened to possess fertile lands should be mulcted of their inheritance, whilst other tribes who were arrayed against us, but who possessed less valuable domains, are still allowed to retain their lands. Can we be surprised that the Natives, ignorant of the laws which regulate civilized nations, jump to the conclusion that confiscation was regulated not by the quality of Native treason, but by the quality of Native land?

Hauhauism has been another cause of decline. This superstition or heresy, and the fond dream too of the Natives to have a Maori king, were probably but different phases of a land league. Far-seeing Maories, like William Tamahana, felt that, without some determined opposition on their part, their island would pass altogether into the hands of Europeans. They had seen the Native grasses (to use their own words) choked and destroyed by English grasses and clover, and the Native rats extirpated by a more formidable rat introduced by the Europeans, and they foreboded a time when the race of white men would be possessors of the soil, and the New Zealander become extinct, like their Native grasses and rats. One mode of preventing this they thought would be choosing a king, willing to pass a law forbidding any further leasing or sale of lands to the settlers. They also felt that some religion different from that professed by the Europeans would cement them as a body, and hence the Karakia of Hauhauism is an extraordinary mixture of licentious Paganism, Judaism, and Christianity; and though, happily, Hauhauism is on the decline (for many are ashamed of its folly as well as its wickedness), yet it has proved a heavy blow and discouragement to our work, and has mate-

rially added to the decline of the Native Church.

We place Intemperance as another cause of decline; and it is humiliating to remember that this demon was introduced by our own countrymen. The New Zealanders (unlike many of the aborigines of the South Sea Islands) did not use any intoxicating drinks till the white man visited their shores, and now drunkenness has become one of the principal obstacles to the progress of religion in this country. In the darkest days of the New Zealand Mission, mothers who have murdered their infants, and ferocious savages who gloried in their shame as cannibals, have listened abashed at the voice of stern reproof, but you cannot reason with a drunkard. The terrors of the law and the invitations of the Gospel fall equally powerless upon the besotted mind. Cannot the Church by its influence with the Government, or by its own independent action, do something to stay the monstrous evil?

And last, not least, another cause of decline may be traced to the paucity of labourers in the field, both of Europeans and Natives. Many of the European Missionaries are bordering upon, and others have passed, the "three score and ten" years, beyond which "labour and sorrow" are the usual portion of man; and they are physically unable, as in past years, to seek out those who are wandering on the dark mountains, or to bear at home what Dr. Judson strikingly called "the constant friction of the Missionary grindstone."

And then as to Native labourers. Many, to whom the Church is deeply indebted for cheerful and devoted labours (labours which for a long series of years were gratuitously performed), have withdrawn from their work of love. The Government, ready of course to avail themselves of the best men that could be picked out to further their plans, looked naturally to the Native teachers, to whom they proffered salaries as Native assessors, and in other capacities. For a time a few of them tried to act as judges and teachers, but the two offices were soon found to be incompatible—just as the influence of a clergyman in England becomes diminished if he takes his seat on the Bench with Justices of the Peace. How can this state of things be altered? Only by fresh labourers being sent out into the vineyard from the mother country, and by Native youths being trained for the ministry at St. Stephen's, or, which perhaps would be a pre-

ferable course, at other like establishments in various centres of Native population.

I have thus briefly and imperfectly sketched the causes of decline in the Native Church. Permit me to entreat your prayers, both in the closet and in the great congregation, on behalf of this infant Church. Its members are exposed to manifold temptations. The tide of civilization has set in upon them with a force inimical to the healthy action of their spiritual life. Reprove them for drunkenness, and they point to the example of Europeans. Reprove them for Sabbath-breaking, and they tell you it is more desecrated by ourselves; nor can we wonder that lax ideas of the sanctity and holiness of the Sabbath are engendered when

professed Christians, by example and through the medium of the press, openly contend for its violation.

Another word and I have done. Pray to the Lord of the harvest that He would send forth more labourers into this portion of the Mission-field, and that both of Europeans and Natives. Then will these dry bones live—these withered plants revive. The taunt will no longer be heard, "Thy tacklings are loosed, they could not well strengthen their mast, they could not spread the sail;" but our frail bark, under the favouring breezes of the Holy Spirit, and with our Divine Pilot at the helm, will safely enter into the heavenly port, and join "the general assembly and Church of the first-born."

We cannot undertake to place *in extenso* all the opinions of the other Missionaries in New Zealand; we can only cull here and there facts deserving notice. Mr. Ashwell, in a letter from Taupiri, written amid much bodily suffering and sore bereavement, yet speaks of encouragement from the circumstance of sixty Hauhaus, living about ten miles from his station, having rejoined the Church. Mr. Grace, writing from Taupo, which more than any place suffered from the terrible convulsions caused by war and the prevalence of Hauhausism, and where, ten years ago, he could not for two whole years set his foot without peril of his life, is now able to write:—

The indications of a change for the better are many, and to my mind satisfactory. The greater portion of those who were Hauhaus have given it up, and now receive me kindly, and are anxious for books. Many of the friendlies who took refuge in the mountains are returning to build villages again on the lake. One large village was erected on the lake at the beginning of the year by Rawiri and his people, at which, in March last, they held a very large meeting, and resolved that no spirits should be allowed to enter into it. I spent a week with them, and had good attendance at service morning and evening. Three couple, who had lived together for some time, came forward to be married; and a number of children were brought for baptism. It should be remembered that the Hauhaus have from the first ignored marriage, and that the friendlies have from various causes greatly neglected it.

There are other indications of a change for the better, amongst which we may notice a return to their former industry. At one village, where the land is suitable, they have 80 or more acres of land in wheat and oats looking remarkably well; others are preparing a large breadth of land for cultivation next year. At Roto Aira Lake one of my former Pukawa

school-boys has now, in conjunction with one or two more, 3000 sheep; another is on the east side of the lake with from 80 to 100 head of cattle; while another, who on the breaking up of the school went to be a shepherd for a European sheep farmer, this young man has now 4000 sheep to the south of Taupo, where he has established himself as a sheep farmer; he employs mostly European shepherds, and in all respects manages his business like a European; while several others have taken the advice I gave them some time ago, and are now employed by Europeans as shepherds. To these must be added the universal desire for Prayer-books, with a growing willingness to purchase them, a great cry for schools, increased attendance at religious services, together with the great interest they have shown in bringing their children to baptism. More children have been baptized in Taupo this year than in any previous year since I have known it; and there is now going on amongst them a search for fit men to conduct daily prayers. Three men have been found whom the people themselves are satisfied with, and there are now four villages where, with more or less regularity, morning and evening prayers are kept up. More than this cannot at present be done.

From Waimaki Archdeacon Clarke writes:—

The year just closed has not been remarkable for any great changes, though I thank God we have not only held our own but have advanced. While there have been one or two cases of falling away, there have also been many instances of the careless and indifferent showing an interest in the concern of their souls. As regards the general conduct of the majority, the observance of the Sabbath, and all the externals of religion, the Natives are in a better condition than at any time since I came to the district. There has been a considerable increase in all the congregations; one new church has been built, and others

improved and repaired. The readiness with which the people of some places contribute for church purposes would shame many an English congregation. Though I may not speak positively of real conversions, I can point to many who by their altered lives give one reason to hope that a good work is going on. There is also less private litigation, and very few cases of flagrant misconduct. Intemperance is also on the decline, for I know many who were once notorious drunkards who are now total abstainers. On the whole the present condition of the Natives is very promising.

He adds, further on, "The communicants are increasing in number, and evince more steadiness and consistency than formerly." And again he says, "Of the Native Clergy I can scarcely speak too highly; the respect and deference with which they are treated by both races is an evidence of their usefulness."

Archdeacon Williams, while noticing that the people are becoming more and more settled down to works of industry and the improvement of their own condition, observes that, from their being in consequence dispersed over the country, it is now impossible to gather the large congregations which used to be collected in former times when the people were congregated in masses. He comments also upon the failure of the Government schools, which have been set on foot with more zeal than judgment. The result has been much disappointment to the colonial authorities. After explaining what he considers to be the cause of failure, he dwells upon the urgent necessity of upholding Mission schools for the spiritual and moral education of the rising generation.

The Rev. George Maunsell, with a very interesting letter, forwards an account of the opening of the Kirikiri Church, which we subjoin:—

The new church, which has been built at the Kirikiri native settlement, Thames River, was formally opened for service November 30. The building is weather-board, carefully lined and finished, has Gothic windows, and is in every respect a very neat ecclesiastical structure. At the west end there is a belfry, on which there is a good bell suspended, and over the porch there is a neat cross erected. Over the chancel there are beautifully illuminated texts in the Maori language, which were sent from England by Miss Weale, a lady who takes a very great interest in the Maori Mission, particularly in this diocese. The clergymen present to take part in the services were: The Right Rev. Dr. Cowie (Bishop of the diocese), Archdeacon Clarke, Rev. V. Lush, Rev. G. Maunsell (minister of the district), Rev. J. Cross, Rev. E. C. Stuart, Rev. Piripi Patiki (of Hokianga), Rev. Wm. Pomare, minister of the Ngatiwhatua tribe, and Rev. Wm. Turipona, minister of the Thames district. Before the services commenced, the Bishop and other visitors examined the building, with which his Lordship

expressed himself highly pleased. It was bought at a cost of a little under 300*l.*, is almost clear of debt, and the whole expenses have been defrayed by collections raised by the Natives themselves, not a shilling having been asked from the diocesan funds towards it.

At the opening service the church was crowded. There were several European visitors, but the congregation was chiefly Native. His Lordship read the prayers, assisted by the Rev. G. Maunsell, and Archdeacon Clarke then preached a very energetic, and what appeared to be a very telling sermon in the Maori language. The collection at the close was over 12*l.*, and the funds were appropriated towards defraying the remaining debt on the building. After the congregation dispersed, a meeting of the Church Committee was held, at which the Bishop presided. Various matters relative to the church maintenance and management and other matters were arranged, and the committee appointed appeared to enter keenly and with good spirit into their duties.

Nor is this the only instance of church opening or of Native liberality, for from the

Church Gazette, of the Diocese of Auckland, we learn that another church was opened on January 11th at Taita (Kaitru), a Maori settlement on the Kaitru river between the Wairoa and the West Coast. It has been recently built by the Maories of the district. in their principal Kainga, and has cost them nearly 300*l*.

The Rev. Samuel Williams mentions, as a proof of the real earnestness of the people for improved education of their children, that Renata Kawipo and his people of the Upokoiri tribe Omohu "have lately set aside a block of land for educational purposes, which has been let for a term of twenty-one years at an annual rental of seven hundred and fifty pounds."

From Mr. Matthews, of Kaitaia, there is a long communication, but it is like the book sent to the prophet: there are written therein lamentations and mourning and woe. He gives a most deplorable account of the ravages of typhoid fever in the district. Far worse than the fever has been the prevalence of drunkenness, stimulated by the "facility with which the Maories obtain rum to any amount," the magistrates not interfering except a licensed publican informs of some one selling without one. Mr. Matthews points out forcibly that, even in a financial point of view, the Government are losers by this unrestricted drunkenness, and that the Custom-house returns would be increased and not diminished by increased expenditure on more legitimate and less harmful importations.

Having now allowed our Missionaries, as far as our limits would permit, to speak for themselves, we would conclude this article by the more general review of the New Zealand Missions, furnished by the Rev. E. C. Stuart. After first sketching the course of his tour and noticing the kindly welcome he received from Bishop Cowie, also the gratification he felt at noticing the weight which the Society's Missionaries had in the Diocesan Synod, and the confidence reposed in them by the laity, being "relied on as maintaining distinctively the principles of the Reformed Church of England," he proceeds to give his general impressions of the state and prospects of the Mission:—

With regard to the present aspect of affairs, I did not find our brethren so desponding as in your letter you surmise might well be the case. On the contrary, keenly as they are reminded from time to time of the change which has come over this once so hopeful field of labour, they seem to be still of good courage, and to take comfort in observing some streaks of light where some years ago all was dark. The impression produced on my mind by all I saw and heard suggests a comparison of the condition of the Maori Church to scenes I have sometimes witnessed in India in tracts of inundated country. The flood has swept away much that was fair to look upon and full of promise, and on which much labour had been bestowed. Here and there a few favoured spots have escaped. They have not been submerged, and in the widespread waste of waters they stood out, little islands and places of refuge. And now the flood has rolled back, and fields begin to look green again, and the husbandmen go forth bearing the "precious seed" with a new alacrity. Yet many a once fertile place has been changed to a bare waste

of silt and gravel, and unsightly accumulations of *débris* meet one on every side. Pardon me in the use of a figure somewhat amplified, but strictly applicable to the case of the Maori Church. I would even carry it further, and express by it my own conviction that all these devastations which war and other evils have wrought in the once-smiling Mission-field of New Zealand will be followed by a renewed fertility; and that there is now a fair promise of the vigorous growth of an indigenous Church in *some* parts, at least, of the field.

I will begin with some of the encouraging features, and then mention some special difficulties.

The *physical* condition of the people is improving; they are better fed and clothed than formerly. Much of the disease amongst them is attributed by competent authorities to the clothing usages in what may be called the *blanket period*, when the Maori exchanged his original mat, which he threw off when it was damp, for a damp and clammy blanket, worn by night and by day. Blankets worn as a garment have now disappeared, and the ordi-

nary European dress is worn by both sexes, the women even imitating the "fashions" of their English and civilized sisters. With respect to food, the same improvement is to be noted, and the cases are exceptional where they are stinted or even restricted to one article of diet. A greater variety of productions is within their reach, and their worldly circumstances have in many places improved. The sale and leasing of their lands brings in money which is not *always* squandered; and parting with their lands does not really impoverish them, as they often have *too much* land for profitable cultivation, and could do better were they to bring into thorough cultivation the Native Reserve lands, which they are not allowed to part with. Different branches of industry are successfully carried on in some parts; *e.g.*, in the Kaipera, H. Baker assured me that Maori sawyers are largely employed and earn good wages. In the Bay of Islands and some other coast stations, while fishing on a somewhat extensive scale is being carried on, Kauri-gum digging has also been a source of livelihood for many, though it is now on the decline, the gum being rapidly exhausted. About Napier the cultivation of wheat and other crops for the English market is on the increase; and at Otaki we found well-to-do sheep farmers. At the wool-clipping season one finds many Maories in the wool-sheds earning their fifteen to eighteen shillings a day by piecework. Improvement in their physical condition must tell favourably on the growth of population; yet this is a point on which one meets with the most conflicting statements. The conclusion to which I came was, that while there has been a great decrease within the recollection of all our Missionaries, there seems now an arrest on this decrease. It is like the *turn* of the tide when it is difficult to decide whether it is on the ebb or flow. Here, anyhow, are the latest and most authentic statistics up to June, 1874. I just copy the last line of the summary: it is a Government return, which I will forward by an early mail. I may just observe that Mr. Henry Clarke (brother of the Archdeacon) who gave me this paper, is the Chief Assistant in the Native Minister's (Sir Donald MacLaine's) office; and he founds rather an unfavourable inference as to the prospects of the Maori race on the proportion of the ages in this census. On the other hand, it is only given as an "approximate" census, and in such an enumeration the children are most likely to be understated. Certainly in most

of the congregations we saw there seemed no lack of the lambs of the flock.

TOTAL NORTH ISLAND.

MALES.		TOTAL MALES.	FEMALES.		TOTAL FEMALES.	TOTAL.
under 15.	over 15.		under 15.	over 15.		
7,820	15,819	23,639	6,821	12,948	19,769	43,408

This includes half-castes. In the South and Stewart's Island are between two and three thousand more, and the grand total is given of 46,016.

The encouraging features in their moral and social condition is the decided check which has been given to habits of intoxication. The testimony to this was, I think I may say, unvarying in all the parts I visited. Drinking still goes on, and in some places to a deplorable extent, but in all it is *less than it was*, and in many districts is quite exceptional.

I heard strong statements about sexual immorality—especially amongst young boys and girls—from a medical man, who was my fellow-passenger, and had lived for some years at the Bay of Plenty; but his sweeping statements were not borne out by the observation of some of our Missionaries, who are best acquainted with the Natives in their own homes. Our countrymen are too apt to take their impressions from scenes they may have witnessed in places where, in this matter as well as in drinking, the Maories have been systematically debauched by Europeans. One might just as reasonably take, as a sample of the morality of the people of India, the Cantonment bazaar of an English regiment.

The improvement in the dress and in the dwellings, in the case of the well-to-do, all tends to promote outward decency and to protect modesty, and to introduce such civilized habits as will be some defence against low Europeans. In a country which is to be widely occupied by English settlers the adoption of English dress, &c., seems to be an instinct of self-preservation, and so one becomes reconciled to the unlovely appearance of their attire, so different from the graceful dress of our Native congregations in India.

The praiseworthy efforts now made by Government to spread English education amongst the Maori youth of both sexes are also a hopeful feature. In the narrative of my tour you will find several of these Government schools for Maories mentioned. They are not all that we could wish; still it is a step in

the right direction. The admission of Maori representatives to the Colonial Legislative Assembly was another step. The effect has been decidedly good, and the members acquit themselves very creditably.

The encouraging features in the *religious* aspect of affairs are, first, the return to at least the outward ordinances of religion of many who had become utterly careless, and even some who had scandalously renounced their profession of Christianity. Many who had been carried away by Hauhauiism have abandoned it, and attend Christian services, or express their willingness to return. Where Christian marriage had been neglected, couples have come forward to be married in the church; and similarly children are brought for baptism. The Sunday we were at Taupo fifteen children of various ages were brought by their parents to be baptized.

The building of churches is another hopeful sign. In the Northern part of the island I saw eight churches, new or entirely rebuilt, in Archdeacon Clarke's district. These have cost the Natives from 200*l.* to 300*l.* each. In the Waiapu diocese also several churches have lately been built at the expense of the Maories. The Church Boards are working satisfactorily, and the people take an interest in their proceedings. Bishop Cowie was to preside at a meeting to be held this month at Hokianga, to which seven lay representatives are sent from Mr. Clarke's archdeaconry. The offertory is the universal practice in the Northern district every Sunday, and a steady increase is being made in the amount thus contributed for the church expenses.

Native unpaid catechists (or teachers, as they are called in New Zealand) continue in many places to work faithfully, holding service on Sundays.

Of the Native pastors I heard uniformly a good report. They enjoy the respect of Europeans as well as Natives, and we have much reason to be thankful for such a body of men. A gentleman who is intimately acquainted with the Maories and their pastors made this remark to me, and said that one reason why he had not more candidates for the ministry was the high standard of character expected by the people in their pastors, and that there were those who might be thought fit and suitable by the European Missionary, who would be deterred by the more searching and exacting judgment of the Maori congregation.

As regards the solid worth and character of the Native pastors we have, as I have said,

much reason to be thankful, and one cannot but attribute much of the revived interest in religion to their humble and persevering labours. At the same time we are conscious that they labour under serious disadvantages from want of education, and with the general advance of the people a liberal education for their clergy will be more and more necessary. Wiremu Pomare was the only Native clergyman I met who could converse in English. Some of the others could understand a simple sentence, and possibly make out the meaning of a passage in an easy book. And as, with the exception of the Bible and Prayer-book (fortunately both very good translations), hardly a book exists in Maori, their range of reading is necessarily very limited.

I must now glance at some of the difficulties. I have already referred to one of the chief—the want of suitable candidates for the ministry. It is a remarkable fact that so many of the best “teachers” (i. e. unpaid catechists) were removed by death before the troubles of the war; and again, that a large proportion of the youths educated in boarding-schools died. Bishop Hadfield and Mr. McWilliam both mentioned this with reference to very promising boys who had been in the Otaki school, and had gone to more advanced schools in Wellington. Again and again it happened that promising youths, who had carried off prizes in competition with English boys, fell into decline and died. At St. Stephen's, too, it is found difficult to keep the boys healthy. I was reminded of the similar disappointment we have had in India with lads of the Santali and Paharri race, especially when sent away from their own native hills and valleys.

Another great difficulty arises from the people being now so scattered. In the early days of the Mission the Native was obliged the people to live in “Pahs,” and these populous settlements at once afforded the Missionary ample opportunity of intercourse with them. Now all this is changed; the settlements are wide apart, and consist for the most part of but a few huts. Sunday is almost the only day that one has a chance of seeing the people together.

The greatly reduced staff of Missionaries is another source of weakness. The Bishop of Waiapu, at our Conference, reckoned that there are but seven effective men in the field; “the rest of us,” he added, “have one foot in the grave.”

I cannot conclude this report of my tour without recording my obligations to Arch-

deacon Clarke. You have in him a Missionary admirably adapted for the work. A spiritual and devoted man—a Maori of the Maories, as regards knowledge of the language and of the Native mind—hard-working and enduring of fatigue and privations; one who can sail any boat in any weather, and ride any horse over any country; both being almost necessary accomplishments for a fully efficient Missionary in Maori land! The only man I met equal to him (excepting of course Bishop Hadfield, who is to some extent withdrawn from Native work), is Archdeacon Leonard Williams. Mr. Burrows, too, in these respects is admirable. I shall have again to speak of his ability in managing the affairs of the Mission.

Dear Clarke's great trial is in the sadly feeble health of his wife. In fact, she is now for years an invalid, and sad sufferer from some internal complaint. But the gold tried in the fire is precious, and her bright and cheerful spirit is edifying to behold. She has

In a letter addressed to friends in England he adds some further details which ought not to be overlooked:—

You will want to know what I think of the Maories, and of the Mission. Truly it is a very mixed report of good and evil that one has to give. English cupidity and English vices have made sad havoc of the Maori race, and laid waste the Native Church. Yet a remnant remains, and the stump of the tree which was so ruthlessly hewn down seems again to bud with promise of new life and to send forth vigorous shoots. I do not find that our Missionaries despond. On the contrary, they are generally sanguine that a reaction has set in. In many places I found handsome little churches lately built at considerable cost, average say to 300%, by the Natives, and with some endowment given by them both in land and money. I made the acquaintance of Native pastors of irreproachable character, and able and devoted. I addressed congregations intelligent and devout, in well filled-churches, and witnessed the liberal collections they make. They are much more independent than the Natives of India, and are very free and easy in their deportment towards white people—nothing of cringing or submissiveness in their manner. They hold out their hands and give a hearty shake. With old and dear friends they still, I believe, make a point of "rubbing noses." Bishop Hadfield told me that on a late visit he made to some of his old flock who were scattered by the war, many were the affecting

much influence with the Maories, by whom she is greatly beloved, and by a Sunday-class and other ways she still manages to work for their spiritual good, while she unrepiningly lets her husband be absent five Sundays out of the six in visiting his out-stations. There are others of our Missionaries of whose personal traits of character and of their true yoke-fellows—notably, Mrs. Grace, now on her way home, of whose work in her girls' schools in former days at Taupo I heard much—I might write an honourable testimony. Thus much I thought it right to say, seeing our New Zealand brethren are less known personally to the Committee than our Missionaries of any other field. I am sure that they well represent the spiritual principles of the Society; and though their relations to the Natives, as their natural friends and protectors, have often exposed them to obloquy and ill-will on the part of their own countrymen, yet I believe they are as a body thoroughly respected and trusted by both races.

greetings of this sort which he had to reciprocate. The worst specimens of the Natives are to be seen loafing about the English settlements; but in the interior it is different. Very few know English, even of the Native pastors, though all, men and women, have adopted the English dress. This gives rather a motley appearance to a congregation, for they make the most incongruous mistakes both in colours and in shapes. Mrs. Clarke has some very nice Christian people at Waimate, of whom she speaks with much affection, and one cannot doubt that here, as in other lands, there is an election according to grace, and that the Lord has a people preparing for Himself. Two of our Missionaries are Bishops Williams of Waiapu, and Hadfield of Wellington, and they are partly occupied with the English portion of their charge. Others of the small band are very aged, and past all work.

There are 43,000 Maories in the Northern Island, but they are much scattered, and a Missionary to do any good has to be continually on the move. The white settlers do not, I fear, as a rule, take any interest in the Maories, and only thirst for their lands, and would exterminate them if they could. Even Christian people have had their minds so perverted, and been so terrified and injured in the several wars of retaliation, that they do not realize their responsibilities towards them. It

was, however, very pleasing to see the large congregation which assembled at the Native ordination at the Thames on the 29th November. The service was partly in English and partly in Maori, and many Natives too were present, and were seated in front, in pews reserved for them. Bishop Cowie will, I think, exert a good influence in this direction, and sets an example of treating the English and Maori as "of the same body" in Christ, which in the course of time must tell upon the minds of church people, especially when

the dark separation lines of the war are gradually effaced by the healing touch of time. The physical decay of the race, though made much of by some, has received, I believe, a check, and there seems no good reason why the Maories should not now remain for generations as an important element of the population, to be gradually absorbed by advance in civilization and intermarriage. The half-castes are a very handsome race, but one does not see many of them in the Northern Island.

We do not know that it is necessary to add any further remarks of our own. It may perhaps be better that our readers should be left to form their own conclusions from the facts placed before them. For many years the deepest interest has been felt in the Maori Church. So far from that interest languishing, it should be stimulated and aroused. There are many tokens of encouragement. There is a rainbow in the cloud. There is hope for the future. The political horizon is clearing. The Maori king Tawhaio has met our Native Minister, Sir Donald McLean, in friendly guise. At this meeting he frequently expressed his wish that constant and friendly intercourse should be held with the Government. There is, therefore, a reasonable prospect that the hostile feelings which have so long prevailed between the Colonists and the Natives will be exchanged for those of peace and amity. All which tends to unity is, or ought to be, for the spread of the Gospel. If only some check could be imposed on the worst forms of European licentiousness, there might yet be a bright future in store for the Maori race. We would fain hope that with returning friendliness there may be more concern and interest manifested for the true welfare of the Native population on the part of rulers and governors. Meanwhile we can be thankful for the strength and wisdom and courage vouchsafed to God's servants, who, all through the evil times, strove to the uttermost to preserve the Maories from sin and destruction. We can also glorify God for the grace given to many of the Natives who, in the midst of fearful temptations and trials, have come forth from the furnace of affliction purified and purged as gold and silver; we would fain hope that they may yet "offer unto the Lord an offering in righteousness."

THREE HUNDRED AND FIFTY MILES IN THE FOH-KIEN PROVINCE.

(Continued from p. 189.)

RESUMING our journey, we arrived in the afternoon at Oh Long, about 17 miles from Achia direct, but 25 altogether the way we came through San Kaik Iung. This is the place at which Wolfe requested the Lo Nguong magistrate to issue his proclamation. There has been great persecution from the first. Its story is peculiar. Eight years since, Wolfe saw two men under a tree by roadside, went up and spoke about Jesus to them; the men thought he was the devil, never having seen a European before, and were terribly frightened. Two years since, one of them, Chung Tai, had a Christian cooper from Lo-Nguong

come to live in his house, who spoke of Jesus. He remembered Wolfe's words, and, believing, was baptized, his wife also. For six months he walked eighteen miles every Sunday, and brought twenty others to hear. Wolfe, at this, sent a catechist, who hired a haunted house, but this was withheld from them; hired another, which the heathen soon broke up. After three months they got another house, and that too was broken up. During this time, the owner of the Church Mission House at Ning Taik (our next stopping-place) went over thirteen miles to hold service for them on Sunday. In

February of this year they got back into the former house, the owner not being a Christian, but favourable. In August or September last Chung Tai's wife died in childbirth. He would not have her buried as a heathen, so her friends came and made a great row; and had not the Elder of the village warned the people to beware of the law, they would again have pulled down the house. Poor Chung was severely beaten, and was now suffering from the effects. Wolfe's presence and counsel seemed to comfort him much. He told us how his little girl sang "For ever with the Lord" to her mother before she died, and spoke of the happiness of her death. We afterwards saw this little girl of thirteen years of age. She is a great sufferer from scurvy. Wolfe gave her a mixture, and we noticed how she stood quietly holding it, with her eyes closed, before drinking, and on inquiry found she was praying, according to her custom, before taking anything. There was something very winning about the frankness and simplicity of that child's trust in God. A boy ten years old came forward and said the Creed, the Lord's Prayer, and Ten Commandments very well. Many of the children of the heathen pick up these by heart—new things being very scarce, and the Chinese as fond of novelties as are Western people.

Divine service is held here in a large upper room, and, in proportion to numbers and length of time since the station was opened, the people give more money than any other congregation. Five are baptized, thirty-two regularly attend, according to the books. The people of the place are very degraded. Most of the men smoke opium; its effects are seen in the deserted ruins of houses once respectable, and the wrecks of humanity hanging about. The paucity of girls amongst the children struck us more forcibly here than in any place before, although we had constantly noticed how the boys far outnumbered the girls everywhere. The explanation from Chinese lips is infanticide. Oh Iong is notorious for this crime, which prevails over the whole district. There is a great deal of sickness, and many are sufferers from cutaneous diseases. A Medical Missionary would find a ready welcome here. After evening service and converse with the Christians, we retired to rest, on beds extemporized out of the chapel seats.

Friday, 16th—Catechist reported seven as ready for baptism in six weeks or so; none sufficiently advanced this morning. Prayer

with Christians. Start for Ning Taik. We soon began to ascend from the valley, passing through a fine country, which soon became quite highland-like in its wild sublimity. Stopped for tiffin at a rest-house on the summit of the mountain, kept by a Christian, who appeared delighted to see us. To our regret, rain began to fall, which not only obscured the view which opened out before us, but also made the descent exceedingly dangerous. The path consists of narrow irregular stone steps, very slippery and uneven; a false step might send one to the bottom of precipices, which open below to the depth of a thousand feet or more. There are more than two miles of these steps, and from top to bottom rise lofty *arbor vitæ* trees, forming a magnificent descending avenue. Below lay the city, with its crowded dwellings and thousands of inhabitants, surrounded by quaint battlemented walls, up to which flowed the sea, studded with numerous islands. The general aspect reminded one of Ilfracombe on a large scale.

After making a circuit of the walls we reached the temporary Mission-house, in a narrow street just outside one of the gates. It is difficult to get ground inside the city. There is a story about the present house worthy of notice. It gives us a hint of the wonderful workings of Providence in all these matters. This house, with three or four others in different stations, was obtained for us through the influence of a tea merchant at Lo-Nguong; not himself a Christian, but out of friendship more or less disinterested to foreigners. The owner of the house, hating Christians, tried, as soon as he found out the object for which it was hired, to turn out the catechist; this was six years since. Wolfe determined, as he had the deeds, to keep the place. A new catechist came; he influenced the man; by God's grace he became a believer; was the first baptized here about two years since, and has brought others; goes out to Ni Too and other places preaching, as we heard at Oh Iong. This year he has covered in the yard at the back of the house to give increased room for services, &c., without making any extra charge. The books showed eleven baptized already, and forty-six attending regularly as candidates for baptism. How wonderful, when we recall the almost giving up of the station four years since! (See "Intell.," 1870, p. 382.) Oh for more faith and more perseverance!

"God moves in a mysterious way,
His wonders to perform."

It was necessary that we should see the Mandarin here; so, rubbing off our travel-stains, we entered the Yamun. Last year a proclamation had been issued which prevented the mob destroying the preaching place; but severe persecution has marked the present year. We were admitted at once, tea prepared, and the officer, in full dress, begged us to be seated—a fine military-looking man, prompt and dignified in his speech, attended by a youth as pipe-bearer, a little elderly man, his secretary, and a tall, thin, supple rascal, the head of the runners, who began to act as interpreter. The Mandarins coming from other provinces only use the court dialect. This head runner was the greatest persecutor—had robbed two Christians of land and boats, and imprisoned them with impunity. Of course he misinterpreted on both sides; but, fortunately, we had an interpreter with us, a Christian tradesman of the place. This altered matters. The Mandarin said, truly, he knew nothing of the matter, promised to set matters right, and to issue a proclamation that the Christians were not to be molested on account of their creed; offered us tea, and then bowed us out through four doors, the runner meanwhile trying to keep him back from showing us courtesy. "Don't you bow them out;" but "No," said the Mandarin, "I must." I was much interested at observing the boldness of the Christian. "Are you a Christian?" asked the Mandarin. "I am," said he distinctly; and the officer bowed. On returning, found an old man, over seventy years of age, who had come from a village near the top of the mountains to see us. He had never seen a European before. He seemed almost too old to understand things, but said "I do believe" in reply to most questions. We next visited the gentleman's houses and ground which are being privately offered us for a church, in the best part of the city, right amongst the reading men; it will be a great advantage to secure such a site, and the buildings are good, and in good condition. It will be handy for all who at present come, and also enable the better class of inquirers to come, without the publicity which now attends their coming to a low neighbourhood. If we succeed in securing this, may the work be more permanent than that of the Nestorians, who once had a church in the city, the site of which we were shown; it is now used as a barrack.

Passed through the city to a Christian's house outside north gate. Wolfe preached, also the catechist, to a large audience. The

catechist used a peculiarly Chinese illustration:—"You say there is a spirit inside the idol; well, are there not very often rats living inside the idol?" "Yes." "Now, if I die, the spirit leaves my body, and living things soon swarm inside; that is a proof there is no spirit in me?" "Yes." "Well, then, the rats in the idol show there is no spirit within either!" The people laughed heartily. Back into city to visit, by invitation, the gentleman owning the property for sale. After tea his wives and children came to see us. Poor things! they screamed with delight on seeing a watch and its works, and hearing it tick. The catechist here, Ting Sing Ki, is a noble-looking fellow; tall, with aquiline nose, and fine frank countenance—a man calculated at once to impress a stranger favourably. Wolfe speaks highly of him. Walking out with him, he pointed out what the Chinese think a great curiosity—a tablet erected by a widow to the memory of her deceased noble husband about one hundred years since. It was headed "Everlasting Peace," and told how he left in his will a sufficient sum to enable every inhabitant of the city to bury his relatives and ancestors, whose coffins were still remaining above ground, as the city was full of dead houses. The heading, "Everlasting Peace," made us feel thankful that now the time had come when the people of Ning Taik might know for themselves what those words mean from the lips of the heralds of the Prince of Peace. Noticed much indigo growing in this neighbourhood, and examined the pits in which it is prepared.

Sunday, October 18th—The day's services began soon after ten, with the examination of seventeen candidates for baptism, fifteen men and two women. Whilst this was going on, one could not but observe the difficulties of a decent and orderly service in an ordinary Chinese house. The mud floor, of course, can never be washed, and is very rarely swept; fowls were running about under the seats, pecking here and there; dogs sniff round; in rear was the cooking stove, and a half-prepared fowl; and other requirements for mid-day meal were hung up in full view. Of course the congregation would not mind these things, but then they have to be taught the concomitants of reverence. They themselves wish for a church; they say the doctrine is worthy of the finest. Roman Catholics, of whom there are many in the vicinity, have had fine churches for 300 years; and idolators have grand temples; we ought to

show our feelings of reverence by setting apart our best for the Saviour. About sixty men and a few women formed our congregation, most with marks of hard toil on their seamed and wrinkled weather-beaten faces; young men were there also with fine frank faces, and in somewhat smarter clothes, but most of them are agricultural labourers, and but few can read. We could but notice the same patient care in the individual examination of the candidates, two of whom were put back for a time. Besides these there were five from Ni Too station, who will be baptized there on the next visit. One of the accepted candidates was a dwarf with very large head. One young man being asked, "Do you love the Saviour?" replied, humbly and earnestly, "I do; I cling to Him; I am very, very close to Him." Those already baptized having signified their hearty assent to the admission of the new brethren into the Church, the service proceeded. We observed, in the case of women, the taking by the hand is omitted in deference to Chinese ideas of morality. After the sermon it was our privilege to unite with twelve Chinese brethren in receiving the Lord's Supper, administered for the first time in this city. We had enjoyed a very happy service under rather difficult circumstances. Noticed the landlord reproving a man for praying with his queue rolled up, it being as irreverent in Chinese eyes as wearing the hat would be in ours. Entered a monastery, commanding lovely view of city and bay. Found three lazy priests, ignorant and conceited. Like the monks of old, these Buddhist monks have a keen eye for the prettiest spot in choosing a location.

Monday, October 19th—Rose early, having been much disturbed by the incessant noise of the dogs. Sorry to lose our travelling companion, the Rev. W. H. Baynes, whose leave of absence is expiring, and who will go back direct in three days at the rate of thirty miles a day—we having made about 140 miles in our circuitous route to Ning Taik. Before leaving ourselves, we go to see the boats of the Ni Too Christians now under arrest, and find them emptied of everything. Learn that one of the Christians was released yesterday, after being beaten on the chest until nearly dead, and then sent on his way home, with a threat that he should be killed outright if he ventured to return to the chapel. Proclamation sent in for our approval; returned with message that it must not only be our protection, but declare plainly that Christians are not to be molested, and

that the boats must be restored to the owners at once (which things, we learnt afterwards, have been done). About noon, resuming our journey, we passed through a well-watered plain, and soon began to ascend amongst the mountains. Visited a little group of Christian families residing on the mount called Olives. Fifteen men assembled here nightly for prayer; six or seven will be ready for baptism next visit. The houses are most picturesquely grouped on the hill-side, in midst of rich foliage. Below stretched far away the valley full of grain, watered by a river which foamed and dashed away over its rocky bed, whilst numerous waterfalls thundered from the heights around.

We entered now a region in which we seemed transported to fairy-land. A pass opened before us, through which, for six miles or more, we steadily ascended the narrow pathway, with precipices opening below us, and crags of black rock towering up above us; whilst, on the opposite side of the ravine, the perpendicular cliffs were clothed with verdure which seemed to float in the air. The Chinese say that no human feet have ever trodden the summits of these wild mountains, which afford a secure retreat for the tiger and mountain cat, whilst deer are numerous in the thickets below. It was the Lyn valley, so well known to North Devonshire tourists, on a vastly larger scale. It added much to one's surprise to find, on reaching the top of this Liang Mui pass, that, instead of a desolate moor, we were in a highly cultivated region—the tea district; we were on the table-land of Sa Iung, the level ground tilled as rice fields, the slopes of the dome-like hill-tops covered with rows of tea-plants, grown in terraces to the very summit. In this district 800 square miles contain 400 villages. Judging from the appearance of the houses, the people are comparatively well-to-do. The men have a Jewish type of countenance, the women a pleasing frankness and absence of the artificial shyness which mark the dwellers in the lowlands.

We paid a visit to one house where all are baptized save one, a daughter, fifteen years of age, betrothed to a heathen in her childhood; her future husband will not permit her baptism. She cried bitterly, poor girl, to think she was thus withheld from a privilege enjoyed by the rest of the family. These engagements cannot be broken by old custom, and the mother-in-law is the arbiter of the future wife's fate. At last we reached Stone House, "Siu Chuo," and received a

very warm welcome from the Christians, who crowded out into the streets to welcome us. The books showed that sixty-eight had been already baptized here; twenty-seven before 1872, the rest since. It has not been necessary to excommunicate a single one of these. In addition there are twenty-five adult male candidates, whose baptism would, in time, bring about that of their families. The Oh Iong catechist was here to see us, still sick from the severe beating he had received in the summer, and suffering from prostration and loss of nervous power. Bad as these persecutions are now, they would be ten times worse were it not for the Treaty article, which serves at times to make the Mandarins restrain their underlings. The Sin Chuo Church is held at present in a large upper room, which labours under the disadvantage of being constantly filled with smoke from the neighbours' kitchens. A church is badly wanted here, and the people are ready as soon as the ground can be obtained. For the baptisms, the best basin was forthcoming, and no font ever had more expressive symbols than this, for on the outside was painted a great red dragon, whilst within was the single character "Fuk," i. e. "happiness." Four men and one woman were received this evening into the visible communion of the Church; and afterwards eighteen knelt with us to receive the consecrated memorials of our Saviour's dying love. Had it been Sunday morning, the number would have been far greater, but late at night it is impossible for any but those living close around the chapel to be present. Amongst the communicants was one fine old Christian, over eighty years of age.

Wearied and exhausted as we were when all was over, about eleven, p.m., we could not retire to rest without thanking God for the wonders wrought here by His grace during the past seven years.

Tuesday, October 20th — Leaving these interesting people, we arrived at Ting Sang Ka, distant between three and four miles, a new station, only opened a year and a half since. Found an upper room for chapel, in nice order, with seats arranged to hold about sixty. Eighteen are baptized already, and twenty-two candidates are attending service regularly. Some were reported ready now, but Wolfe decided to wait till his next visit. The room was crowded, and he preached, and afterwards one of the catechists travelling with us—the people being very quiet and attentive. Resumed our jour-

ney, passing many villages most picturesque in appearance and situation.

Twenty-seven miles lay before us to be travelled ere nightfall, so we pushed on through a fine ravine, steadily ascending. Gradually the villages became fewer. Grand mountains rose on every side; woods, valleys, waterfalls—all were below us; every turn in the path revealed new beauties, rivalling the wildest scenery of Cumberland. We were the first Europeans to travel over this route. At last, descending at sunset through a magnificent ravine, we saw in the distance below us the little town of Sang Iong. We were now entering the district under the care of my friend, Rev. J. Mahood. Sang Iong is a dirty little town, and the only house hitherto available for the catechist is a dirty little house, and, moreover, full of smoke. Our arrival was dispiriting. The catechist was away—his return uncertain—so we went out, and Wolfe essayed to preach; but the people laughed and talked, the gamins were unruly, and interruptions continual, so he refused to go on, and we walked away through the streets. The people seemed a boisterous, rough set, and we were not sorry to return. A few Christians had assembled, crowding into the little room, and it threatened rain—rather a serious matter, as the roof was anything but water-tight. Owing to illness, no one had visited this station for a year or more. There was something in the ways of the few assembled, an unreadiness, &c., which showed how needful is constant supervision for these infant churches. We passed a restless night, owing to vile odours, mosquitoes, and other live stock, besides being awakened occasionally by rain-drops dripping on the face. Happily there was no wind, or we should have been drenched.

Wednesday, 21st—Ere starting, an old man made his appearance, the Tepo of a village near. A Christian's house had been damaged, and further injury threatened because he had put away his concubine, and had prayers in his house. The neighbours said they did not like it, and would not have it. The Tepo professed to wish for peace, with an eye to a bribe; but we promised to go and see for ourselves. After a hurried breakfast, set out. On our way up the valley we found the house, with some tiles displaced, and large stones in the courtyard, thrown in over the outer wall. The neighbours not appearing, resumed journey. The scenery once more reminded us of Lynton valley; for more than six miles

we were passing through a lovely glen, with lofty heights above and a fine mountain stream down below, rushing and foaming over the rocks. The road in places was almost destroyed, owing to landslips occasioned by disastrous floods a few weeks before. Many lives had been lost in the highlands, and acres of paddyfields were destroyed by the wreckage and earth brought down by the river. At last the ravine opened out into a fertile valley, guarded on both sides by mountain ramparts, the precipitous sides of the heights being clothed with fir and thick underwood. Passed several villages nestled at the foot of the hills, at a little distance from the main track which we were following. At last we entered the village of Sai Yung, where we stopped for our mid-day meal. The people here were more courteous than those at Sang Long, listening attentively to what was said. Pursuing our way, found that the river had committed sad havoc, carrying away bridges and solitary houses, and laying waste many fair fields. The stream was still rapid; sometimes we crossed the numerous windings, seated in our chairs, with the water nearly up to the coolies' waists. Once we had to dismount and take a series of jumps from one to another of the big rocks, tumbled about in the river-bed, the coolies forming a chain to prevent accidents. A large bridge had been entirely destroyed, and the stream foamed around the rocks as if it would fain carry these off also. Evening was now coming on, and the rain came down steadily. More landslips delayed us; the paths were increasingly slippery; climbing was slow work; till, at last, as daylight was fading, we found ourselves at the summit of a mountain-pass, and no sign of habitation near. Presently a light appeared, brought by one of the catechists, and half an hour afterwards we were safely housed from rain, cold, and darkness.

It was a strange scene. The building was a mere cowshed, built against the rock, with a sloping roof, and an upper story, reached by steps cut out of the rock. The one apartment downstairs held us all. A roaring fire lighted up the gloom, and supplied also the hot water, into which all were plunging their feet—catechists, coolies, pigs, dogs, fowls, all were mixed together—whilst our chairs, brought in for shelter, still further narrowed the space. However, we managed to make a good supper, notwithstanding the personal inspection of our fare by the landlord, who smelt curiously at a sausage

until informed that that was not according to our notion of the rites. A perfect Babel of sounds was only quieted by the retirement of the coolies to the upper room for their night's rest; but for a long time after they still continued shouting and talking, and quarrelling, repeatedly kicking the pigs away from under the dining-table; and being weary of the smoke, which, as there was no chimney, diffused itself impartially on all sides, we ascended the steps, and found a narrow space reserved for us in the midst of a thin mat partition, separating us from six or eight coolies on one side, and ten or twelve on the other. We found next morning, on comparing notes, that we had accomplished thirty-three miles of travelling; and, as we looked back up the ravine which we had descended in the dark, were truly thankful that no accident had befallen us.

Thursday, October 22nd—Our way still lay through the same ravine, alternately ascending and descending—now along the brink of yawning precipices, giving peeps into romantic glens, now through avenues of forest trees, the river below all making grand harmony as it rushed along, breaking wildly over the rocks, forming a series of miniature cascades. Another long picturesque ascent brought us at last to the rest-house overlooking Kucheng. Whilst tiffin was preparing, we looked down upon the city and surrounding valley with feelings of heightened interest; for again we could see a Christian place of worship—a centre of life in a city of the dead. A rapid descent brought us to the river side, along which the path is carried. Large water-wheels, of twenty feet diameter, attracted our attention, both moved and fed by the stream, having bamboos fixed diagonally round the circumference. As each comes to the top, it discharges its contents into a trough, and thus the fields above the level of the stream are irrigated. We crossed the river in a ferry-boat, which accommodated us all, and our chairs and baggage. The stream is wide and current rapid, and a ducking seemed imminent; however, we escaped without immersion, and soon entered the city by an old gateway. It is a quiet old place, the very people having a sleepy look. No manufactures are carried on, most of the residents being occupied during the day in looking after their fields, &c., outside the walls. A nice-looking church and a good house in rear—for the catechist promised a comfortable resting-place and a hearty welcome from the Christians—made us feel at home. It was

here about three years since that the mob arose on account of the Genii powder excitement, and pulled down the house that served as chapel. The reparation made by the authorities has resulted in the erection of the church, now recognized as one of the permanent institutions of the place. It is ten years since the first Christian was baptized here; and now there are forty-four already baptized, and over sixty candidates, twenty of whom are reported quite ready. The one first baptized met us; he is seventy years of age—a fine, hearty old man. He begged us to pray earnestly for his son, who will not yet believe. Another venerable Christian claimed attention, over eighty years of age—tall, stout, and vigorous. After evening prayer, at which many were present, we slipped out by the back door, which opens on to the walls, and strolled along, enjoying the unwonted quietness, gazing at the river and picturesque villages beyond, lighted up by the silver rays of full moon. We were glad that upon the moral darkness around us already were shining the rays of the Church of Christ, beautiful as the moon, reflecting with steadily increasing brightness the light of the true sun, the Sun of Righteousness.

Friday, 23rd—Early this morning I was introduced to the carpenter, of whom I had read and often spoke in days gone by—the man who used to walk twenty-two miles to church each Saturday, calling on the way for a friend, a tailor, and returning on Monday. Now he rejoices in that his own village, Ang Iong, has a place of worship. He is a wiry, active, earnest little man. He soon after breakfast left to go round the country, and tell of our being in the city. We set out to visit some villages near, in which very interesting work is going on. Passed a leper colony, a village looking even dirtier and more neglected than ordinary villages. The people working in fields called out after us to know what the foreigners' business was. Some, drinking tea out of a large pewter teapot, offered us some from the spout, they having no cups. Halted on way. A new catechist—till six months since a Mandarin runner—preached: a fine young fellow, who appears very earnest, always ready to preach, but sorely trying his strength, his chest being weak. People seemed very dull and unintelligent.

At last we arrived at Lau Wa. Here, some four or five months since, a few people who had become inquirers began to walk in regularly on Sundays to Kucheng to attend service. About two months since, all the mem-

bers of the head family save one believed, about thirty people altogether becoming thus decided Christians. It was resolved that they hold Divine service in the village three Sundays in the month, the other Sunday going into the city, a distance of about eight miles. This head family lend their upper story for the purpose. To them we paid our first visit. The house is a new one, grandly ornamented with handsome carving, roomy and lofty, and everywhere bearing marks of well-to-do comfort—the house of a Chinese gentleman farmer. Although not yet opened as a station, a catechist or Christian comes out each Sunday to conduct Divine service, and a book of attendance is kept, which shows at present forty-nine regularly coming. Whilst examining the book, a good congregation assembled. The women of the house gathered together on one side in the background; the aged patriarchs, more than eighty years of age, sat close by the pulpit desk, and young and old who could be spared from the harvest, between fifty and sixty altogether, sat or stood reverently round, listening to one after another of the addresses given, and finally kneeling around during prayer. It was a marvellous sight, when one thought of all that was implied by the scene before one. We were the first Europeans ever seen in this village; yet here was a whole family, and that the chief, all but one member ready for baptism—and not only so, but, without pay asked or expected, providing a room for prayer regularly for their neighbours. There on the screen, where, a few months before, idols had been displayed, and incense burnt before them, was now to be read of all men the Ten Commandments. Verily it were well worth coming all the 300 miles to see this family, named Ngoi, and the work of which their house is the centre. After we had eaten tiffin we again had preaching, singing, and prayers. All the women in the house are Christians, although not yet baptized. We set out to return, thanking God for all which we had heard and seen. Had it not been harvest-time, many more would have been present. This is a likely spot for a permanent station. On the way back, noticed a good deal of tobacco drying, large numbers of the curious "parson crows," so called on account of a white line like a collar round their throats, also many Mandarin ducks. The impossibility of visiting all the stations and giving the detailed attention they require to each one on a single journey was gradually impressing itself upon one. Thirty-six hours

at least is needed to know all that the catechist is doing, to visit the outposts in the surrounding villages, examine candidates for baptism, &c. We were at the last station possible for us this journey, and yet eleven more remained unvisited. The constant travelling and its attendant excitement already began to tell on us both. We were physically weary—in the work, not of it. A quiet walk round a great part of the walls on the west side of the city showed that it had in time past been a place of far greater importance than at present. Many sites were vacant and many houses without inhabitant. Stranger than all were the sheds containing coffins. It is no exaggeration to say that there are more dead above ground in the city than living. Were it necessary for the Mission, sites could be readily and cheaply procured for schools or churches; in fact, every now and then inquiries are made and suggestions offered concerning this or that locality where people would gladly sell their ground.

Saturday, October 24th—The man whose house had been injured near San Lung succeeded this morning in presenting a petition to the Mandarin as he was on his way to worship at the city temple (15th of Chinese moon), and thus saved the fee to the runners. He saw the Mandarin yesterday, and applied for action to be taken to prevent persecution from his neighbours. The Mandarin asked to what he belonged; he said the "Ang lik Kan" Church, i.e. "Peace established in the Midst," the name of our Church in Fohkien province. Mandarin replied, "Better have peace, and no summons or litigation; but, if law must be invoked, send in indictment in proper form." In course of morning we went to present passports and pay our respects to the Mandarin. Found him at home. Received us with much kindness in full official dress. A handsome man, about thirty-five apparently. He wore a velvet hat with peacock's feather and crystal ball, a jade thumb-ring, of which he seemed very proud. His Yamun was in cleaner condition than those previously visited. He asked many questions about the doctrine and its progress. His father frequently attends service at the church. By profession the family is Mohammedan. He spoke of the petition he had received, and promised to send some people down to quiet the neighbours. Tea was offered and accepted, and we left much pleased with the interview. The principal buildings of the Yamun appeared very old and ruinous, and so do many of the houses and temples in the city. The

water is bad, owing to the wells being contaminated, and the surface so little raised above the river. In one of the temples we saw a new chair of blue silk, and banner of crimson silk, which the people have subscribed for to present to this Mandarin on account of the strict justice he has exhibited during the past half year. We visited the Wesleyan church, which is purely Chinese in its interior arrangements. The work is standing still at present. The catechist's wife, a Cantonese, was not able to say much about recent success. In the evening about twenty-five assembled for the Saturday evening prayer-meeting, specially on behalf of Missions and Missionaries. In each of the twenty-three stations and at Foo-chow the same sort of meeting was being held. Ten years since, such a thing undreamt of. What a change! Not only interest in personal salvation, but hearts and minds opening out to think of and pray for others.

Sunday, 25th—This was to be our last Sunday in the country, but not the least interesting. From an early hour visitors began to arrive, and glad communications were exchanged, with much talk. Some walked in from long distances. Amongst others, one smartly-dressed little boy, seven years old, had walked over seven English miles to church with the men of the family. Some of the Christians were well dressed; some were perceptibly poorer, but none appeared destitute. The poorest were workmen in regular employ. Over 160 were present at morning prayers, and most stayed during administration of Holy Communion, of which seventeen men and six Chinese women reverently partook. Addresses were given during the day to congregations of varying numbers, and at evensong about seventy were present. In the afternoon we walked round part of the walls, and were followed by a large number of boys; noticed many playing about, and very few girls. On asking a Christian who accompanied us how he accounted for the fact, he said the people kill the female infants at birth, partly to save expense, partly from the selfish feeling that, when a daughter has grown up and is a pleasure to her parents, some one will marry her, and they will lose her altogether; "and what is the good of that?" We asked, "Do they never kill the male infants?" and the reply was that to kill a boy would be looked upon with the greatest horror. How true the description of old, "without natural affection!" Descending into the city, we called on some of the Chris-

tians, and it was a gladdening sight to see their shops closed because of the Sabbath. What an eloquent, although silent, testimony to the power of God's Word and Christ's grace—here in this distant city of "The Ancient Field"—soon to be a fruitful field, let us hope, full of fruits of righteousness.

Monday, 26th, 4 a.m.—A long march was before us, so we started by moonlight after a hasty breakfast. The city was hushed in slumber as we wended our way along its silent streets, saluted by the barking of startled watch-dogs. Soon we were in the open country, and ere long entered a romantic glen, its picturesqueness heightened by the moonlight—glens, waterfalls, precipices, and luxuriant foliage intermixed. As day dawned, the villagers, newly awakened, stared at us with surprise. Our route still lay beside the river. At times the stream was lost under the massy rocks which lined its channel. We stopped to clamber down to the Dragon's Hole—a splendid fall, formed by the whole body of water suddenly emerging from under over-arching rocks and plunging down into a chasm which yawned fearfully below us. The whole scene was exceedingly grand; the overhanging precipices richly wooded; the gigantic boulders, over which we had clambered down, worn by storm-water and variously tinted; the ceaseless roar of the fall, and the rise and fall of the spray-cloud over the abyss, made up a picture on which the memory delights to linger. Resuming our journey, we crossed a fine old bridge, and observed that the piers, formed of granite, were shaped like the prow of a ship and sloped outwards so as to divide the storm-waters and offer the least possible resistance. And so, on amid scenery constantly changing in character, yet all beautiful, until we arrived at Shui Kau, or "water-mouth." Here we were once more on the Min. From the window of the catechist's house we could discern the Mission-boat waiting for us. There was nothing, alas! to detain us at this station—one of the very few which has been hitherto without success. The boat showed a very small attendance, and that very irregular. The place is very busy. The tea-boats pass constantly and tranship their cargoes from the light, up-country, shallow, fast boats into the heavier lighters, which carry the precious freight to the anchorage, more than 100 miles lower down. It was a delightful change from the tossing of the chair to be on the roomy boat gliding down the stream, with welcome letters from home, and not least

welcome the Annual Report of the Society, enabling us to compare notes concerning what we had seen and the Reports of a twelvemonth before. We were already some few miles from Shui Kau, when night began to fall. The boatmen professed to fear grounding if we journeyed in the night, so we reluctantly gave the word to anchor. The quiet, clean cabin was a delightful change from our recent resting-places.

Tuesday, 27th—We were up early and soon under weigh. I need not particularize the journey down to Foo-chow. Suffice it that the scenery, which, under other circumstances, would have been to us grand and magnificent, was tame in comparison with that through which we had so recently passed. Right glad were we, at 8.30 p.m., to find ourselves once more, by God's grace, safely housed within an English home, thankful for the protecting mercy which had kept us all the journey through.

One or two impressions may, perhaps, be recorded here. First, that, looking at the wearisome nature of the travelling and the necessity of a longer stay at each of the twenty-three stations, coupled with the fact that only in the winter can such visits be made, there is quite enough to occupy three English Missionaries in this work alone.

Secondly, a fine field is open for Medical Missionary effort. The Americans use this agency largely in their portion of the province. It would be an immense advantage if our own Missionaries could be thus supplemented.

Next, I could not but observe the great advantage of a respectable place of worship. Stations must begin with a room, but the sooner a permanent site can be secured, and a definite place of worship erected, supposing the preliminary success warrants it, the more rapid the progress made in the work—to say nothing of the grave hindrances to a decent and orderly service I have noted, peculiar to Chinese dwellings.* The catechists and students, judging from those who accompanied us and those whom we found at work at the different stations, are a fine body of

* Sheds are a mistake in China. The people are accustomed to give of their best to that which they esteem the best; and Christianity, from its very claims, demands the best. If we would reach the reading-classes we must go to them, and, in inviting their attendance at our services, avoid, as far as possible, that in externals which should repel them.

men, earnest and diligent, and the contemplated college for training more systematically and thoroughly those designated for the ministry will be of immense service.

In conclusion, I cannot more forcibly express my conviction as to what I have been privileged to behold than in the words of an Indian Bishop, whose loss the Church has not ceased to deplore—"I am deeply impressed with the reality and thorough-going character of the whole business, and I entreat you never to believe any insinuations against

Missionary work in" that portion of the Foo-chow province it has been my happiness to have visited. "I do not think any one can go through these stations without being the better for it. I feel that my own faith in the Gospel has been strengthened by the journey and by the actual sight of what Christians are doing;" and, may I reverently add, of what God in Christ is doing. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee."

PROGRESS OF FEMALE EDUCATION IN SOUTH INDIA.

NEARLY nineteen hundred years have elapsed since the birth of Christ and the introduction into the world of a pure faith calculated to exalt human intelligence and favourable to the universal dissemination of light and truth. Without attempting to review the past since that period, there is brought distinctly before us the fact that in England where, for the longest time, there has been political and religious freedom, education of the young, so far from being an accomplished fact, is still a difficulty to be grappled with, and obstacles have to be surmounted which require the forcible intervention of the State if we would remove them. In our impatience we are too apt to lose sight of this fact, and to expect that in our Missions we can arrive *per saltum* at what we are only slowly and spasmodically reaching at home. Sixty years ago it would not have been an easy thing to have found in England young women of the lower orders capable of reading the Bible with anything like fluency or intelligence; as for any other intellectual acquirement it was almost out of the question. Strong prejudices were enlisted against every attempt at female education among persons of the rank we refer to, some lingering traces of which are still to be met with. It ought not, therefore, to be any marvel that in India, where woman has for centuries been looked upon as a mere chattel, and has been systematically reduced to be the mere slave of men's passions and cupidity, serious difficulties have to be encountered in every effort at communicating information to females. In our older Missions, of course, some progress has been made and much devoted energy has been bestowed with fairly successful results, but even in them female education is much in arrears of what would be desirable for healthy development of social progress. It is a difficulty even in them to find a sufficient number of women whose intellectual faculties have been so far awakened as to make them adequate help-mates for the men. Even catechists and schoolmasters do not find it easy to find suitable wives. If this is the case in the older Missions, the difficulty is, of course, still greater in more recent Missions like those in the Telugu country, where the oldest converts are still neophytes and Christianity itself is a new thing. It is no light matter there to disarm prejudice and to win a way for the truth in a community steeped in ignorance and superstition. If we may be permitted to recall an expression of the late venerable Daniel Wilson, when Bishop of Calcutta, people cannot, under such circumstances, be made to swallow things "scalding hot," but forbearance must be exercised, while, at the same time, the truth as it is in Jesus must neither be disguised nor withheld. A full Gospel must, from the very outset, be proclaimed, and the one way for the acceptance of a sinner at a throne of grace must be declared. It is with peculiar interest,

therefore, that we make some further extracts from the "Noble School Magazine," which furnish some account of what is doing for the furtherance of female education among the Telugus. The system may not altogether approve itself to us, but we will fain hope that the entrance of God's Word will give light in due season, and lead to the breaking down of barriers which ought not to exist. An attentive perusal of these extracts will show what serious opposition there was to any kind of female education, when the Missionary himself could not be present "for fear of frightening the girls away." Even at the recent prize distribution it was a matter of doubt and anxiety whether the girls would come; and yet there are tokens of encouragement in the interest taken by native gentlemen in the work. These we hold to be of happy augury for the future. By comparison, female education seems to be more rapid in its progress in the Telugu districts than that of males was. No doubt the success of Mr. Noble and his devoted colleagues contributed much to facilitating the present attempt. It is pleasant, too, to notice "independent native efforts for female education." These efforts may not be what Christians could wish upon most essential points, but they are better than stagnation or resistance. Altogether we hope the accounts furnished will be found interesting and encouraging. We must now leave them to speak for themselves:—

As announced in our last issue, the distribution of prizes for the C. M. Society's Caste Girls' Schools took place on the 4th of March. The three schools, situated in three different parts of the town, were brought together to the Noble Memorial Hall for this occasion; and though at first the children had almost all refused to come into the Hall, when the morning came, all but fifteen were present neatly dressed, and the richer girls decorated with jewels. Some of the relatives and parents of the girls were visitors; others of our Hindu friends, who took interest in the cause of female education, were also present, besides a good number of European visitors. Mr. Leman, our Collector, and Mrs. Leman were also present, Mrs. Leman being in the chair.

The proceedings commenced at eight p.m. with a Telugu prayer offered by the Rev. A. Bhushanam. The Rev. J. Sharp, of the Noble High School, then made some general remarks on the school, which we here insert, having been favoured with a copy of them, a little supplemented:—

"The assembling of so many girls in this building forms an era in the story of female education in this place. It is right on such an occasion to pause and look back. It will help us to be thankful to God for what has been effected in this good work, and to encourage us to work on with redoubled energy in future.

"Thirty-three years ago, in 1842, the pioneers of Missionary work here, the Rev. Messrs. Noble and Fox, wrote thus:—'After having acquired a competent knowledge of Telugu, we desire, with God's blessing, to

open schools for both sexes, looking as we do with the most painful concern on the degraded state of the female sex, and most especially on that degraded and numerous class, the widows.'

"Six years afterwards Mr. Fox was taken to his rest; and nearly ten years ago Mr. Noble followed him. Their eyes were not permitted to see what we do to-day; but they worked for this result, and they prayed for it. Work for, and prayer to, the Lord Jesus Christ cannot be in vain.

"Almost five years ago, on one of the first occasions on which this Hall was publicly used, an address was given to me, on the occasion of my starting for England on furlough, by many Native gentlemen, some of whom are present to-day. In that address were these words:—'We beg to call to your mind, and that of the Home Committee, the wishes of the late Rev. Robert Noble with regard to the establishment of a girls' school on the same principle on which this has been founded. Any efforts that have been made towards the accomplishment of that object have not, we regret, terminated in a happy issue. We own there have been difficulties in your way; but we are assured that the God Almighty, for whom you are working, will both point out the way and bless it.'

"In four months He did so by disposing a retired Madras civilian to place *£*1,000 a month at the disposal of Mr. Tanner, who was in charge of my work, towards opening a caste girls' school. On Aug. 17, 1870, one was begun in Batsu Pettah with fourteen girls. Mr. Tanner durst not be present himself on that occasion for fear of frightening the girls

away, but the school was opened by Mrs. Sharkey with prayer. In a fortnight the pupils rose to thirty-four. Within four and a half years, this one school has grown into three, containing 156 pupils, of whom 141 are present here to-day. It took about twenty years for the number of pupils in Mr. Noble's boys' school to rise from 2 to 300. In less than a quarter of that time the caste female pupils in these Mission Schools have risen to above half that number; and by their example they have promoted independent Native efforts for female education. I was lately present at the prize distribution of the Hindu caste girls' school established here in Machavaram principally by young men belonging to the Noble High School, and I was very pleased by the work shown there. I hope it is only a beginning which will soon develop into more such schools for female education and enlightenment. The number of pupils it contains is now, I believe, above thirty. And in thanking those Native gentlemen, who have so kindly contributed 30 rupees towards the cost of the prizes to-day, I must especially thank the Committee of the Machavaram Hindu Girls' School for the good-will they have shown us by sending a rupee towards our Mission prizes to-day.

"At the Public Meeting held here in 1870, at the opening of the Mission Caste Girls' School, subscriptions amounting to Rs. 8 : 4 a month were promised it by Native gentlemen. The sum at present subscribed by them for our three schools is, I regret to say, only Rs. 2 : 4. I earnestly hope some more subscribers will come forward in place of those who have been removed elsewhere.

"The oldest of the three schools is the one in Batsu Pettah. At the last distribution of prizes it was reported as containing forty-three pupils at the end of December, 1873. At the end of December, 1874, the number was fifty-one. The Chemanagiri Pettah School was started only a month and a half after the former. It had, at the end of 1873, on the rolls fifty-four girls; there are now eighty-three. In each of these schools there is now a small class of girls reading for the fourth standard of the Results' system, which includes

"*Reading*.—Third Book of Lessons (Government), with explanation and paraphrase.

"*Writing*.—From Dictation, out of the Reading Book.

"*Arithmetic*.—Moderately easy practical questions in Vulgar Fractions and Simple Proportion.

"*Grammar*.—Generally, with application to the Reading Book.

"*Geography*.—Of the Madras Presidency, with a general outline of the Geography of Hindustan.

"In 1872 these two schools obtained a Government Results' Grant-in-aid amounting to Rs. 100 : 4. In 1873 the total Grant for them was Rs. 186 : 4, and in 1874 it was Rs. 233 : 4. These figures show the advance made in work done, in spite of the very serious obstacles which Hindu customs and prejudices still place in the way of female education.

"The third school, that in Idepalle, was only opened about five months ago, and is yet in quite an elementary stage. There are twenty-two girls on its rolls.

"Since 1871 these schools have been more or less under the superintendence of Mrs. Clayton, and I wish she could have been present to-day to enjoy part of the reward of her labour for them. We trust her recent return to England on medical grounds will only cause a temporary absence from Masulipatam, and that Mrs. Clayton may soon return to resume charge of this important work. Meantime it has been entrusted to the superintendence of Mrs. Sharp."

Next, the highest class, of Batsu Pettah School, and the highest in Chemanagiri Pettah School, were brought for examination. One of the classes was examined by Mr. Bhushanam in Scripture, on the history of Joseph and the Parable of the Prodigal Son; the second was examined in reading by one of the teachers in the schools. Afterwards part of the two classes was examined in arithmetic by A. Ramasvami Sastri Garu, an assistant master in the Noble High School. We were quite pleased, as all the spectators should have been, at the readiness with which the girls worked out sums in Reduction and Fractions, reflecting great credit on their teacher. If any were present there who had thought that females were not capable of much enlightenment, we hope they were disabused of their mistaken notions by the quickness of comprehension and intelligence shown by the girls throughout the whole examination.

Mrs. Leman then distributed prizes, which consisted mainly of chintz for petticoats and jackets, some boxes and work-bags fitted with materials, some English dolls, and other articles. We believe all the children received something or other, which we think is necessary to encourage them in the absence of love

of education for its own sake, either on the part of the children themselves or of some of the parents.

After the prizes were distributed, which took a long time, the Rev. D. Fenn, Secretary to the Madras Corresponding Committee of the Church Missionary Society, made a short speech, in which he thanked Mrs. Leman for taking the chair, and the visitors for their presence at the gathering. One important suggestion he made was, that some special effort should be made to provide the increasing female readers with suitable literature, which our Telugu language is entirely devoid of. It is no easy task to lay one's hand on a suitable book in the whole range of existing Telugu literature free from indecencies of expressions or allusions to put into the hands of our educated sisters. Mr. Fenn suggested that some standard English works might be translated in a way intelligible and interesting to the female readers.

After Mr. Fenn's speech the European visitors dispersed, while some of the Hindu visitors were looking at the fancy work done by the girls laid out on the table for exhibition. We are sure many were quite surprised to find that the children could do such work. As it was then as late as ten o'clock, the children were sent to their homes in bandies hired, for the purpose, and thus closed the interesting proceedings of the morning.

It may perhaps interest the readers of the "Noble School Magazine" to read a brief account of an Examination and Prize Distribution held in the Caste Girls' School at Ellore on March 11.

This school is under the management of Mrs. Thornton, the wife of the Head Master of the Fort A. V. School. It has fifty-six names on the attendance register; of this number four are Brahmin girls, and the rest Sudras. The school is situated in the midst of the native town and under the Fort walls. On the 10th March a large number of invitations were issued to the native officials and gentlemen of the town. Many of these were accepted, for we noticed among the visitors M. R. R. Rajah Mantripragada Durga Mullikarjana Prasada Row Zemindar Garu; M. R.

R. S. Alahasingari Naidu Garu, District Munsiff; and D. Veerabhadrayya Garu, Tahsildar. Besides these, many of the fathers of the children came to see the progress their girls had made. The Europeans present were Mr. and Mrs. Thornton, Mrs. Alexander, J. W. Martin, Esq., Engineer, E. W. B. Hope, Esq., Police Inspector, and the Rev. A. and Mrs. Morgan. At about 4.30, Mr. Thornton having commenced proceedings by giving a short address, the Rajah examined the highest class in reading, and the result was most satisfactory, for the girls read distinctly and fluently. Then A. Subbaroyudu Garu (a Christian teacher in the A. V. School) examined them in mental arithmetic, which also proved successful. Their progress having been tested in this way, the prizes were distributed by Mrs. Alexander. For the best of the prizes the school was indebted to the District Munsiff, who has always taken a great interest in female education. His prizes consisted of four gold head-jewels. Two of these were presented to the two highest girls in the fourth class, and the others to the first girls in the third and second classes. Besides these there were clothes, dolls, &c., so distributed that no girl went away empty-handed. The articles of clothing were all of the girls' own making, and, therefore, it must have increased the value of their prizes to feel that they themselves had done the work. When the excitement occasioned by the receipt of their prizes had partly subsided, Mr. Thornton requested the District Munsiff to say a few words, to which he kindly responded. He spoke of the great advantages of female education to the people of this country, and also impressed upon his hearers the necessity and duty of all, who have their country's good at heart, to assist by their influence and by other means the instruction of their females who have been so long neglected. Mr. Thornton then thanked all present for their attendance that day, and for their interest in the school, and said he should be most happy to receive any subscriptions for its support, and any assistance in the way of advice as to the best means of increasing the numbers and improving the school.

VALEDICTORY DISMISSAL.

"How shall they hear without a preacher? and how shall they preach, except they be sent?" Faithful men, who should preach Christ to souls perishing for lack of knowledge, and men to send them forth, are, if we will give credence to St. Paul, the essential requisites for the successful prosecution of Missionary labour. The responsibility resting upon those who have already received the Gospel is authoritatively enforced, and the duty devolving upon them individually is suitably distributed. To some the call comes to go forth and preach; to others the duty of sending them and seeing that they lack nothing by the way. In the constitution of Societies like the Church Missionary Society, and other kindred institutions, this apostolic order is maintained. It is maintained also, we believe, in accordance with primitive practice. It was not, then, the function of a caste; it was the business of all Christian people. The success of early Christian Missions was, in a measure, attributable to the fact that all believers were somehow or another actively interested in Missionary work. When, a century ago, there was a revival of spiritual life in England, all affected by it leagued themselves together for this purpose. It was the reproach cast upon them by ungodly men that they were zealous for Missions to the heathen, and torrents of ridicule were poured upon them for their zeal. The reproach is now, except with a few infidel fanatics (for infidelity has its fanatics), converted into a glory; but, considering the extent to which evangelical religion has spread, might it not be a question whether this zeal has not slackened, or, at any rate, has been somewhat lost sight of among the manifold claims pressing on the attention of benevolent persons? Certainly there have not been of late candidates for Missionary employment as numerous as the openings which have presented themselves. Neither our Universities nor our own Missionary College have furnished an adequate supply. It became, therefore, recently a matter of some anxiety to find men well qualified for important posts, many of which had been for some time vacant; indeed, it was doubtful whether they should be filled up at all. It did not seem right to occupy them while in other parts of the Mission-field the Lord's servants, who had been long labouring there, were over-taxed and over-burdened, and, in several instances, constrained by failing health to relinquish their work, at any rate for a season. The ordinary energies and resources of the Society were taxed to supplement their failing efforts. Recently, however, a simple and earnest appeal was sent forth, entitled appropriately, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" It consisted mainly in an enumeration of the vacancies which were most pressing, with a few words of earnest appeal superadded. This was put into circulation, and it is with thankfulness to Him who disposes and turns the hearts of all men as it seems best to Him in His Godly wisdom, that we are already able to report that it has met with a response. Five clergymen have already offered themselves in answer to the appeal, some of whom have been designated to their future posts. Moreover, there has been a considerable influx of men through the ordinary channels into our Missionary institutions. But yet there is room, and yet there is urgent need for more help. The posts which call for immediate reinforcement or occupation are very far from being filled up. In China, as Bishop Russell writes, there might be a large augmentation of the Missionary band with advantage, although the Chinese Mission has been strengthened to the uttermost; yet not one of the five who have offered themselves so willingly could be spared for China; not one can be afforded out of the answer to the appeal so far. Plainly, then, it needs to be further pressed upon the hearts and consciences of the English clergy. With thanksgiving for those who have been vouchsafed in answer to it there should be diligent and earnest prayer and supplication made that

more should yet be added. Twenty-eight Missionaries were asked for in the appeal; five have already responded to the call, but where are the twenty and three? There is no call for despondency, but there is for exertion, there is for fresh importunity at the Throne of Grace. We hope that this prayer will be offered in faith and with much earnestness of entreaty.

Meanwhile we would place before our readers, according to usual custom now for many years past, the Instructions delivered to the Missionary band proceeding this year to their several destinations. These Instructions, delivered in successive years, form a permanent record of the hopes and fears, the aspirations as well as the experience of the Committee of the Church Missionary Society. From no other source, probably, can the feelings which animate them be so readily gained. In them is concentrated the result of much and anxious deliberation on the part of those who have bestowed a lifetime of thought and labour to the most satisfactory solution of the various problems connected with Missionary labour. We invite, therefore, once more the attention of our readers to them.

There have been, besides those addressed, two others recently sent forth. The Rev. David Wood, after a brief sojourn in England for recovery of health, has returned to his station, Jaffna, in Ceylon, and the Rev. J. H. Keen had to leave England for North-West America previous to the dismissal, so that he might reach it in time to obtain his passage in the ship destined for Moose Factory.

The following is a list of the Missionaries whose Instructions are subjoined:—

The Rev. M. Sunter	}	Returning to West Africa.
Mrs. Caiger		
Mr. H. K. Binns	}	Proceeding to West Africa.
Mr. A. Schapira		
Mr. J. H. M. Fraser	}	Returning to North India.
The Rev. T. P. Hughes		
The Rev. J. S. Doxey	}	Proceeding to North India.
The Rev. J. R. Hodgson		
The Rev. W. G. Baker	}	Returning to South India.
The Rev. R. Palmer		
The Rev. J. Bates	}	Returning to China.
The Rev. J. C. Hoare		
The Rev. W. T. Brereton	}	Proceeding to China.
Mr. G. Lanning		

All except two were present at the special meeting at the Church Missionary College on July 6th, at which the Instructions were delivered by the Rev. Henry Wright, Honorary Clerical Secretary. The Missionaries having severally acknowledged them, were addressed by the Rev. George Blissett, Vicar of St. John's, Chichester, and commended to the favour and care of Almighty God by the Rev. W. H. Barlow, Principal of the College.

DEARLY BELOVED IN THE LORD,—It has frequently been the practice of the Committee on these occasions to remind themselves and their friends of some of those great spiritual principles which are the life and the power of this Society.

On the present occasion they have pleasure in relegating this duty to the dear elder brother who has kindly undertaken, in the Lord's name, to address to you words of counsel and encouragement; so that, after a few preliminary sentences, they will proceed to

the special instructions they desire to address to each of you.

Considering the openings in the Mission-field and the fewness of the labourers prepared at the present moment to enter them, the Committee might almost have been justified if they had uttered a note of disappointment that they have not more to send forth upon this great enterprise. They are in no mind, however, either to despond or doubt. Having taken means for obtaining more recruits for the army of the Lord, they would look

with confidence to Him to bless the means; and, if such be His good pleasure, they doubt not ere long their ranks will be largely reinforced. And meanwhile they would remind their friends that undoubtedly one purpose of the present dearth of labourers—at home as well as abroad—is to call forth more prayer—a deeper consciousness of dependence upon Himself, the great Lord of the Harvest.

Another purpose too they would recognize. They would feel that the Lord is pressing home upon *them*, and upon every labourer who is burthened for the want of helpers in the work, a great and important lesson—yea, they would be disposed to say the lesson of all lessons in their great work—that *power belongeth unto God*.

They would be reminded to-day how the Lord said again and again to His servant Gideon, "The people that are with thee are"—not too few, but—"too many for Me to give the Midianites into their hands"—until the 32,000 had dwindled down to 300 men—and the reason given was this: "lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me."

They would be reminded, again, how, in the presence of a thousand thousand men, King Asa cried unto the Lord his God, and said, "Lord, it is nothing unto Thee to help, whether with many, or with them that have no power."

Yes—at the present moment they would be hearing the Lord saying, as clearly as if He spoke by an audible voice from heaven, "Not by might nor by power, but by My Spirit."

Truly the Committee would not undervalue means; they would recognize that, as a rule, success is proportioned to the means employed. They would not despise the gifts that any man may possess; they would acknowledge that every good gift is from above—a gift from God, of which He expects the employment for His glory; but they would recollect, after all, that power is of God, and that the mighty men in God's army are not of necessity the eloquent, or the learned, or the naturally gifted, but they who, dedicated wholly and without reserve to the service of God, go forth to their work and to their labour, even until the evening, in simple unwavering faith in His power and willingness to bless.

The Committee feel that God has of late been pre-eminently teaching His Church afresh this lesson in other ways than by the scarcity of men; and they would, beloved, that you should go forth with its full realization within your hearts.

You are going forth to very different spheres

of labour—to different kinds of work and to different kinds of people—some to make Christ known in the school—some in the lecture-room—some in churches—in bazaars—in heathen temples—by the way-side; some of you are going to people barbarous and rude—others to people civilized after their fashion and refined. Go, the Committee would say, each and all of you, with this truth engraven on your hearts—the Holy Spirit, the finger of God, write it indelibly there!—that *power belongeth unto God*, and that the measure of success is the measure of faith in Him; and in the day of the Lord, when the labourers are gathered together, and men rejoice with the joy of harvest, you shall assuredly not return empty-handed from the harvest-field.

The Committee are thankful, Brother SUNTER, that it has pleased God so far to restore your health, and especially the precious gift of sight, that you and Mrs. Sunter are again able to set your faces towards Africa. They are glad also that you should have been able to turn your visit to England to account by acquiring knowledge which we trust you will find of much service in the work that lies before you.

The Committee have no hesitation in saying that there is no one upon the Coast of West Africa who, humanly speaking, occupies a post of greater responsibility in respect to the spread of vital Christianity than the Principal of the Fourah Bay College. And the burden of that responsibility has probably been increased by the modifications which the Committee have consented to introduce into its working, and which will involve more than ordinary watchfulness and prayer, if they are not to prove a hindrance instead of a help to the progress of the Gospel.

You are well aware what those modifications are, for they have been introduced with your full concurrence.

Up to the present time the Institution has simply been a Training College for the spiritual agents of the Society, who have been boarded and trained at the Society's expense. Acting, however, upon the strongly-expressed desire of many of their friends, both European and Native, they have consented to throw the College open and to receive the sons of those Africans who desire for them a more liberal education than they have hitherto been able to obtain without coming to England—a course which has been found to have many drawbacks.

With this object the Committee have agreed to include a wider range of subjects in their College curriculum, and to strengthen the teaching staff. It is probable also, as you are aware, that arrangements will be made by which the students may be enabled to compete for a degree in an English University. This is likely to be effected by the affiliation of the College with the University of Durham, in which there would be a peculiar appropriateness, seeing that the authorities of that University have been pleased to confer upon you the degree of Master of Arts.

It is, however, because of all these encouragements to be given to the acquisition of sound learning that the Committee would desire very earnestly to press upon you that your first concern must still be the due preparation of spiritual agents as teachers and catechists, pastors and evangelists. Deeply would they regret the steps they have taken for extending and increasing the advantages of the College, if those who are to be employed in the Lord's vineyard are found less well prepared for their high and holy calling through greater attention being given to other subjects; or less spiritual in their tone through their association with other young men who are intending to engage in secular callings.

The Committee would fain indulge in far brighter anticipations. They trust that you and your fellow-labourers may be enabled, by the grace of God, to maintain a high standard of godliness yourselves, so that the fragrance thereof may infuse itself into all your intercourse, official and otherwise, with those entrusted to your care. They would fain hope that the young men training for spiritual work may have their future usefulness increased, and not diminished, by contact with other men; and especially would they pray that the power of the Holy Ghost may be so present among all the students that many who are there at their own charges, and who have posts of secular employment open to them, may yet be led to find that the highest employment possible on earth is that of the Christian ministry, and, foregoing the prospects of worldly advancement, be led to devote themselves to the blessed work of making Christ known among their fellow-countrymen, either in connexion with this Society or with the Native Church, and thus Fourah Bay become literally a very focus of light and blessing to the Western Coast of Africa. Set this before you, dear

brother, as your great aim—keep it before you, whatever temptations you may have to be satisfied with something lower. Ask it in faith, look for it in lively hope, and God will not disappoint you.

You, Brother SCHAPIRA, are to be one of Mr. Sunter's fellow-labourers, to assist him in carrying out what has just been described. May you be one with him in faith, one in hope, one in earnest effort! The Committee entertain high hopes of your usefulness from your knowledge of your native Hebrew, and from your acquaintance with the Arabic vernacular, which will enable you to press the Gospel of Christ upon the Arabic-speaking Africans visiting Sierra Leone. But their best hopes in connexion with you are grounded on the evidences of devotedness to Christ which the sacrifices you have made for His sake have afforded, and of the proofs you have given, during your sojourn in the College, of your zeal in bringing others to the knowledge of that Saviour you have found yourself. Their prayer for you is, that the spirit of devotedness and zeal may, by the Spirit of God, be constantly maintained and made to glow, and that it may communicate itself to the students under your influence. The Committee can desire no better thing for you than that there may be in you an earnest of the fulfilment of that word, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

You, Brothers BINNS and FRAZER, have been appointed to re-occupy the old station of the Society at Port Lokkoh. It is a source of much thankfulness to the Committee that the way should have been opened for this action, hoping as they do that it will prove a step towards carrying the Gospel into the interior. There are some encouraging circumstances in the anxiety of the chief that Missionaries should return, and in the peace that at present prevails in the neighbourhood; yet the Committee do not anticipate an easy victory. They expect that, as elsewhere, so here, your faith and patience and love will be put to the test; but they still more confidently expect that the exercise of these graces will not be in vain, but that the simple affectionate setting forth of Christ in life and doctrine will prevail over the indifference and superstition, and that you will have the joy of gathering out souls for your Redeemer.

It is hoped, Brother Binns, that, before leaving, it may be arranged for you to receive holy orders at the hands of the Archbishop of Canterbury. You, Brother Frazer, go forth as a lay evangelist; not ordained by human hands, but we trust set apart by the Holy Ghost for the work to which you are called. Your experience in dealing with souls in England will, we trust, be of service in dealing with those in Africa. Though the skin be different, the unconverted heart is the same all the world over—reached effectually only by the Spirit of God and the testimony of Jesus. A Native brother has already preceded you, and, we trust, will prove of much help to you on your arrival. You may depend upon a special interest in our prayers.

You, Mrs. CAIGER, return to that country to which your husband was constant even unto death, and to a sphere of work that is well known to you—the charge of the Female Institution. The Committee feared, on the last occasion of your coming home, that it might prove a last farewell to Africa; they, therefore, the more thankfully acknowledge the grace that has made you willing to step in and fill the gap at a time when the need of one who has had experience in the Institution, who knows the wants of the colony, and who possesses the confidence both of Europeans and Africans, is much felt. If, as is proposed by some of our friends at Sierra Leone, it should be thought advisable to introduce any modification into the working of the Institution, there is no one to whom the Committee would sooner entrust the responsibility than yourself. They pray that grace and wisdom may be abundantly vouchsafed to you, so that you may be enabled to increase the efficiency of an Institution which, as a chief training place for the wives of educated Africans, they cannot but regard with deepest interest.

You, Brother HUGHES, are returning to your important work in Peshawur, the Trans-Indus frontier station of the Punjab. It was your request of the Committee that, after ten years in the Mission-field, you might be allowed to return for a six months' stay at home for refreshment of body and mind, and to this the Committee cordially agreed. They trust that your short furlough will prove productive of much benefit in every way. In connexion with the widespread interest in Mohammedanism at the present time, and the awakened state of the Mohammedan mind in North

India, the Committee have been thankful to notice the close and careful examination you have been giving to the inner teachings of that religion. They have also noticed with thankfulness your translational labours, the encouragements you have in your itinerating labours, and the instances of confidence reposed in you by Natives of all ranks. The Committee can only now ask you to continue, in the Lord's name, the labours to which you have hitherto so devotedly given yourself. May you find the joy of the Lord to be continually your strength, and His work to prosper in your hands!

To you, Brothers DOXEY and HODGSON, the Mission-field is yet an untried one. But one of you, at least, is not untried in warfare for Christ at home. May it be the happy lot of both of you to make large proof that the Gospel of Christ simply preached with the Holy Ghost sent down from heaven is the power of God unto salvation to all who believe! The Committee have designated you both to North India, but your precise location will be determined by the Calcutta Corresponding Committee. The Committee would ask you, on your arrival in the Mission-field, to become for a time *patient learners*. The learning of a language is a great work before you; you have also to learn to understand the people, and you have to learn experience generally from those who for years have been bearing the burden and heat of the day. May the arms of your hands be strengthened by the hands of the mighty God of Jacob!

The Committee congratulate you, Brother BAKER, on the prospect of your return to your labours in restored health, and on the prospect, too, of a return with a beloved partner in life who will be a true sharer in all your Missionary joys and Missionary trials. You have not had long experience of the Mission-field, as you were soon driven home by an attack of illness; but the Committee thank God for the good report which you gained of all during your short period of labour. You return to the Telugu Mission in South India. More than thirty years ago the foundations of that Mission were deeply laid in the holy lives and earnest prayers and untiring devotion of Fox and Noble and Sharkey, and the work which they so well began has been well sustained by their living successors. The seed sown with tears and pain is springing up in a goodly harvest. May you have the joy of

getting in many souls into the garner of everlasting life!

In their latest Report the Committee had to deplore that during the past year they had only been able to send out one additional labourer to the vast empire of China, and he, as it proved, only arrived just in time to take the place of one whom the Lord was about to call away from earthly service. It is, therefore, with peculiar satisfaction that the Committee are able to take leave of five brethren for this field, two of whom are returning to their old posts, and three going out for the first time.

You, Brother BATES, return to your interesting work in the neighbourhood of Ningpo. The Committee are glad to know that in the Lake District, of which you had the charge, tokens of the Lord's blessing have not been wanting during your absence at home. They hope you may soon be able to send them tidings of larger blessing upon the seed sown.

You, Brother PALMER, are returning with a thankful heart to your old work at Shaou-ying—a thankfulness in which the Committee share on account of the recent return from that place of Mr. Gretton through illness, so that our brother Valentine is left alone. The kindness of friends in this country has supplied you with means for erecting a more suitable place for preaching the Gospel in that great city than you have had before. May increased opportunities be accompanied by increased prayers and increased expectation of blessing!

The Committee have special pleasure, Brother HOARE, in welcoming you among their Missionary band. Few names are associated with more affectionate respect in the minds of the Committee than the honoured one you bear. Your father and your uncles (one of them now with his Lord) have long been closely identified with the Society in its principles and its work, and they can scarcely desire for you a better thing than that you may worthily represent them in the Mission-field. The work to which the Committee hope you will ultimately devote your energies is the training of Native labourers—a work of the first importance in every country, and more especially in such a country as China,

where the only hope of conveying the Waters of Life to its perishing millions is by the channel of its own sons and daughters. At present there lies before you, as before the brethren who accompany you, like a great mountain barrier, the acquisition of the language. To those who look at it from a distance, in truth it appears insurmountable; but others have scaled it before you, and the Committee have reason to think far otherwise than that you will be wanting in the needful determination for your great task. They fully believe that He who has called you to the work will both fit you for it and bless you in it.

You, Brother BRERETON, will receive a warm welcome from our brother and sister who are labouring at Pekin. Since Bishop Burdon's removal, more than a year ago, our brother Collins has been there alone, and his cry for a fellow-labourer has been very urgent. You go at a time of greater encouragement than the Mission has before known. Drops of the rain of heaven are falling, and we trust they will prove the earnest precursor of showers of blessing, and that you may have the joy not only of welcoming many into the fold of Christ, but of seeing them go forth themselves as God's ambassadors among their fellow-countrymen.

You, Brother LANNING, go forth to take charge of a school at Shanghai, yet the Committee would not the less regard you, and they trust you will not the less regard yourself, as a Missionary of Jesus Christ. You will be required to teach the boys committed to you in useful knowledge, but the Committee trust you will ever make it manifest that you deem the beginning of all true knowledge to be the fear of the Lord, and that your first duty is the communication to all alike of the only way of salvation by Jesus Christ. No work in the world makes larger demands upon faith and patience than that in which you are to be engaged. But you know already the grace that is in Christ Jesus, and we trust that fresh emergencies will only deepen your knowledge of its sufficiency, and that you may at length realize, along with all our brothers and sisters here present, that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

PROGRESS IN INDIA.

STATEMENT OF THE MORAL AND MATERIAL PROGRESS OF INDIA DURING THE YEARS
1870-71 and 1872-73. (Presented pursuant to Act of Parliament)
1873-74.

REPORT OF THE CENSUS OF THE MADRAS PRESIDENCY, 1871. VOL. I. *Madras*,
1874.

REPORT ON PUBLIC INSTRUCTION IN THE MADRAS PRESIDENCY for 1872-73.
Madras, 1874.

It is not without sufficient reason that, whenever our thoughts turn to what in relation to ourselves may be termed the barbaric nations of the earth—we use the term in its classical sense—India presents itself to the imagination almost to the exclusion of countries swarming with myriads of active and intelligent workers. The fact is that our interests as Englishmen are so intimately bound up with Hindostan that although there is still wonderful ignorance about our great dependency, yet in so many ways we are compelled to concern ourselves about it that we cannot remain indifferent. In multitudes of our country villages there will be found persons in the humblest walks of life who have friends and relatives in the far East, and who endeavour to frame unaccustomed names of cities and cantonments with lips almost incapable of the effort. And when we get above the lower strata of society, who is there who is not, somehow or another, linked with India? When, beyond this, an intelligent interest is taken in these vast regions, which, in the mysterious providence of God, have been committed to our sway, and a sense of responsibility prevails, it is not easy to exaggerate the importance of the subject. As Christians we are stewards of the mysteries of God; we are intrusted with the bread of life; there are perishing millions needing it. We can thank God that the day has gone past when, with churlish indifference, Englishmen gave no heed to the spiritual necessities of the races subject to them. But how imperfectly, after all, is the obligation even now fulfilled! Still there is some effort to provide for those of our own household, and India justly ranks foremost in the sympathies of the philanthropist and the Christian.

Of late years especially has there been unwonted exertion to bring home to the population of India the advantages of Western civilization, of Western learning, and to carry back to the East that creed which, originating there, has so long found its home and its stronghold in the West. All this effort has not been in vain; and, although much remains to be accomplished, yet the condition of India, not only materially but intellectually, and still more in its religious phase, is far from being what it was fifty years ago. Indeed, so rapid has been the progress recently that even what are usually termed old Indians find themselves “*désorientés*,” and cannot readily realize the altered condition of the country in which, perhaps, for the best part of a lifetime they had been sojourners. Of course their experience and familiarity with Eastern customs and language and habits of thought are still invaluable. When they take pains they can far more adequately comprehend what is taking place, but it requires some effort to bring themselves up to the present standard, and, unless they do so, if they only argue from what they were formerly familiar with, they may fall into serious mistakes. No doubt much remains unchanged and apparently unalterable, but much has passed away and become obsolete which then had firm hold of native feeling and prejudice. The giant evils of India still exist, frowning grimly upon all attempts at removing them, much as the huge pagodas which oppress the land, indestructible to all appearance, but, upon

closer inspection, betraying symptoms of crumbling and decay. We might add, and we do it with regret, that, had it not been for English intervention and English aid, these symptoms would have been far more clearly conspicuous than they are.

It may not be without interest to our readers if, instead of, as usual, approaching the subject of India from the purely Missionary point of view, we place before them, from Government Records, some intimations of the progress which has recently been taking place in India in many material points. It will be clearly manifest that there is no longer stagnation and immutability, consequently that there is hope for the introduction of a better and more spiritual creed than the Hindu could, if he were acquainted with them; extract even out of his Vedas, and one infinitely beyond any which he can gather from the polluting and debasing tenets with which alone he has any familiarity. Our remarks will be principally, but not exclusively, confined to the Madras Presidency. The subject is too vast to be dealt with as a whole, and, moreover, it is in Madras that Missionary effort has been most prolonged and most successful. It will serve to give some idea of the vastness of Indian questions if we mention that a statistical survey of India is now being undertaken, "the largest of the kind that any Government has yet attempted. It deals with a population exceeding 240,000,000, split up into fifty different races, and representing very different stages of humanity." Between 1807 and 1813 the Court of Directors expended 30,000*l.* on a statistical examination of Bengal alone. Ever since that time this survey has been stored away in the India House in fifty folio volumes of maps and manuscripts without being touched, and unavailable either to the public or to the Government!

Among other recent efforts to promote the welfare of India may be mentioned the new department formed by Lord Mayo to deal with all subjects connected with revenue, agriculture, and commerce. Previously these questions were not considered anybody's business in particular. Yet "on the wise and judicious treatment of them absolutely depends the material welfare of the people and the fruitfulness of the various branches of the revenue." Agriculture in India is susceptible of almost indefinite improvement. The income of India in 1872-73 amounted to 50,219,489*l.*, whereas the ordinary expenditure spent in India and in England amounted to 48,453,817*l.*, leaving a surplus of nearly two millions of money. The revenue is chiefly derived from the land tax, above six millions from the salt tax, above eight millions from customs, excise, assessed taxes, and stamps, nearly six millions from smaller items, and we deeply regret to add 8,684,691*l.* from the sale of Bengal opium and the duty on Malwa opium.

In Bengal salt used to be manufactured; it is now imported chiefly from England, but it comes also from France, Madras, Bombay, Sind, and the Persian Gulf. The income of a ryot is about 60 rupees; his family, estimated at five persons, may consume nearly 40 lbs. of salt, so that the salt tax is nearly 3 per cent. upon his income. In Bombay a good deal of salt is smuggled. It may be a curious fact to notice that salt from Liverpool finds its way up the Irrawaddy to Bhamo and is taking the place of indigenous salt. The mention of this may be interesting as showing how intimately India is linked with England in commercial relations, and is dependent upon us for what seem to be the very commonest products and necessities of life. When considering the opium tax, it must carefully be borne in mind that, so far as British power extends, the cultivation of the poppy is virtually a Government monopoly. It can only be grown on Government account. There are two separate agencies for it—Patna for Bahar, and Ghazipore for the North-West Provinces and Oudh. About 560,355 acres are under poppy cultivation. Of late years the poppy has been attacked by a blight. The English Government has a formidable competitor in Malwa, the region of Central India between Agra and Bombay. As grown there in Native states, opium is free from taxa-

tion, and it is only by means of a heavy export duty that the Behar and Benares produce can compete with it. The whole responsibility and the whole sin of this traffic is monopolized by Government. It may be termed emphatically now a national sin since we have taken into our hands the government of India.

Next in order may be taken the customs duties, which produce more than two millions and a half of money. The largest item of import duty is on cotton manufactures, amounting to more than three quarters of a million; next come liquors and then metals. The Akbari, or excise duty, is another iniquitous source of revenue for which England again has incurred heavy moral responsibility in its relations to India. It is somewhat satisfactory to learn that, though the income from this source is increasing, the consumption of ganja (preparation of opium and hemp) is a third less than it was fifteen years ago, and that the consumption of country spirits has been checked by heavy duties, increased license fees, and restriction of the number of shops.

The income tax has been abolished. In 1871-72 an important financial measure was introduced, by which, instead of all expenditure being completely centralized in the Supreme Government, by which grants were made to local governments on detailed estimates, certain heads of expenditure, including jails, police, education, registration, medical services, printing, roads, civil buildings, and miscellaneous public improvements, have been transferred to local governments, who will now have a special interest in controlling expenditure of funds as well as in the efficient administration of them. Part of the expenditure is provided for by an Imperial assignment of funds as a fixed annual grant, the excess is defrayed at the cost of the province. This new system can hardly yet be said to be in good working order.

It may, perhaps, be interesting to add, with regard to currency, that gold coins have practically ceased to be in circulation. Gold is mainly used for hoarding and ornament. It is believed that there are 10,000,000 sovereigns in India, as they are to be found in every village in the Bombay Presidency, where there is a special demand for the St. George and Dragon sovereigns of George IV. and the later Victorias for religious purposes. In 1861 a paper currency was introduced. Notes from 5 rupees up to 1000 rupees are issued and are acquiring the ready confidence of the public. For the small notes there is a great demand in the interior. They are not only used as a medium of exchange in remittances, but are applied to the ordinary transactions of daily life and petty trade. By this means the convenience and commercial welfare of the people of India has been much promoted. One important branch of Indian revenue, and that is the "Land Revenue," might claim consideration, as, upon the wise adjustment of it the welfare and contentment of the people depend, but it is far too complicated a question to be discussed in our pages. Most persons are aware that widely differing systems of land tenure under our Government prevail in different parts of India, the relative merits of which are hotly discussed. It is significant that the Government Report records them all, but avows no preference for one over another. In the North-West Provinces, however, the rent-rolls of the province have increased by fifty-two per cent. since the first settlement by reason of extension of cultivation, enhanced prices, and competition. In Madras, since 1854, when considerable reductions were made in the demands upon land, there has been a considerable increase of cultivation—a proof that previously the people were too heavily assessed. There are evidences also in Bombay of the increasing prosperity of the people.

From the question of land revenue the transition is natural to agriculture. It is distinctly asserted, in the Report from which we are extensively quoting, that "the harvests in India, even when they fail over certain areas, are abundantly sufficient to feed the people." With what has heretofore been absence of communication, these

abundant harvests in certain localities did not hinder famine in less favoured regions. It is some satisfaction to know that "they are now less frequent everywhere, and have already ceased in certain parts of the country," whereas in others, as recently, through the adoption of judicious measures, famine has been converted into scarcity. We do not undervalue the remedial measures suggested in the Report, but could have wished for some recognition that, after all, it is the living God which made heaven and earth, and the sea, and all things therein, who does good, and gives "us rain from heaven and fruitful seasons, filling our hearts with food and gladness." In certain parts of India rice is the staple food of the community, but in other parts other cereals take its place. Potatoes have now become one of the great food staples of the country. In the Dharwar district of the Bombay Presidency the introduction of American cotton has been a complete success. An amusing story is related from West Berar. When the Commissioner visited one of the model farms there, he got the old head of the village on one side and said, "Now, Patelljee, tell me really what you think of all this." The Patell replied that the English gardener was an intelligent young man, that he worked hard and was not quarrelsome, and that, considering he knew nothing about it when he came, his cotton was not much worse than theirs. It is the opinion of Sir George Campbell that "the native agriculturist will beat us until we have as exact a knowledge as themselves of the soil, the climate, and plants of the country, which can only be acquired by careful and protracted observation of their modes of farming by educated English farmers." Within the last twenty years jute has, next to paddy, become the principal product of Bengal. The cultivation of coffee and tea has largely increased, a great portion of the latter being supplied to Central Asia, where it is much in demand. Chinchona cultivation, too, has been so successfully established that this valuable fibrifuge is now at so cheap a rate as to be within the means of the population at large. It was introduced into the hill districts of India from South America in 1860. Of late years much attention has been paid by Government to works of irrigation. Still much remains to be done. The Ganges canal, a purely British work, occupying a field previously untouched, is the greatest work of irrigation ever constructed. In the Madras system of irrigation the main features are dams or *anicuts*, over rivers flowing across the Peninsula from the Western Ghats, and innumerable tanks. The Krishna Delta was acquired by the English in 1766, and for eighty years they did nothing, while famines periodically desolated the land. In 1833 not less than 200,000 people died of hunger in this district alone out of 1,100,000 inhabitants, and the Government lost revenue to the amount of 900,000*l*. Who can estimate the value of the beneficent action which is constructing these anicuts and repairing these tanks, of which last there are said to be 43,000 in the fourteen districts of Madras, all of native origin? In the Ceded Districts, during long centuries, the country has thirsted for lack of sufficient water. Altogether great activity has been shown in the prosecution of works of irrigation, in which Sir Arthur Cotton and his great school of Madras Engineers have been nobly conspicuous.

There are many other interesting topics relating to the material prosperity of India dealt with in the Report, but want of space precludes our noticing them. From what has been alleged, it will, we think, be sufficiently apparent that much anxious care and pains have been bestowed upon the well-being of the country, that there have been earnest endeavours to develop its resources, and to promote the material comfort and happiness of the people, at any rate by more recent legislation.

The remainder of the Government Report is taken up with the people as contradistinguished from the country they inhabit. It is full of interest, and may in its salient points be well brought under notice.

In the year 1871 a census of the population was taken. Previous to this date reliable

information was not to be obtained. As a remarkable instance we may mention that in the Administration Reports of 1870 the population of Cuttack was returned at 215,885. It is really 1,449,784. In some districts the census was regarded with much suspicion. One man hid his babies on the ground that they were too young to be taxed. In Murshedabad it was believed that the surplus population was to be blown away from the guns. Now the people are doubtless waiting in great suspense for the consequences of the measure. The result in Bengal was surprising, so vastly did the population exceed any former computation. One half of the area of the Bengal Government is one of the most densely populated countries in the world.

About two-thirds of the population are agriculturists. But the most interesting results are those which show the proportion of Hindus and Mohammedans. In Central and Eastern portions half the population is Mohammedan, while in some of the districts the latter largely preponderate. Yet it is very remarkable that this preponderance does not prevail around the old seats of Mohammedan power. In Dacca there are comparatively few, round the site of ancient Gour hardly any, at Patna only twelve per cent. of the inhabitants, and at Murshidabad the vast majority of the people is Hindu. The conclusion is that the Bengal Mohammedans are

not descendants of the old conquerors, but of converts, who were low-caste Hindus, and embraced Islam to escape from their ignoble position under the Hindu system. These provinces contain 21,000,000 Mohammedans, more than any other country in the world, and they are probably on the increase. It is asserted (but the assertion must be taken with reserve) that it is a mistake to suppose that the Hindu religion is not proselytising. Any number of outsiders, so long as they do not interfere with established castes, can form a new caste and call themselves Hindus, and the Brahmins are always ready to receive all who submit to and pay them.

In the census of the North-West Provinces the extraordinary disparity between the number of girls and boys points not only to a uniform concealment of girls between the ages of five and fifteen, but also to the suspicion that much female infanticide still prevails. While, in Bengal, there is no excess of males over females, in the North-West there were 11,424 males to every 10,000 females.

The distribution of caste and religion in the Madras Presidency is particularly interesting, because it indicates the extent and relative completeness of the successive waves of invasion. For instance, the 1,095,445 Brahmans in the Presidency are chiefly found in the northern districts. The Chetties, or merchants, number 714,712; the Vellala, or agricultural caste, counts 7,826,126, who acknowledge Siva, but worship their own village gods. There are 1,730,681 of the shepherd class, 785,085 of the artisan, 1,071,781 of the weaver, 250,343 of the potter, and 3,944,463 of the Vannia or labouring caste. Of the outcasts, the Shanars or

toddy-drawers, in the far south, who are either demon-worshippers or Christians, count 1,664,862, and the Pariahs 4,761,303 souls. There are nearly 29 million Hindus, or 92 per cent. of the whole population; about two million Mohammedans, and 490,299 native Christians, of whom 102,249 are natives of Tinnevely. The Moplahs, those industrious but fanatical Mohammedans of Malabar, number 612,789 souls. The proportion of the sexes is satisfactory, being 99 females to every 100 males; while in the city of Madras the females largely predominate, there being 104 women to every 100 men.

In the Bombay Presidency the most noticeable features are that in Sindh the majority of the population in the ratio of four to one is Mohammedan, and that, next to London, Bombay is the most populous city in the whole British Empire. As to the condition of the people, we may note that the Calcutta Missionary Conference dwells on the miserable abject condition of the Bengal ryots. And there is evidence that they suffer many things, and are often in want of absolute necessities. In the North-West Provinces, too, the poverty among the agricultural population is extreme. In the Bombay Presidency the clothes of a man cost about twelve shillings, and the furniture of his house about two pounds. As to the morals of the people, whatever may be said of the larger

towns, the residents of villages are no better and not worse than the same classes elsewhere ; temperate as a rule ; chaste, honest, peaceful, singularly docile, easily governed, and patient. Of course there is a great variety of temperament and character as there is of physical appearance.

The climate and sanitary condition of India give rise to pestilences which periodically carry desolation over the country, while disease in its worse forms is never absent. Much of the disease is due to bad water and bad drainage. The most prolific cause of death in India is fever, which, except when cholera is raging, carries off more than all diseases and accidents put together. Small-pox has decreased steadily since the introduction of vaccination.

One extraordinary feature of Indian life is the number of human beings destroyed by wild beasts. Rewards are offered by the Government for the killing of these animals ; but in some districts the loss of life is very great, and in others, where it is less excessive, the reason given is that goats are very abundant, and that wolves prefer kids when they can get them. Deaths by snake bites are very frequent, no fewer than 14,529 persons having lost their lives in that way in 1869, while in 1871 the total deaths caused by dangerous animals of all classes amounted to 18,078. In 1872-73 there were 1525 deaths from snake bites in Oudh, and 2334 from snake bites and wild beasts in the Bombay Presidency. In the Punjab 48 persons were killed by wild beasts during 1872-73 ; and in Mysore 21. In Curg there were only 7. Dr. Fayrer is of opinion that if systematic returns were kept, the annual number of deaths from snake bites (exclusive of all doubtful cases) would be found to exceed 20,000. The inhabitants of the border lands between jungle and cultivation are killed and eaten by tigers in such numbers as to require the immediate and serious attention of Government, both in India and in England. The following are a few out of many instances :

A single tigress caused the destruction of 13 villages, and 256 square miles of country were thrown out of cultivation. " Wild beasts frequently obstruct Government survey parties. In 1869 one tigress killed 127

people, and stopped a public road for many weeks." " In January, 1868, a panther broke into the town of Chicola, and attacked without the slightest provocation the owner of a field. Four persons were dangerously wounded, and one died." " Man-eating tigers are causing great loss of life along the whole range of the Nallai Mallai Forest. There are five of them. One is said to have destroyed 109 people." " In Lower Bengal alone, in a period of six years, 13,401 people were killed by wild beasts. In South Kanara, in July, 1867, forty human beings were killed by wild beasts." The Chief Commissioner of the Central Provinces in his report shows the following terrible return of human beings killed by tigers: In 1866-67, 372; 1867-68, 289; 1868-69, 285; total for three years, 946. It appears that there are difficulties in the way of killing down these tigers. First, the superstition of the natives, who regard the " man-eating tiger " as a kind of incarnate and spiteful divinity, whom it is dangerous to offend ; secondly, the failures of Government rewards ; thirdly, the desire of a few in India actually to preserve tigers as game, to be shot with the rifle as a matter of sport. Mr. Frank Buckland suggests an organized destruction of the tiger cubs in the breeding season, and the attraction of full-grown tigers to traps, pit-falls, and other devices, by means of a drug of valerian, of which tigers (which are only gigantic cats) are exceedingly fond.

Under the head of Police and Justice it may only be necessary to note that, in Bengal, of the criminals nearly thirty-seven per cent. are Mohammedans, eight per cent. Hindu cultivators, and one per cent. Brahmins. Considering the relative numbers of these different religionists in Bengal, the criminality of the followers of Islam is excessive and deserves remark. There seems to be throughout the country a close connexion between scarcity and crime : when food is dearer, crime increases, the increase being in petty thefts. In the Bombay Presidency crimes are increasing, and the number of executions has steadily augmented during the last five years.

The important subject of Education next passes under review. The Government system rests upon Sir C. Wood's dispatch of 1854, so often discussed in our pages. We

will not reopen that discussion here, or comment upon the merits or demerits of it afresh. We will confine ourselves to submitting the results as reported by Government. In Bengal there has been adopted a new system of helping the "patshalas" or indigenous rural schools. The Guru, or ordinary village schoolmaster, gets about five rupees a month for fees, and has from ten or twelve to fifty or sixty pupils. What the new scheme is is not stated in the Report, but whereas, in 1871-72, there were 2719 patshalas, in August, 1873, there were 10,787, and there has since been a still further increase. Plainly, therefore, there has been a great stimulus given to primary vernacular education. It is stated that, besides the patshalas, there are mukhtabs, where the Koran is taught, and fòls in one or two districts for instruction in Sanskrit and the Hindu sacred books. We are unable to gather from the Report whether these are aided by Government. In the North-West Provinces there is a system of circle schools called Halkabandi, grouping several villages together. These village schools are rising in number and importance, and are becoming more uniformly spread through the province. We reserve comment upon the Madras schools. The middle-class schools, as a rule, supply education for the towns, as the primary schools for the rural population. Some provide instruction in English. In the north-west the Tahsili schools do not teach English but teach Persian. There are in British India 2506 of these schools with 144,538 scholars. Beyond these are the high schools, which educate up to the standard of the entrance or matriculation examinations of the universities, in which English is not only taught but is the medium of instruction. There is one of these at the head-quarters of every district in Bengal, and one attached to every college. Those in Calcutta are self-supporting. There are also a great number of aided high schools, most of them belonging to Missionary Societies. In December, 1872, there were 2144 candidates for the entrance examination at the Calcutta University, of whom 938 passed. Out of the Bengal candidates, 1717 in number, there were 1558 Hindus, 83 Christians, 74 Mohammedans, 1 Buddhist, and 1 Sikh. Nothing calculated to interest our readers is reported of the colleges or the universities to which they are affiliated.

As regards female education in Bengal and the north-west the Report says, "Progress is very slow, and the dead slumber of ignorance shrouds the women of India." On the other hand, in Madras and Mysore, the Hindus are seeking instruction for their daughters much more freely than hitherto, those instructed by Missionary Societies being nearly twice as many as those educated in any other way. There are altogether about 1640 girls' schools in British India, and somewhere about 57,000 girls receiving some sort of education.

The remaining section of the Report relating to education is occupied by a survey of Missionary work. It is so important and is so fairly stated that we do not hesitate to reproduce it *in extenso*. Some short extracts have already appeared at intervals in the "C. M. Record," and it was also produced and circulated as a pamphlet by the Society, but the whole deserves embodiment in the periodicals of the Church Missionary Society, where it will exist as a permanent and most valuable record. It is an effectual rebutter to the sickly trash disseminated in ecclesiastical prints at home, and retailed by ecclesiastical speakers, who often talk in ignorance, but sometimes ought to know better, when enlarging upon the difficulties created by the fact of Christianity being taught by various denominations. It is also important as exhibiting, upon the testimony of Government, that loyalty to British rule is one result of Christian teaching, and also that the Native Christians, not so much by their numbers as by their character, are "no unimportant element" in the Empire. What a contrast is this declaration of the Government of India to the silly rubbish retailed by ignorant persons, who have perhaps lived half a lifetime in India, during which they have never concerned themselves about the moral

and spiritual progress of the natives, and have, when they return to England, to give some account of what they know nothing about to inquiring friends and relatives! As much and serious mischief is often done by these foolish utterances, which are too often implicitly accepted as accurate, it may be very convenient for friends of Missions to have a full statement on unexceptionable authority which they can submit to these informants and inquire of them how it is that the conclusions of the Government of India are so diametrically opposed to theirs. It may be assumed that the facilities of Government for obtaining correct information are at least equal to those of any particular individual not especially interested in religious questions.

The Protestant Missions of India, Burmah, and Ceylon are carried on by 35 Missionary societies, in addition to local agencies, and now employ the services of 606 foreign Missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different Presidencies, and they occupy at the present time 522 principal stations, and 2500 subordinate stations. The entire Presidency of Bengal, from Calcutta to Pesháwar, is well supplied with Missionaries, and they are numerous in the southern portion of the Madras Presidency. The various Missions in Calcutta, Bombay, and Madras are strong in labourers, and almost all the principal towns of the Empire have at least one Missionary. A great impulse was given to the efforts of these societies by the changes in public policy inaugurated by the Charter of 1833, and since that period the number of Missionaries, and the outlay on their Missions, have continued steadily to increase. In 1852 there were 459 Missionaries in India, at 320 stations, and in 1872 the number of Missionaries was increased to 606, and of stations to 522.

This large body of European and American Missionaries settled in India bring their various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they co-operate heartily together. Localities are divided among them by friendly arrangements, and, with few exceptions, it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School books, translations of the Scriptures and religious works, prepared by various Missions, are used in common, and helps and improvements secured by one

Mission are freely placed at the command of all. The large body of Missionaries resident in each of the Presidency towns form Missionary conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the last twenty years, on five occasions, general conferences have been held for mutual consultation respecting their Missionary work; and in January last, at the latest of these gatherings, at Allahabad, 121 Missionaries met together, belonging to twenty different societies, and including several men of long experience who have been forty years in India. The railway system rendered such a gathering easy, and brought the members of the conference from all parts of the Empire.

The labours of the foreign Missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators; they contribute greatly to the cultivation of the Native languages and literature, and all who are resident in rural districts are appealed to for medical help to the sick.

No body of men pays greater attention to the study of the Native languages than the Indian Missionaries. With several Missionary societies (as with the Indian Government) it is a rule that the younger Missionaries shall pass a series of examinations in the vernacular of the district in which they reside; and the general practice has been that all who have to deal with Natives who do not know English shall seek a high proficiency in these vernaculars. The result is too remarkable to be overlooked. The Missionaries, as a body, know the Natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India and in several other

dialects. They are the compilers of several dictionaries and grammars; they have written important works on the Native classics and the system of philosophy; and they have largely stimulated the great increase of the Native literature prepared in recent years by educated Native gentlemen.

The Mission presses in India are twenty-five in number. During the ten years between 1852 and 1862, they issued 1,634,940 copies of the Scriptures, chiefly single books, and 8,604,033 tracts, school-books, and books for general circulation. During the ten years between 1862 and 1872, they issued 3410 new works in thirty languages, and circulated 1,315,593 copies of books of Scripture, 2,375,040 school-books, and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengali Bible, and the first publication of the entire Bible in Sanskrit. Both were the work of the Rev. Dr. Wenger, of the Baptist Mission in Calcutta.

The Missionary schools in India are chiefly of two kinds, purely vernacular and Anglo-vernacular schools. The former are maintained chiefly, but not exclusively, in country districts and small towns; the education given in them is confined pretty much to reading, writing, geography, arithmetic, and instruction in simple religious works, such as the "Peep of Day." In the Anglo-vernacular schools a much higher education is given, not only in those subjects which are taught in English, but in those in which the vernacular is employed; a higher knowledge even of the vernacular languages is imparted in these schools than is usually given in purely Native schools. These schools are most in demand in country towns, in the Presidency cities, and in the districts immediately around them. Bengal has long been celebrated for its English schools; and the Missionary institutions in Calcutta still hold a conspicuous place in the system and means of education generally available to the young Hindus of that city. All the principal Missionary institutions teach up to the standard of the entrance examination in the three universities of India, and many among them have a college department in which students can be led on through the two examinations for B.A., even up to the M.A. degree.

In addition to the work of these schools, it should be noted that several Missions maintain training colleges for their Native ministers and clergy, and training institutions for teachers. These colleges and institutions are

eighty-five in number, and contain 1618 students. The training institutions for girls are twenty-eight in number, with 567 students. An important addition to the efforts made on behalf of female education is seen in the Zenana schools and classes which are maintained and instructed in the houses of Hindu gentlemen. These schools have been established during the last sixteen years, and now number 1300 classes, with 1997 scholars, most of whom are adults. Of these, 938 classes, with 1523 scholars, are in Bengal and the North-West Provinces. The effort has not yet much affected the other provinces of India.

The great progress made in these Missionary schools, and the area which they occupy, will be seen from the following fact. They now contain 60,000 scholars more than they did twenty years ago. The figures are as follows:—In 1852 the scholars numbered 81,850, and in 1872 the number was 142,952.

The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1621 students passed the entrance examination in one or other of the three Indian universities; 513 students passed the first examination in Arts; 154 took the degree of B.A.; 18 took the degree of M.A., and 6 that of B.L. A considerable proportion of the amount expended upon education by the Missionaries in India is provided by school-fees, which in recent years have been much increased. The statistical tables, however, do not give the exact amount, neither do they state the amount received from the Government grants-in-aid. In the higher education it is believed that little expenditure falls upon the Missionary societies beyond the salaries of the superintending Missionaries.

The statistical returns now referred to state very clearly and completely the number of the converts who have been gathered in the various Indian Missions, and the localities in which they may be found. They show also that a great increase has taken place in the numbers of these converts during the last twenty years, as might be expected from the lapse of time, the effects of earlier instruction, and the increased number of Missionaries employed. In 1852 the entire number of Protestant Native converts in India, Burma, and Ceylon, amounted to 22,400 communicants, in a community of 128,000 Native Christians of all ages. In 1862 the communicants were 49,688 and the Native

Christians were 213,182. In 1872 the communicants were 78,494, and the converts, young and old, numbered 318,363.

A very large number of the Christian communities scattered over India are small, especially in the country towns, and they contain fewer than 100 communicants and 300 converts of all ages. At the same time, some of these small congregations consist of educated men, have considerable resources, and are able to provide for themselves. From them have sprung a large number of the Native clergy and ministers in different churches, who have received a high education in English institutions, and who are now taking a prominent place in the instruction and management of an indigenous Christian Church. The Native ministry contains also men who have been well trained through the medium of the vernacular languages; but this important body of men are encouraged to master the English language also, that they may secure access to the vast store of Biblical literature which it contains, and which will give them direct aid in their duties. The Native converts are thus distributed at the present time :—

NATIVE PROTESTANT CONVERTS IN INDIA,
1872.

DIVISIONS.	COMMUNICANTS.	NATIVE CHRISTIANS.	NATIVE ORDAINED MINISTERS.	NATIVE CONTRIBUTIONS.
Lower Pro- vinces ...	13,502	46,968	35	Rs. 8,937
N. W. Pro- vinces and Oudh	3,631	7,779	19	5,265
Punjab.....	707	1,870	14	1,661
Bombay & Central India.....	2,256	6,686	26	6,583
Madras.....	33,320	160,955	131	62,675
Burma.....	28,514	62,729	77	42,736
Ceylon.....	5,164	31,376	79	31,267
Total...	78,494	318,363	381	159,124 = £15,912

The Missionaries, in the course of their efforts, have found the populations of the great cities much more tenacious in their opinions, and firm in their social relations, than those of country districts. On the other hand, they are more intelligent; they are good listeners; appreciate argument and illustration; and their children flock to the Mission schools. The rural population have

been much more open to their instructions; the peasantry of large districts have been less bound by caste ties; and the aboriginal tribes and classes in the community, both in the hills and in the plains, have embraced Christianity in large numbers.

The religious movements which took place forty years ago among the peasantry to the south of Calcutta, among the indigo ryots of Krishnagar, and in the thickly-peopled swamps of Barisal, gave to the Province of Bengal three large Christian communities, which now number nearly 16,000 persons. They have been steadily cared for and well instructed, and have been consolidated into prosperous, well-conducted communities. Within the last twenty years the German Mission among the Cole tribes in the hills of Chota Nagpur, now divided into two branches, has greatly affected these simple yet manly people, and, notwithstanding considerable social persecution, has led more than 24,000 persons among them to profess themselves Christians. Very recently the Santal tribes, in the same line of hills, have followed in their steps.

In the year following the mutiny a new Mission was commenced by an American Society in the Provinces of Oude and Rohilkhand, and the Christian congregations already include 2000 converts. The largest congregations in the North-West Provinces are found in Benares, Allahabad, Fathigarh, Agra, and Mirat (Meerut), and sprung from the boarding-schools established in the great famines of 1838 and 1861. An important religious improvement has recently occurred in the dominions of the Nizam, under the conduct of Native Missionaries, and 1100 persons have become Christians.

A similar movement has taken place among the Telugu people of Ougole, under the American Mission, which has resulted in 6000 converts. More than 7000 are now included in the two Missions at Cuddapah, and the Telugu Missions in Guntur, in the Masulipatam district, and on the Godavari, have increased during the last few years from 1500 Native Christians to more than 6000.

But it is in the southern portion of the Madras Presidency that Christianity has most largely affected the rural populations. The Province of Tanjor, first instructed by Danish Missionaries, amongst them by the respected Missionary Schwartz, has long possessed a large number of Christian congregations. These continue under the care of the Lutheran and the English Episcopal

Missions, and are reported to be in a prosperous condition. The Christians now number 11,000 persons in the Tanjor and Trichinapalli districts. In the neighbouring district of Madura the Americans have a flourishing Mission, with 7000 converts and a normal school.

The Tinneveli and Travancor Missions are well known, and are reported to be in every way in a higher position, and exerting greater influence than ever before. These two provinces contain a very large aboriginal population, which has been but little affected by the Hinduism of Southern India. The Shannar tribe and their kindred connect themselves by tradition with the great demon-ruler of Ceylon, the celebrated Ravana, and from the numerous and marked peculiarities of their social and religious life have proved a most interesting study to the Missionaries who have lived among them. They have been under instruction from the commencement of the present century. Good schools have flourished among them, by which girls have benefited as well as boys. Training schools have supplied well-taught schoolmasters, theological schools have in recent years provided a full supply of Native ministers and clergy, while the congregations have steadily multiplied, and the character of the whole people has been raised. Three Missions have been carried on among them by the Church Missionary Society, the Society for the Propagation of the Gospel, and the London Missionary Society, and a large and influential English staff has conducted the affairs of these Missions. The result is reported to be highly satisfactory. At the present time 90,000 persons of all ages are professing Christians among the Shannar people; the districts are dotted over with flourishing villages and Christian churches; there are hundreds of Native teachers employed among them, of whom fifty-six are ordained, and are supported to a great extent by their congregations. Order and peace rule these simple communities, which give the Government little trouble, whether in the Madras Presidency, or under his Highness the Maharaja of Travancor, while large tracts of country have been brought under cultivation, and the peasantry generally enjoy a larger share of material comfort than in days gone by.

Much the same may be said of the Church Missions among the Syrians of Upper Travancor and Cochin. The congregations among them now include some 14,000 people,

and the Syrian Christians at large have been greatly stimulated and improved through the efforts of the English Missionaries carried on in their midst. Only one other Mission needs special mention here, the American Mission in Burma. This Mission has drawn its converts chiefly from the Karen tribes the aborigines of Burma and the Shan States, who have so heartily welcomed the English rule. Information respecting them has been scanty of late, but it is certain that 60,000 of them are Christian converts, and that the Mission is largely supported by the people themselves.

Taking them together, these rural and aboriginal populations of India, which have received a large share of the attention of the Missionary societies, now contain among them *a quarter of a million* Native Christian converts. The principles they profess, the standard of morals at which they aim, the education and training which they receive, makes them no unimportant element in the Empire which the Government of India has under its control. These populations must greatly influence the communities of which they form a part; they are thoroughly loyal to the British Crown, and the experience through which many have passed has proved that they are governed by solid principle in the conduct they pursue. Dr. Hunter has recently set before the Government the importance of the hill races and other aborigines in India, reckoned at 70,000,000 in number, and both because of the simplicity of their habits, their general love of order, their teachableness, as well as their great numbers, has urged that new and large efforts shall be made for their enlightenment. In the same way many able Missionaries advocate that the Christian efforts among them shall be increased. There is reason to believe that these estimable races will occupy a more prominent position in the Empire, in the future, than they have done hitherto.

But the Missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labours. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they

inculcate have given to the people at large new ideas, not only on pure religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several Theistic schools have been growing up among the more educated classes, especially in the Presidency cities, who profess to have no faith in the idol-gods of their fathers. They consider that the influences of their religious teaching are assisted and increased by the example of the better portion of the English community, by the spread of English literature and English education, by the freedom given to the press, by the high standard, tone, and purpose of Indian legislation, and by the spirit of freedom, benevolence, and justice which pervades the English rule. And they augur well of the future moral progress of the Native population of India from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by Missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government, and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 Missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way

better men and better citizens of the great Empire in which they dwell.

The Catholic Missions in India are efficiently continued, but they are almost entirely confined to their Christian converts, and have little to do with the non-Christian population. The Missions are divided into two branches, those which maintain a connection with the Portuguese portion of the Church, under the Archbishop of Goa, and those which are under the vicariates of the Jesuit Mission. During the last forty years both branches have been renewed and revived from the decay into which they had fallen, and seem to be well supplied with foreign as well as with Native clergy.

The Goa Church has the largest number of its converts and followers in Bombay and its coast districts, in Travancor, around Madras, and in Eastern Bengal. The number in Bombay is not known, but in other parts of India they are about 48,000.

The vicariates of South India, which sprang from the celebrated Madura Mission, are ten in number; they contain about sixteen regular clergy, who are foreigners, and more than 400 Native priests. The converts under their charge are reckoned at more than 600,000; of these 150,000 are in the district of Madura, 90,000 in the French district of Pondicherry, and over 250,000 in North Travancor. A few years ago a large secession took place from the last-named Mission. The fishermen on the coasts of South India, amongst whom St. Francis Xavier laboured with so much earnestness, still continue to profess the Christian faith, and regard him as their patron saint. There are six seminaries conducted by the Mission in South India, employed both as boarding schools for lads and as training schools for Native priests. Two of these are at Virapalli, the head-quarters of the Romo-Syrian Mission in Travancor; another is at Pondicherry, and a third at Negapatam was established through the earnest exertions of Father Clifford, though opened only after his lamented death. The number of the students in these institutions is not known, and very little information is given respecting the Catholic schools in India generally.

We must defer to our next number more particular details of education in the Madras Presidency.

THE TRIBES IN THE BIGHT OF BIAFRA.

CONFLICTING views have long been entertained as to the relative value of commerce and Christianity as effectual agents in elevating inferior races to a higher condition of intelligence and to a superior morality. We do not mean to say that there has been any doubt in the minds of Evangelical Christians who are conscious that there is but one remedy for the evils of a lost world, and who advocate Christian Missions as the means for applying that remedy. But beyond them there is not only among sceptics and infidels, but even among nominal Christians, who make a loose profession of religion, a kind of notion that commerce will introduce civilization and morality, and be at the least as effectual—perhaps more so than Christianity. It is assumed that the introduction of fresh wants inconsistent with primitive barbarism will operate beneficially in the interests of order, decency and morality, and that as a consequence there will be elevation in the social scale. Perhaps it would not be easy to produce a more telling counter-statement to these crotchets than what is contained in the simple record furnished by so shrewd and intelligent an observer as Bishop Crowther, himself a native of Africa, after ten years' intimate acquaintance with the people whom he describes. It must be premised that for a very much longer period commercial intercourse has been carried on with the Bight of Biafra. For very many years European merchants have traded with the natives there, and have had most unrestricted opportunities of benefiting them socially and morally. There may probably be some fanatics (for irreligion has its fanatics to the full as enthusiastic as religion) who would venture to uphold that the slave-trade has been a beneficent institution for Africa, and that with some admitted drawbacks it has furnished a means of culture to barbarians. But, apart from the slave-trade, there has long been what we will venture to term more legitimate commerce in palm-oil and other staples of the country. And with what result as regards the social and moral elevation of the people? In the consideration of this question we have no occasion to disparage the characters of those engaged in this commerce. We can be quite content to assume that there has been comparatively little drunkenness among them, that they have as a rule abstained from illicit sexual intercourse, that they have not been passionate or blasphemous or quarrelsome, and that they have been guided by the most scrupulous honesty in all their commercial dealings with the natives. The more blameless their character has been, the more valuable is the list of the results obtained. We presume that fair average morality would be claimed for the agents of commercial houses on the Western Coast of Africa, and we are not concerned now in disputing it. There has therefore been a fair and sufficiently protracted trial, under very favourable circumstances, of what commerce can do to promote civilization, and for a very long period apart from Christianity. There are dark features in the character of the population upon which Bishop Crowther has not cared to dwell, but which he has adverted to in former reports. As he has passed them over, we will not notice them further than to intimate that they have existed, and for a lengthened period (we will venture to add until the introduction of Christianity) rioted unchecked, and almost without disguise. Has, then, the continuous commerce which has been carried on with the Bight of Biafra rendered the people more honest, less grasping, less covetous, more truthful, more upright in their dealings with strangers? We think there can be but one answer, and that is in the negative. It would hardly be too much to affirm that it has been a stimulus to unwholesome passions and to many evil practices which have rendered large tracts of Africa a desert. With the corrective influence of Christianity, the desire of barter and traffic might have been converted into a means for introducing higher and

nobler aspirations than those which at present bound the horizon of native chiefs and merchants. But without it there has during a long period been neither moral nor intellectual progress. The very simplest elements of ordinary morality are conspicuously absent in a country where "truth has fallen in the street," and where, as the Bishop says, thieving is an instinct.

It may, however, be surmised that the desire for education alluded to in the Bishop's letter, and which was referred to in Mr. Pope Hennessy's report on the colony, is symptomatic of some improvement and progress due to the civilizing influences of commerce. There might be a sufficient answer to this in the assertion that we are wholly unconscious of the slightest effort having been made in this direction by those engaged in commerce with the tribes, and we are not aware that any interest upon the subject existed until Christian Missionaries stirred the question. Until Missionary Societies exerted themselves, there was probably not a school of any kind in the Bight of Biafra, nor was there the faintest attempt made to stimulate intelligence by this means. Whatever civilization was introduced by commerce was not the result of the teaching of the schoolmaster. The efforts of King Pepple, an exile from his country, and a witness in England of what education can do for a nation, resulting in the Mission of Bishop Crowther and the introduction of schools, strengthen this assertion. Plainly, it would be difficult to distinguish in what respects the people of the Bight of Biafra differed from their more barbarous brethren in the interior after a century of commercial intercourse with Europeans, unless by a more practised capacity in overreaching strangers.

What, then, seems to be the condition of the native population in the Bight of Biafra after commercial intercourse has had its free and full course? The people there are apparently much in the same condition in which they were before that intercourse began. The first chapter of the Epistle to the Romans delineates them as it delineates the heathen generally, in their main features at any rate. If "the love of money" is the root of all evil, it reigns supreme among the natives, if not among the Europeans. The love of education is apparently only a different form of the love of money. In so far as it may be conducive to the acquisition of money it is prized, and the ability to gauge with readiness the contents of puncheons of palm-oil is not lightly esteemed. School teaching, whether imparted in England or in Africa, which does not confer this power is looked upon as worthless. A royal road is desiderated to dry and liquid measure. Plainly, while the eyes and the heart of the people are but for covetousness, and relax only in favour of sensuality and tawdry ostentation, all exaltation of the people is a dream. Commerce may act as oil to flames, but cannot correct evils which, without any undue imputation upon its action, it tends only to foster. It is in vain to look in the Bight of Biafra for Bacons or Shakespeares or "Village Hampdens," while all with one consent are the votaries of the mammon of unrighteousness. Out of such a people Africa will have no future as it has had no past. With all their commercial aptitude there will be no real advance in civilization, which after all is more intimately connected with morality—and as its root with Christianity, the source of true morality—than many are willing to allow.

Plainly, what Africa needs is the Gospel. Even from the statements furnished in this sketch of Bishop Crowther's, her sons are far from devoid of ability and intelligence. They are undoubtedly capable of better things; and when there has been an adequate motive furnished, there have not been lacking sufficient results. It is not, however, an easy matter to overthrow the idols which have so long reigned supreme. We do not speak of the childish gewgaws which Africa in her state of childishness has worshipped, and still worships, but the master idols which Satan has set up in the hearts of Europeans and Africans alike. Amongst the chief of these is "covetousness which is idolatry."

Commerce cannot displace this: it is the great, the difficult, work of Christianity alone. It will be seen what trials the work of Bishop Crowther has had to encounter when it did not promote immediately the trade in palm-oil, and foster skill in the management of it. A perusal of this truthful sketch might tempt a superficial reader to say of the whole effort, It is naught, but more earnest and more charitable consideration will lead to the conclusion that there is here an open field for Christian effort, and that it has been clearly proved that nothing but Christian effort will avail in remedying the evils exposed. While the present condition of things continues, Africa must be the last amongst the nations. The introduction of a higher and nobler principle, capable of imparting life to the dead, is necessary if there is to be in that vast continent a spiritual and a moral resurrection. It can only proceed from the lips of Him, and can be the office of the Spirit of Him who witnessed Lazarus in the grave, and bade him come forth once again to life and light and liberty. With these prefatory remarks we commend the tale of Africa's Bishop to the serious contemplation and sympathy of our readers:—

A Brief View of the Tribes in the Bight of Biafra.

By Bishop Crowther.

Ten years having now elapsed since the commencement of our Mission among the natives of the Bight of Biafra, at Bonny, Brass, and New Calabar rivers, it will not be amiss to furnish some estimate of the native character as it was then, from which the introduction of the Gospel has sought to reclaim them.

That they are all idolaters as other nations is a fact well known; my object now is to exhibit traits of their personal character as a people; these are common to all the tribes in the rivers and at the Delta.

They are very shrewd, artful and cunning; watchful of strangers, whom they sound to ascertain the extent of their knowledge of native character, and the state of business, so that they may deal with them accordingly. A stranger just entering the country is really an object of pity, on account of the imposition he is exposed to in buying provisions or building materials, such as sticks, bamboo mats for roof-covering, &c.; he will be expected to pay 100 per cent. more than the ordinary price articles are sold at among themselves; all being brokers, you can scarcely get any one to put you on your guard, unless he be a foreigner, who has himself gone through the same ordeal, and has, after a time, arrived at a better knowledge of things by a dearly-bought experience.

For instance, building materials, which may be got from the bush at the end of one's own new ground, close at hand, for little or nothing, are charged for most extravagantly, and are even dearer than planks brought from England; nor will you be told that such may be got close by, unless a person happens to find it out for himself. When these imposi-

tions are discovered, they are never ashamed of themselves as long as they have gained their object for the time being—the strangers being considered lawful prey. We have experienced this ourselves. The brokers having a monopoly of the market, they will not allow strangers to purchase provisions direct from the natives in the interior, lest they should spoil the market by cheaper sales, even to feed their own children with, when boarders at our Mission stations, unless through themselves as brokers at an enormous percentage; the consequence is, it is far cheaper to order rice and brown bread from England, and native food from other parts of the coast, as, for instance, from Lagos or Fernando Po, to feed the children, than through the native brokers. I told the parents and guardians of the children, on one occasion, that it would be for their own interest to sell such provisions to us at a much cheaper rate to feed their children with, as they would have to repay these enormous prices themselves when the boarding accounts of their children are made up.

Deceitfulness and self-interest, again, are traits in their character. No sooner was the new Mission station occupied at New Calabar, than one of the petty chiefs brought his son to one of the Mission agents to be received and educated for him on his private account till the boarding-school was opened. When he was asked "What about his board?" the father promised to pay one goat and three fowls monthly as equivalent. The boy was with the Mission agent for some six weeks, but not a chicken was given towards his food. Meanwhile, the father came and asked per-

mission to take his son with him to join in the great amusement which was then going on in the town. After some two weeks' absence the son was sent back by a messenger to the Mission agent, but nothing was brought in payment. I knew from the beginning that the arrangement was a cheat, but I wished our new friends to prove it by their experience. No such agreement was ever yet fulfilled by private arrangement to my knowledge, at Akassa, Brass, nor yet at Bonny. Not to encourage such an imposition, I ordered the boy to be sent back to his father to make good his promise; if he was in earnest about his education, he was to send him to the boarding-school through the king, who makes every one responsible for the boarding of their children at the price agreed upon. I told the king of the fraud which was practised on us, and asked him to tell me candidly whether he thought that that chief ever meant to pay for the maintenance of his son. He was surprised at my discovery of the cheat, and significantly shook his head, which meant "No."

When a boarding-school was proposed some years ago at Bonny, I asked in what way were the boarders to be supported—whether I should provide for them by buying rice and beef at the shipping, and such native food as could be got in the country, and after a certain period make up the accounts and charge the proportion of expenses to each boarder? But strong objections were made to this. First, why should their children be fed with rice and beef, which they would not get at home? Again, they would not pay their money to feed other people's children, suspecting that some boarders would consume more food than others. They supposed that a chief who pays a triple portion for three boys he may put into the boarding-school would be contributing to the share of him who pays one share only for a boy he may put into school. At last they proposed that each father or guardian should rather provide separately for his children. The consequence was, there has been no boarders in the school at Bonny, although the boarding-house was ready for their use years ago. Had it been opened gratuitously, there would have been no room to receive all applicants; but to have fed them with provisions bought from England, and such native food as may be freighted from other parts of the coast, the expenditure would probably have amounted to 450*l*. It is useless, therefore, to attempt opening a boarding-school gratuitously, unless largely supported by local contributions.

Keeness in trade is conspicuous among them; they are shrewd, calculating, and hard bargainers. Before an understanding is come to, the buyer's patience is well-nigh exhausted. Time is to them of no value; after the seller has wasted about five hours in holding on to see whether you would call him back and accept his terms, he will come back and offer to accept your terms as a particular favour to you.

They are not to be relied upon much in their promises to fulfil engagements, even when their interest is not involved; you are more likely to be disappointed than otherwise. In case of a promise to pay a debt, you may be sure of non-fulfilment; if they can get out of the engagement by any frivolous excuse, or if the payment of the debt can be shuffled off to some unlimited period, they will surely take advantage of the opportunity of doing so. Should any honest man, depending upon a native promise, bind himself to an agreement to another honest friend, he is in danger of disappointing his honest friend because the promise of the native cannot be relied upon. Though very bad paymasters themselves, yet if you are in their debt they are the worst and most unmerciful of creditors; they dun incessantly. If you promise to see them about noon to-morrow, to pay something, you must not be surprised if they come to salute you at eight o'clock, to show they have not forgotten your promise.

When there is any suspicion of an individual or a people, beware of treachery; among your visitors are treacherous men, who watch your words and proceedings, and draw you out in a cunning manner, reporting to their employers. Many persons have been thus betrayed.

They are passionate and revengeful; hence there is great difficulty in reconciling them. Nothing satisfies one who imagines himself wronged, unless retaliation. The propensity to theft may be almost classed as an instinct. When a stranger is robbed, it is considered as a matter of course; by mutual agreement nothing is revealed by any one privy to the theft, old or young. If any one interested in the person robbed gives information and a clue to find out the thief, it is almost death to the informant if he should be discovered; all would look upon him as a wicked doer, worse than the thief himself; hence, to obtain information, implicit confidence must be given that the informant will not be named; independent proof must be secured. Church building materials have been robbed from us. Although the thief was well known—a person

of note in the town—yet, because the planks had not marks on by which we could identify them, we could not accuse the thief. Some months elapsed after the robbery, when the very planks were brought and sold to us, which we repurchased. Only recently an attempt was made by some of our neighbours to carry away from our yard some of the planks we bought from a wreck, and brought into the yard for repairs, but fortunately the watchman detected them, alarm was given, and they were frightened away. Although their goats and sheep and poultry feed about our premises with perfect safety, yet ours do not; from November to March, a period of five months only, our Mission agents have lost thirteen live stock in goats and sheep; poultry in a great number is stolen, and yet we can never trace out the thieves.

Even places of worship do not escape them. The velvet coverings of the cushions on the seats at St. Clement's Church were torn off at night and carried away. The floor of the small pier, to facilitate landing at the front of that church, was detached and carried off; unless another floor is made more secure it will meet the same fate.

At St. Stephen's Church, planks bought to repair the church with were stolen away; the benches for seats in the church, the chancel table, the coverings for the reading-desk and pulpit, and the black school-board, on which lessons are given to the children, were all stolen; last, but not least, the church bell was stolen from the posts to which it was made temporarily fast till the belfry was completed. However, with great efforts on the part of the Mission agents, the bell and the coverings for the reading-desk and pulpit were traced out and recovered, through the influence of a chief; but no move was made by any of the chiefs to detect the thieves and punish them; it was thought sufficient if some of the stolen things were found and returned. These are specimens of what we experience from those for whose benefit we are labouring. Merchants fare even worse.

After this brief statement of their character I would remark upon their intellectual ability for acquiring knowledge. As a people, they are very intelligent, of good ability in book-learning, and of very retentive memory, and are aspirants to superior attainments.

“Man's extremity is God's opportunity.”

King Pepple (William), of Bonny, was from necessary circumstances obliged to be absent from his country at Fernando Po about the

year 1854, and then at Ascension Island, and thence in England. About this time he sent his son George to England for education, and two others, Henry and Charles, to school at Sierra Leone, under the auspices of the Church Missionary Society. These acts of King Pepple were the beginning in a right direction of efforts to introduce literary acquirements among his subjects. In 1864, King Pepple having lately returned from England, and his son George also, after many years' education, well qualified to be his father's secretary. King Pepple took further steps for the general interest of his subjects in a much cheaper way, by applying to the then Bishop of London, to invite Christian teachers into Bonny, to lay the foundation of the rudiments of education among his people. When I came to respond to his invitation, he told me, “When those who are spending a large sum of money by sending their children to England see the advantage of a school at Bonny, they will agree with my plan.” A few of these, who have been thus sent to England for education, returned after many years' diligent study, well qualified and polished scholars, no disgrace to any English society. In the meantime, King Pepple died, and the two sons, Henry and Charles, returned from the Grammar School at Sierra Leone. Though they did not meet their father alive, yet they proved, by their intelligence and qualifications as scholars, suitable companions and efficient helps to their brother George, who has succeeded his father on the throne of Bonny. Thus, in God's overruling Providence, King Pepple was moved to prepare his sons for their important trust in the government of Bonny. But to verify his words, some chiefs did send their children to England, male and female; but at what cost and with what success? The sequel will show.

The people are full of emulation—eager to equal or excel others in what they take in hand. With this determination, a chief took it into his head to do what others had not done, by sending a little adopted daughter, about ten years old, to England for education, that on her return she might become his private secretary and accountant, and entire confidant in his mercantile transactions. The poor little innocent child was never even taught the letters of the alphabet before starting for England. Some of these poor ignorant chiefs supposed that the mere sight of the British Isle, and a mere tread on the shore of Liverpool, the metropolis of trade and commerce, would suffice to

make the visitor half a scholar. Thus she was sent away to qualify herself for her future important post. No expense was spared for her education and comforts in England. After three years' absence the chief, supposing she must have become perfect in learning and well-accomplished in everything, ordered her return home. Who were his advisers on this subject I am unable to say. According to order, she was brought back, but the poor creature had just begun the rudiments of schooling. She was then back for two or three years longer. Some two years after she was ordered out again. On her return to Bonny, she was scarcely able to read the elementary school-books which her companions, sent to Bonny school by the same chief, and from the same house, could read. This was soon circulated round the town. But the disappointment, vexation, and rage of the disappointed chief was beyond description. He was never reconciled to this failure since. Next, let us see at what cost and expense this had been accomplished. The chief stated the girl's education had cost 150 puncheons of palm-oil; that is, 1200*l*. If it cost even half of this amount, at the lowest calculation 600*l*. was paid for idle emulation.

In like manner, a boy was sent to England for education for two years from Bonny. On his return, he was so deficient that he was sent to the Grammar School, Sierra Leone, for improvement. Another boy was sent to England in the same way. After two years, he returned and was put to Bonny School, where he was put into the fourth class of children. This boy has since been sent to Lagos, and is now at the Breadfruit Church School (St. Paul's), where he is making progress. Another boy was sent from this place, first to England, and then to the Grammar School at Sierra Leone, but could make no progress. Fearing to return to Bonny, where he dreaded his master's vengeance, he thought it safer to remain in the colony. I met him at Bathurst, Gambia, where he was employed as a policeman.

The same result followed from similar attempts at Brass and New Calabar rivers—large expenditure of money, failure, and disappointment in return. The balance of the account for education of one youth at New Calabar (200*l*.) was but lately paid by the chief in palm-oil with great reluctance. The boy can neither write business letters nor gauge casks of palm-oil correctly. There are several such in the rivers. This half-knowledge is dangerous. These imperfectly edu-

cated youths set themselves up as advisers of the chiefs to their interest, and often cause many difficulties from their erroneous idea of important matters.

These brief statements will show what efforts have been made by the chiefs in the rivers—at enormous expense, but to very little purpose—to educate their children. King Pepple, having spent some time at the settlements on the coast, and witnessed the day-school operations there, and several years in England, he was convinced that a local school at Bonny was the best plan to lay the foundation of the education of his subjects.

In 1865 the day-school was opened at Bonny in a hired dwelling-house. King Pepple presided. He received the children from his chiefs, and delivered them to me. About fifty were admitted that day. The parents and guardians were overjoyed, and brought candles and lamp-oil for the school-master's use, saying, "Keep them at their lessons day and night; do not let them play, that they may learn soon." But they were told that children were not to be made scholars of in that way; they must have time for relaxation and sleep, or else they could never stand it. Others asked whether they could not learn all books in three months; in reply to which another opposite question was asked, whether a child three months' old was able to run about and paddle their canoes. "No," was the reply. In the meantime, a temporary shed was erected in the town for a school-room, and was in use for twelve months. A year after, the school was opened—in 1866. King Pepple had the gratification of laying the foundation of the wall of the first school-chapel that was ever built at Bonny. The king was delighted when he heard the little school-children of his subjects sing the praises of God on this occasion. About three months after, the school-chapel was opened for use, to his joy and gladness. He began then to realize the accomplishment of his sanguine wishes. King Pepple did not live long after this. Since then the progress of the children was uninterrupted till the civil war of 1869, when the school was broken up and suspended for two years. After much exertion on the part of the Mission agents, the school was opened again. Some of these boys have proved themselves intelligent scholars, can read well, and write a fair hand in copy-books. Their composition in letter-writing in English cannot be despised, considering the opportunities they have had. In short, they are becoming

a small body of young intelligent members of the community. In recitation at an entertainment they surprised many European hearers present, who did not expect to find such intelligence among Bonny children. Three of these school-children have been sent out for further improvement—one direct to England; two, first to the Grammar School at Sierra Leone for about three years, and then for about eighteen months' visit to England. These last two have since returned, much improved, intelligent young men. Princess Florence Cecilia, sent to England by her brother, King George, has since also returned, an accomplished and polished young lady.

As education must enlarge and enlighten the ideas of those who are brought under its influence, especially where all the elementary school-books are extracts from the Holy Scriptures, inculcating all virtues and condemning all vices, and vividly pointing out the folly and superstition of idolatrous worship, the minds of these young persons have been influenced and attracted by the Spirit to the religion of Christ. Several of them, whose minds were seriously impressed, were baptized. They felt that they could no longer conscientiously join their fathers in their idolatrous sacrifices and worship; hence secret domestic persecution. The old chiefs begin to be aware that increasing intelligence of their children is now telling upon their national superstition, from the positive refusal of some of these youths to join in these superstitious rights, although it is against their own interest to refuse.

A youth thus impressed was nominated by his father on his dying bed to succeed him after his death as the heir—the head of his household and property. But a superstitious ceremony was to be performed to confirm his appointment, according to custom. The lad refused, on the ground of his having been baptized and being a Christian. The chiefs and priests present urged him to it, but he could not. He was not only threatened, but severely beaten. At last he escaped into the bush. Some proposed that he should be killed, and another person put in his place. However, a chief pleaded for his life. Finally, overpowered by such influential persons, by the infliction of punishments and threats of death, they managed somehow or other to compel him to do what he could not and would not perform except under compulsion. This was a plain indication to the chiefs that the hearts of their children are not with them

in their idolatrous worship, but in the profession of Christianity.

The edict against their slaves going to church has not yet been removed, and now they are getting very indifferent in the education of their children. They are nearly all drawn to work in the plantations.

There is some apprehension in the minds of some of the New Calabar chiefs, that after the education of their children they would run away out of the country, because they had heard that some have done so in other river countries. I told them that there was no occasion for these fears, as they have wisely provided for their education in their own country, where it would be at once decided which of their boys could make progress in book-learning; that an examination of the school would be held after twelve months from the time of the opening of the school, to see what progress each child had made during that period; after that, half-yearly public examination; by the end of two years those boys who showed no aptitude for book-learning would be recommended to be otherwise employed, while those who showed ability would be kept longer for improvement. In this way they would not be disappointed in their expectations.

A wealthy chief begged one of the Mission agents not to remit any exertion to make their children learn fast, that they may not be detained at school long, and thereby cause them large expenses for their education. He did not want religious teaching, for that the children have enough at home; they teach them such themselves; that they want them to be taught how to gauge palm-oil and other like mercantile business as soon as possible. He was told that it was not possible to put all learning into their brains within a very short period.

While ambition, vanity, and spirit of rivalry would not prevent chiefs from sending their children to England for education at an enormous cost of, at the lowest, 100*l.* a year, from which no benefit whatever is derived, some think it too much expense to pay two pounds a year in the country to lay the foundation of his education and to prove his ability for book-learning before any further step is taken to send him abroad at a larger expenditure of money. Such is the ignorance and short-sightedness of this people as regards the education of their children, who have no example before them except the agents of the palm-oil merchants in the hulks for imitation. In dealing with them a great deal of patience

and forbearance is needed on our part to bring them to right views and to what is the best way of attaining true knowledge.

The following statements will show the accumulation of trade property, and how it is used:—

Every ninth day with the New Calabar people is set apart as a holiday or a day of rest from labour, and is spent for amusement; thus, if a holiday falls on a Sunday in one week, the Monday after the following Sunday will be the holiday, the Tuesday after the following Monday will be another, till it goes on to Wednesday, Thursday, &c., allowing seven intervening days between one holiday and another, which is erroneously called the New Calabar Sunday. On my arrival there on Friday, Feb. 26, I was told that that day was a holiday, on which no business was done at the shipping. The whole week from this day was devoted to amusement, in which one chief feasted the people in his own appointed day, another on the Saturday, and another on the Sunday, &c., till each had fulfilled his part. On this occasion large provisions are made, both of European and Native food, which had been collected for the amusement; thus every day in the week was employed in continuous feasting, drumming, singing, and dancing. On these days every one appeared in his or her best dress—the males in long shirts like night-shirts, but made of the best Manchester goods they could obtain, such as rich silks, silk velvets, damasks, &c., their under-wrappers being of the same materials. The head-coverings are black or straw hats or caps decorated with coral beads of the best quality obtainable. The females appeared in the same rich drapery, but their dresses are cut into lengths of cloths about the size of a moderate table-cover. Many such are passed round in layers on their waists, and bent in in the front till they become a large pile of folds, which make their gait awkward. In addition to all this rich drapery, strings of large, expensive, real coral beads are suspended on the necks by both males and females, at the lowest rate to the amount of 50*l.* and 60*l.* on the body of an individual. The necks of some females are quite weighed down with them. These coral beads are of very large grains, which are much preferred to small grains, mostly long pipe, round, or drum shape. During the late amusements a new ornament has been introduced in addition to corals as jewels, namely, coins. Gold sovereigns, silver dollars, florins, shillings, and sixpenny pieces are bored through and strung up with coral beads for the necks, wrists, or

ankles, to the amount of as many pounds as each one was able to purchase. These are exhibitions of greatness and the test of superiority in riches. In consequence of this, English gold sovereigns and silver coins have become articles of great demand in the palm-oil trade for ornamental dresses as above stated. One of the native chiefs at New Calabar was said to have purchased coins for his own ornaments, wives', and children's, to the amount of 500*l.*, paid for in palm-oil. It was estimated, by gentlemen competent to judge, that the hat of another chief was valued at forty puncheons of palm-oil, which, at 12*l.* per puncheon, as oil was rated in the river, was equal to the value of 480*l.*, of coral beads, gold and silver coins, with which the hat was decorated. No one would believe this could be correct unless as stated by eye-witnesses competent to estimate.

This being one of the chief objects of their emulation, one may guess how eager each one must be to make as much by trade as possible, and even to increase their accumulated stores by enormous overcharges on their native produce or materials, and how wasteful it must appear to some of these ignorant people to pay 2*l.* a year school-fee for the education of a child, because education is not a visible appendage for exhibition as an ornament, as two sovereigns, twenty florins, forty shillings, or eighty sixpenny pieces would have been on their persons. These are expenses on mere articles of dress and ornaments, but their chief wealth lies in the number of wives and slaves each great man has, which may be 200, 300, or 500 slaves and a certain number of wives. By these his true riches and greatness are really estimated.

From a later letter.

In addition to the statements I sent by the steamship "Congo," I add a few further particulars.

Finding that the king and chiefs of Bonny were getting indifferent about fulfilling their agreement with me at the establishment of the Mission among them in 1865, I wrote to them the following circular, dated Bonny, Feb. 22nd, 1875:—

"DEAR SIR,—I beg to call your attention to the fact that since 1870, when King George Pepple paid five puncheons of palm-oil (89*l.* 11*s.* 11*d.*) to pay the arrears of school-fees for 1869 and 1870, no school-fees have been paid since then. This I attributed to the unsettled state of the country through war.

"Omitting 1871 and 1872 on this account, as a time of trouble, I now send you bill of school-fees due to the Church Missionary Society for two years; namely, from January, 1873, to December, 1874, which please to settle now in any way most convenient to yourself, whether by cash or palm-oil, or by *good* order on any supercargo in the river for the amount due, that a complete and correct account may be forwarded to the Secretaries of the Church Missionary Society this quarter, for Bonny, Brass, and New Calabar Stations. King Ockiya has paid up theirs for Brass to the end of the quarter, and King Amachree is paying theirs to the agent of Messrs. Irvine and Woodward at New Calabar river.

"With due respects, I remain, dear sir,

"Yours very truly,

"S. A. CROWTHER,

"Bisnop Niger Territory."

To make the matter clear, I sent a copy of the circular to King George Pepple, with the accompanying letter:—

"Mission House, Bonny, Feb. 23rd, 1875.

"KING GEORGE PEPPE,—

"MY DEAR SIR,—I arrived here in the little steamer 'Renner' last Thursday to complete my annual report and accounts of the Bight Missions, Bonny, Brass and New Calabar, to the end of this quarter. To make matters plain and distinct, I have drawn out the

account of school-fees for 1873 and 1874 to each of the chiefs having children at school, with a copy of a circular letter accompanying it, which I hope will explain the account to individual chiefs.

"May I ask your influence and kind exertions to move the chiefs to attend to the settlement of this account, as the kings and chiefs of the other Missions have promptly done, that I may be able to send it to England by the end of this month, and it may reach in time before the Annual Meeting of the Church Missionary Society in May.

"I remain, &c., &c.,

"S. A. CROWTHER."

Although I had two meetings with the king alone and his brother, the matters of persecution and school-fees have not yet been brought to any satisfactory understanding; they are still pending.

Whatever might be the erroneous idea of the chiefs and people as to the time in which their children should acquire knowledge, we know that this idea will be corrected in due time; but the greatest step towards gaining the victory over ignorance and superstition is to *have a firm footing* among them; the Gospel leaven will ferment till it leavens the whole lump, and Dagon fall flat at the foot of the Cross. This is the time of our Christian warfare with the power of darkness, when we should encamp at the entrances of the trenches of his strongholds.

JOURNAL OF A TOUR ON THE NAAS AND SKEENA RIVERS.

BY THE REV. R. TOMLINSON, C.M.S. MISSIONARY AT KINCOLITH.

ABOUT ten a.m. on the 15th of October, left Kincolith in a canoe with the following crew of Indians:—Edward Morgan, owner of canoe, Charles Woods, Arthur Gurney, and Howisky. After we had crossed the mouth of Naas river the wind turned against us and there were occasional showers, so we did not make much progress. We had only made about ten miles by the evening, and as there was every prospect of its being a wild night, we were obliged to travel about two miles further to reach a safe camping ground. It was quite dark before we camped, and we were obliged to make a fire of any loose sticks and driftwood we could find. After a hearty

meal around the fire we sang a hymn and prayed, and then retired for the night. Edward, Arthur, and Howisky remained on shore, camping under a sail; Charles and I elected to sleep in the canoe. We spread a sail on a pole over our heads. Unfortunately, by reason of the darkness, we did not remark that the sail was torn just over where I was. The canoe was too loaded to make it possible for me to spread any sort of bed, so, rolling myself in a shawl and sitting on my blankets, still rolled up, I fell asleep. Before midnight our prognostications of the weather proved correct. It blew very hard, and the wind was accompanied by torrents of rain. A little be-

fore daylight we awoke to find it still blowing and raining very hard. A continuous drip through the tear in the sail had wetted me through to the skin on my back, otherwise I was comparatively dry. Those on shore fared much worse, as the sail proved no defence against the heavy drops from the overhanging boughs. In the grey light of dawn they looked like a shipwrecked crew just emerged from the water. The fire was out, and as it was considered unwise to open the stores in such rain, we started without any breakfast in the hope of reaching a sheltered spot.

We took the inside passage, as it is called—a narrow passage dividing some large islands from the mainland. The wind, though favourable, was light, and the rain continued all day. About noon we felt very hungry, but we were so wet that we thought it better to press forward; so, having cut a smoked salmon into strips, each one got a strip. This is a favourite food of these tribes. It is prepared in this way: a salmon, being caught, is split down the middle and hung in the smoke to dry; when partially dry, each half is again split, and it is again hung in the smoke until quite dry. Salmon thus dried are packed in bundles until wanted for use, when one or more are taken and either boiled or roasted at the fire. As we had no fire we could do neither, so ate it uncooked, as some people eat red herrings.

About 3 p.m. reached a log hut inhabited by an elderly Tshimshean, his wife, and an idiot nephew of his wife's. This man was a very fierce character, and one of the leaders of many tribal quarrels and wars. Latterly, however, he has settled down to the quiet occupation of gardening, in which he has been very successful. He is almost entirely deaf, and what little he can hear is by his wife shouting it into his ear. From some unaccountable reason he has conceived a very great friendship for me, and, on this occasion, no one could be more kind, inviting us all into the little cabin. He refused to let any of the crew cut wood, but, putting on his coat and hat, took his axe, and bade his wife put on all the wood left in the house and make us comfortable while he was cutting sufficient wood to keep the fire alight all night. When he returned he chose from his little store of vegetables the nicest, and, with the help of his wife, he cooked them for us. He then hung up ropes on which to hang our wet blankets, &c., and cleared every available spot for us to sleep on—and all this for one

from whom he had never received a dollar in his life. We had intended to push on when we had dried ourselves, but he urged us so strongly to stay that we consented, and I was very glad we did so, as it opened an opportunity for affording comfort and instruction to a man and his wife who happened to be stopping in the house at the time, and were in low spirits on account of the changes which had recently taken place at Fort Simpson. Having set them right on some points on which they had been misinformed, I urged upon them the necessity for practical personal religion. We then considered the story of the Philippian jailor. Afterwards, by the light of the fire, they managed to learn, both in English and Tshimshean, the question of the jailor and Paul's answer to it; then, having sung a hymn and committed ourselves to the care of our Heavenly Father, we retired to rest, warm, dry, and happy.

We left early next morning in pouring rain, having bid adieu to our kind host. When we reached open water we found it very rough, and, in endeavouring to round a point, had some difficulty to manage the canoe. Finally getting into a heavy swell we were obliged to turn back and seek some shelter. Hardly had we got back into the narrow channel when the wind, which had been southerly all night, suddenly veered round to the south-west, and a severe squall burst harmlessly over our heads. When the violence of the squall was passed we started again, and reached Fort Simpson about four p.m. I was very anxious to reach Metlakahla this evening, but, being urged by many at Fort Simpson to spend the Sunday with them, I yielded.

Sunday, Oct. 18th. Fort Simpson.—Service at eleven a.m. and again at three p.m. About forty present on each occasion. At morning service I took as a text Paul's question—"Lord, what wilt Thou have me to do?" and in the afternoon his triumphant exclamation, "I have finished my course; I have fought the fight; henceforth there is laid up for me a crown of righteousness." From these two discourses I endeavoured to show them that we must ask God to direct us, and if we would have the same glorious hope as St. Paul we must follow the leading of our Father. In the evening we again held service—about sixty present. Edward, one of our crew, preached from the first three verses of the fourteenth chapter of St. John. It was the first time I had heard him, and a thrill of pleasure and thankfulness ran through my

heart as I listened—so simple, so suitable, so very stirring. After service we quietly retired to rest. After a quiet night's rest we awoke to find it raining and blowing from the south again, and it was not until near noon, having discharged a considerable portion of our provisions, that we could venture to start for Metlakahla, which place we reached in the evening.

We were detained by the weather at Metlakahla until Saturday morning, when we started in the hope of reaching Port Essington, distant about twenty miles from Metlakahla, and spend the Sunday there. The day bright and frosty. Before leaving Metlakahla we parted with one of the crew (Arthur Gurney), who was to return to take charge of the store at Kincolith during our absence, and we took on board Legaic (a nephew of the late Paul Legaic), who wanted to go up the Skeena river on some business of his own. We also took on board a Kespiyouk Indian, who had been imprisoned for interfering with some white packers and had just been liberated. On nearing the entrance of the Skeena river we camped to wait for the flood-tide. After the moon had risen we started again. It was a beautiful night—the wind, which was high all day and might have prevented us from reaching Port Essington, having subsided. It happened to be the night of the total eclipse. We had a fine opportunity to view the eclipse and explain to those in the canoe the cause of it. Just before the eclipse became total we reached Port Essington—one of those mushroom towns started at the time of the gold excitement some three years ago, and now almost deserted except for a few traders and Indians. From the traders I received a hearty welcome and an invitation to stop in one of their houses. The invitation I declined, as I had determined to stop with the crew wherever we camped; at the same time I expressed a willingness to hold a service for the whites if they wished it. This offer was gladly accepted, and when we had appointed a suitable hour for the service to be held on the morrow, we separated for the night. Having lighted our fire and supped under the shade of some trees in front of an empty house, we retired to rest in this house, which had been kindly lent us to hold service in.

Sunday, 25th. Port Essington.—Having cleared away our blankets, &c., and arranged the seats, we rang our little hand-bell, and in a short time the room was filled with Indians to the number of between forty and fifty.

After service, aided by Edward, I had school. Nearly thirty present. At the conclusion of the school I left them and repaired to the room lent for the occasion for service with the whites. I found some ten or twelve whites assembled. The service was taken from the Book of Common Prayer, with a lesson from the Old Testament and a sermon. When this service was ended we had the bell rung and about the same number of Indians again assembled. After service we had school as before. When school was over we dined, and after dinner I had a second service with the whites, while the Indians again assembled and were addressed by Edward. The evening closed in quietly, and we again spread our blankets on the floor and laid us down to take the needful rest.

With daylight we were astir again, and when we had completed some necessary arrangements we commenced to ascend the Skeena river. We had the tide in our favour nearly all the day, so that it seemed more like travelling down than up the river. Before evening we had travelled thirty miles. Next day the difficulties of the ascent began. The course of the river is very tortuous and its depth very variable. Stretches of deep water, almost like a lake, a quarter to three miles in extent, succeeded by shoal water, sand bars, and, in some places, rapids. To pilot the canoe over these obstructions requires not only the united strength of all on board, but also skill and a knowledge of the river, as it is not always found possible to follow the same channel at all seasons of the year. The difficulties must always prove a formidable barrier to making this river a route for the inland trade. During the gold excitement some three years ago nearly twenty persons were drowned in the river, and a large amount of property either lost altogether or much damaged by the upsetting of canoes and boats.

Our mode of travelling was as follows. Rising with the break of day we would partake of a light breakfast and then start about ten. When we had found a place where wood was convenient we lighted a fire and lunched. After the meal I expounded a short passage of Scripture, and when we had committed ourselves in prayer to our Heavenly Father's care we started again and continued our journey until the falling shades of night warned us to seek a camping ground. Immediately on finding a suitable place all of us were fully employed cutting firewood, carrying up the blankets, lighting the fire,

and preparing the food. At the close of the evening repast we spread our mats on the ground, on these our blankets, and, when we had sung a hymn and prayed, quietly lay down to rest. We averaged about ten or twelve miles a day. We passed several canoes on their way down the river. They all reported that the ice was forming rapidly on the head waters, and that we would not be able to reach the upper villages. Notwithstanding these warnings we determined to press on until we were stopped by the ice, and then decide whether we would return or, leaving the canoe, endeavour to reach the villages overland.

On the fourth day we reached the Kitzim-gaynock, a village between sixty and seventy miles from the mouth of the river. Very few at the village. About a dozen accepted our invitation and listened with attention to the word spoken. They wished me to remain with them over the Sunday, but as it was advisable to push on as fast as possible, and there was reasonable hope of reaching the next village by Saturday evening, I did not comply with their request, but promised to spend a day or two with them on my return, should I come that way. Leaving the village next morning we reached the Kitsilass village a little before sunset on Saturday. This village is situated on the rocks, which form a deep and dangerous cañon here, and it is this cañon (a word used throughout Canada for those rapids formed by the narrowing of rivers by projecting rocks) which gives the village its name. This village contains about twice as many inhabitants as the Kitzimgaynock. It is about eighty miles from the mouth of the river, and is the last village on the river where the Tshimshean language is spoken. During the winter months it is almost deserted, the inhabitants betaking themselves to the sea-coast so as to proceed to the Naas fishery in the spring, which they could not do except with great risk and difficulty, caused by the ice on the river, if they remained at their village. They are still sunk in heathenism, and, though they have had many opportunities of hearing the truth from men from Metlakahtla trading at their village, they appear for the most part quite indifferent to their souls' welfare. There are, however, some exceptions. A few have left to reside at Metlakahtla, and others willingly assemble to hear God's Word whenever an opportunity is offered. The greater number had left before we arrived. We spent the Sunday here. We held service twice. About

twelve of the villagers attended each service, and six or seven remained for Sunday-school after morning service. They were attentive and earnest in their endeavours to learn.

Monday, November 2nd.—It is a week to-day since we left Port Essington. The weather, which had been clear and cold since we started, broke yesterday, and it was raining and blowing from the south when we left this morning. The warm weather lasted until Thursday evening, when we arrived at Kitwingah. During these four days' journey we found that travelling in rain, sleet, and snow was not so pleasant as in clear and frosty weather. Moreover, at one time we were in imminent danger from falling stones and broken pieces of rock loosened by the thaw, but we never suffered any real inconvenience, and we had the feeling that God was with us prospering our way, for had the frost continued we must needs have turned back, whereas the thaw opened a clear road for our advance. We reached Kitwingah, as I have said, on Thursday evening. This is the first village on the river where the Nishkah language is spoken, and as we have now arrived at the border of a large district inhabited by seven tribes all speaking the Nishkah language, but differing from the coast tribes in disposition, habits, and pursuits, and yet very much under their influence on some points, I think it right to digress a little and give some account of an event which happened last spring, and has, so to speak, changed the face of affairs.

There is a custom prevalent among all the North-West Indians of giving away property. It is true that among so many tribes the mode of acquiring and distributing and the occasions for giving away the property may and often do differ, but the principle is the same everywhere, viz., pride, ambition, and self-exaltation. Among the Nishkah-speaking tribes this custom prevails to a great degree. Among the Nishkahs every man, even those of the lowest grade, has practised it, and, so long as the practice is indulged in, there can be no real improvement socially, morally, or religiously. That this may be apparent let me instance a case—and it will not be an exceptional case, which occurs once or twice a year, but such a case as is frequently recurring. An active man who has had a run of success, both in his fur-hunting and fishing operations, and has thereby become possessor of property to the value of one or two hundred dollars, determines to have a giving away of property. Having

formed this determination, he first seeks for some circumstance—the death of a relation, the naming of his child, or to take another name himself, which he can make the ostensible cause for his doing so. Next he counts up the amount of property last given by a man in his own station. This amount he feels bound to exceed. To accomplish this he often exchanges his canoe, guns, clothes, &c., for blankets, cotton, food, elk and marmot skins; in addition he borrows all he can from his relations and others. Next he calls in the aid of the medicine men, who perform their various incantations and invocations, and translations of spirits. These devil rites are interspersed with dancings and other revelries. At the conclusion of these orgies a feast is given, and after the feast the property is distributed. Some few of the blankets, &c., are all given away whole, but the majority are torn into strips and distributed, and thus the giving away of property ends. The immediate results of such a step are, that, whereas the man and his family were comparatively comfortable before, now they are obliged to go about wrapped in dirty blankets. Moreover, there are sure to be ill-natured persons to sneer at him because he did not do this or that which somebody else did, and thus the pleasure which he expected to derive from the gratification of his pride is destroyed. Moreover, as soon as he has succeeded in making a few dollars again, those from whom he borrowed begin dunning for payment of what he borrowed, and though, by Indian law, he is entitled to receive back all that he gave away, still, as there is no set time for this, he is obliged to keep account of it and be continually asking for it. If he falls sick he is sure to be pestered by application from those from whom he has received property at various times for repayment, and those who owe him property endeavour to keep out of the way. When he dies there is sure to be quarrelling, disputing, and sometimes fighting among those who succeed him.

Such a custom clearly strikes at the root of any real improvement, and it is needless to say that we have always considered it an essential step for any one who wishes to live at either of the Christian villages of Metlakahla or Kincolith that he should entirely relinquish it. You have been no doubt informed by brother Duncan that the Tshimshean at Fort Simpson, some two years ago, had decided to do away with the custom. This step caused considerable stir at Naas, and a feeling was rife that the custom among

them was doomed. The point was discussed at all their meetings. The majority seemed to think that by a sort of compromise they might retain the custom in its essentials while they would not appear as hindering the progress of civilization or religion; they were prepared to rest on the Sabbath; to omit those baser rites practised by the medicine men which disgrace the custom, while at the same time they tenaciously clung to the custom itself. For several months I was aware of the turn matters had taken, but it was not until last spring, when some from all the Kitikshean tribes were congregated at the Naas fishery, that from information derived from various sources I felt it to be my duty to call all the chiefs together at Naas and address them on the subject, contradicting many such statements as that forbidding the giving away of property at Metlakahla and Kincolith was merely a local rule, and did not necessarily affect a man wishing to become a Christian elsewhere. I pointed to the one way through Jesus, and how impossible it was for any one who would walk in His footsteps to continue a custom so directly opposed to His teaching; that there was no ground for the statement that Mr. Duncan and I wished to bind them by rules of our own forming; that we ourselves endeavoured to follow the rules of the Word of God which I held in my hand, and we only wished them to be guided by the teaching of that blessed Word, but that we dare not hide or change any part of that teaching even were we assured that such a step would lead many to join the Christians. Such a meeting was sure to have its results. The majority of the chiefs and principal men and medicine men at once threw off the mask and declared their intention to preserve their old customs intact. They used every effort to prevent any from attending school, and even went so far as to forbid the boys playing at soldiers, for it was, they said, from such beginnings that those at Fort Simpson learned to wish for the ways of the white men. I mentioned before that the Nishkaks exercise a considerable influence over the Kitiksheans. The whole weight of this influence was brought to bear to prevent them attending services or school or in any other way encouraging the spread of Christianity among them. While it is not to be wondered at that many of the Nishkaks could afford to disregard this move on the part of so many of their chiefs, it is truly wonderful, considering the pressure brought to bear, the fact that their own chiefs were

one with the Nishkah chiefs on the point, and the necessity for them to keep on amicable terms with the coast tribes, that any of the Kitiksheans were found willing to disregard it. Such, then, is a brief sketch of a move which was intended to hinder the progress of God's kingdom. How far God has overruled this will be seen by resuming an account of our tour.

It was, as I have before said, late in the evening on Thursday when we reached Kitwingach. We were received into the house of one of the chiefs. It was the same to which I was invited when I visited this village two years ago. *Then* all was bustle and stir. In addition to the people of the village, many from the neighbouring tribes were on a visit. Moreover, I had a magic lantern with me, and there was no hindrance to any coming to see and hear. *Now* all was calm and quietness. About half the villagers were absent, and the others felt that a sort of ban was laid upon their attending; moreover, I brought nothing but the simple good news of salvation. Even the chief, in whose house we were, evidently acted under a feeling of restraint lest he should be thought to be aiding the dispersion of teaching which, they feel, will one day prove the overthrow of their customs. To me personally he is friendly; so when he had spread a mat, and on this set a box, he invited me to be seated while he gave orders to prepare us some food.

A brief sketch of how these tribes receive a guest may be interesting. We all sit round the fire, which is built on an open fireplace in the middle of the house. A smoked salmon or two is toasted at the fire, and then torn into pieces, and the pieces laid on a wooden dish, and the dish set on the ground in front of the principal person of the party invited. In another small wooden dish is set some fish-grease, and each person, taking a piece of the salmon in his hand, and dipping it in the grease, passes it to his mouth. The grease is made from a small species of fish somewhat like a smelt, which abound in Naas river in the end of March, and the grease is obtained by boiling these fish in wooden boxes by means of red-hot stones. Thousands of gallons are made every year. The odour of the grease is so strong and the taste so peculiar that few white men care to eat it. For myself I seldom touch it except when travelling or when exposed to cold, when I find it very palatable and nutritious. The person who gives the invitation never eats with his

guests, but either himself serves up food or oversees and directs those who are doing so. When the salmon is consumed a vessel full of water is handed round to each of the guests in turn. Immediately on recovering back this vessel the preparation of another dish is begun. This is generally dried herring-spawn or seaweed; sometimes fresh or dried meat, into which, when boiled, a large lump of grease is melted; wooden spoons are then handed round, and when the pot has been removed from the fire and placed in a convenient place in front of the guests, each dips in his spoon; when this is finished a vessel of water is again borne round, and then the preparation of a third dish is begun. This dish is generally some kind of dried berries mixed by the hand with a little water, and afterwards a few spoonfuls of grease added. It is eaten from spoons made from the black horns of mountain sheep; water is again served to the guests, and this closes an ordinary Indian meal. The meal occupies from one to two hours. There is no hurry or bustle: all is quiet and orderly; no business or other matters of importance are discussed during the meal.

When we had partaken of just such a meal as that described above, and cleared away the pots, &c., and spread a few mats, we rang a hand-bell. About twelve answered the summons. These I addressed in a few words, urging them not to shut their ears to the gracious message of forgiveness and life through Jesus which God had sent them. These remarks gained force from the fact that in a house only a few doors away a woman, lying on her death-bed, who had once come with a husband to Metlakahtla, but having loved this present world had left her husband and returned to her heathenism, and now, in the midst of life, when she least expected it, was suddenly laid low by disease.

Next morning we decided that, as the ice had disappeared and there was some probability that we would be able to return by the river, to save time I decided to send on the canoe with Edward and Legaic to the Forks of Skeena, about twenty miles higher up the river, directing them to try and reach there by Saturday evening, so that they could hold service with the Indians there on the Sunday. Accompanied by Charles and Howisky I would strike across country to Kitwinskole, some fifteen or twenty miles distant, spend the Sunday with them, and endeavour to join Edward at the Forks on Tuesday evening.

(To be continued.)

PROGRESS IN INDIA—MADRAS PRESIDENCY.

WE now proceed, in pursuance of the intimation made in our previous number, to furnish some more particular account of the Presidency of Madras, its inhabitants, their social and moral condition, and the progress of education, especially Government education, among them. Very valuable materials are furnished by the Reports already enumerated, of which we purpose to make free use, extracting from them all likely to instruct those who are interested in the true welfare of the people. We may premise that the general census of 1871 was the first attempt at a systematic enumeration of the population of the Indian Empire. In Madras, however, quinquennial returns of the population had been required from each district official since 1851. On the imperial census being taken, each house was marked with paint, and this official daubing the house-doors with paint conveyed an impression that the Government wanted to impose a new tax. A strange notion was propagated in the Salem and Cuddapah Districts that all fowls were to be taxed, and the people set to work to destroy them right and left. It was no doubt originated by some scheming fowl-merchant in Bangalore, who must have made a handsome profit out of his knavery.

Previous to the period when the Madras Presidency fell under British rule, centuries of lawlessness and internal strife had thinned the people, and large areas, which are now thick with a settled and industrious population, were then absolutely waste and untenanted. One preliminary difficulty in taking the census, which is worth noticing, was the difficulty of making the enumerators understand that the counting of females was of any importance. The birth or death of a female child is considered so insignificant a matter that multitudes escape registration. A very interesting account is given of the method adopted to obtain returns, but it need not detain us. The chief difficulty arose from the difficulties created by caste. In one case Brahman village officials were detected throwing house numbers into the enclosures of out-caste communities, the intolerance of caste preventing them from doing their duty by visiting each house.

As we are unwilling to encumber our statements needlessly with figures, it may suffice to state, as a general result, that the population of the territories within the Presidency of Madras is rather more than thirty-two millions, and that the Hindu population has increased during the fifteen years 1856 to 1871 by 37 per cent., the Mohammedans by 33 per cent., and the Christians by 51 per cent. The increase in the Christian population is chiefly due to the spread of Christianity amongst the natives of India, and not to any considerable additions to the European or Eurasian population. The chief increase of the Mohammedan population has been in Malabar, where the Mussulmans are largely recruited from the lower castes of Hindus by conversion.

In connexion with the distribution of the population, it is a noticeable fact that from time to time colonies of Telugu and Canarese speaking people have found their way down to the southern or Tamil country—in some cases invited as cultivators where waste lands were available—in others they probably followed the train of invading armies. So people from the Mahratta country have settled in the south, and in all the large towns there are silk-weavers from Gujerat, who speak a language of their own. There is no instance of the Tamil people pushing up their colonies towards the north. The migrations have always been from north to south.

Of the whole population, about 92·3 per cent. of the whole population are classed as Hindus; but the bulk of them, whether in the hills or the plains, are non-Aryan. The Mohammedans are nearly 5·9 per cent. of the whole; in the northern provinces and in

Tinnevely the chief Mussulman population is found on the seaboard. They are not all of pure Arab, Pathan, or Moghul descent; the Hindu, or aboriginal, element largely predominates. In Tippu's time, thousands of Hindus in Malabar and Canara were forcibly circumcised. On the Western Coast, where caste intolerance is so powerful, the lower castes (formerly slaves) have to a large extent embraced Mohammedanism, and so raised themselves in the social scale. Moreover, for more than a thousand years the trade between India and Europe was conducted by Arabs and Persians. From them has sprung up on the Western Coast a hybrid population, now much more Hindu than foreign, except in regard to religion. They are bigoted in their religious belief, and wholly uneducated.

The Native Christian community of the Madras Presidency (Syrian, Roman, or Protestant) numbers more than half a million of souls, and forms a really important section of the population. In the districts north of the Godavery, Christianity has hardly made any progress; nor has it made much advance in the districts of Nellore, Bellary, Kurnool, or North Arcot. In Madras 5·3 per cent. of the population consists of Native Christians. In Chingleput the proportion is 1·2 per cent.; in South Arcot 1·7 per cent. South of the Coloroon river the Christians are in larger proportion. In Tanjore 3·3 per cent. are Native Christians; in Trichinopoly, 4·2 per cent.; in Madura, 3·1 per cent.; in Tinnevely, 6·0 per cent.; in the Nilgiris, 5·9 per cent.; in South Canara, 5·3 per cent.; in Malabar, 1·4 per cent.; and in Pudukotta, 3·5 per cent. There is also in the Native States of Travancore and Cochin a large Christian population, of which the Madras census affords no particulars.

The Jains and Buddhists are almost extinct at the present time in this part of India. They number only 21,254, and are all found in North and South Arcot and South Canara. Besides them there are about 7000 persons, including the Jews, settled at Cochin.

To some extent the population of South India is drained by emigration. There is a migration from the Telugu districts to British Burmah, where there is an enormous area of uncultivated land. From the same districts a number of women emigrate for the purposes of prostitution in Burmah. One of them recently built at Coringa, on her return, a temple at the cost of 3000*l*. From the south ports there is a large migration to the coffee plantations of Ceylon. Many on their return become small farmers in their native villages. About one-third settle more or less permanently in Ceylon, out of 70,660 who go over annually. The number who emigrate to Mauritius, Bourbon, and the West Indies has much decreased of late years.

The thatched house of mud walls is still the abode of about five-sixths of the people. The building in perishable material being the ancient custom of the country, it is no cause for surprise that towns and villages should be constantly disappearing, or that places spoken of by early travellers as important cities should now be utterly unknown. A people whose life is essentially an out-door life care little for the embellishment or decoration of their houses, but they have been lavish in the construction of their temples and water reservoirs. The temples are mostly of cut stone, gneiss or granite, though the gopurams, or towers, over the entrance-gates are generally of brick-work, with plaster decorations. These decorations were probably in ancient buildings derived from the Yavana or Greek colonists, for artistic work is apparently not indigenous. Since the decay of Buddhism there is apparently a great retrogression in artistic design and execution. All modern work is simply a repetition of stereotyped and debased forms.

So far as the age of the population is concerned, the people arrive early at maturity, swarm early from the parent hive, and die prematurely. In India there are

proportionately more young persons and children than in England, but few reach "the threescore years and ten" of the Psalmist. The aged are rare and youth superabundant in an Indian community.

The Hindu religionists may be arranged as follows:—

1. Worshippers of Siva	16,159,610
2. Worshippers of Vishnu (or his Incarnations)	11,657,311
3. Worshippers of the Lingam (an emblem of Siva)	154,989
4. Other Hindus	892,068
	<hr/>
	28,863,978

In the northern districts the Sivaïtes are in the minority; in the centre the two great divisions are nearly equal; while in the south the Sivaïtes constitute the major portion of the Hindu population.

In the matter of worship of the Hindus, it may be noticed that the practical portion of the Vedas is now nearly obsolete; it consists mostly of prayers to deities no longer worshipped. The Vedas are not studied at all, or are studied only that the words may be repeated parrot-like. Not one Brahman out of ten thousand is now entitled to the respect which the caste claims as their peculiar right, in consequence of the universal neglect of the Vedas, which ought to be his study. In ancient times ministrations to idols was held infamous. The dwelling of a householder in Vedic times was his temple; if qualified, he was his own priest. Nor did the Vedas sanction the marriage of children; in fact, if Hindus were now guided by Vedic precepts a man could not marry before the age of seventeen. Neither Satti nor the custom of carrying the dead to the banks of a river has any warrant from antiquity. It will be seen, from this partial enumeration of facts, how completely Hindus, Brahmans especially, depart from ancestral usages. In Bengal Siva temples, though numerous, are mean and little used; but in the south and west of India, among a people almost wholly aboriginal, the destructive power personated in Siva is the main object of worship. Sankara Acharya, the great Brahmanical reformer, who arose about the eighth or ninth century, after the extinction of the Buddhists, and who established the worship of Siva, was a native of Southern India. He travelled as far as Cashmere, and died in the Himalayas. Subsequently, in the eleventh century, the followers of Vishnu wrested many important temples from the Sivaïtes.

A curious schism exists amongst the followers of Vishnu, which often leads to riot and bloodshedding at the great festivals. The two sects are the Tengalas (Southern Vedaists) and Vadagalas (Northern). The Tengalas are most numerous in the southern provinces, and the quarrel seems to have originated with the Vadagalas seeking to impose their ritual upon the southern people. It would seem that some old Sanscrit authority has laid down that the Vishnavaites shall extend "from the nose to the hair." The Northern Vishnavaites—the Vadagalas—say that "from the nose" means any part of the nose, and so begin their marks between the eyebrows. The Tengalas argue that everything has a beginning, a middle, and an ending, so they begin their marks on the upper part of the nose itself. The trident is the same in both sects, only the one carries the middle line a little way down the nose, while the other stops short at the root of the nose.

In the south and west of India, about the twelfth century, there sprang up a new sect of Sivaïtes—the Lingayets. Basava, the founder of it, taught that there is but one God; that all men are equal and holy in proportion as they are temples of God; that caste distinctions were unworthy of acceptance; that women should be respected and treated as the possessors of immortal souls, permitted, too, to teach the creed as well as

men, while any neglect or incivility to a woman would be an insult to the God whose image she wears and with whom she is one. A man of low caste may become a Lingayet, or follower of Basava, as well as the highest Brahman. The sect has never gained much popularity. The founder, though a Brahman by birth, discarded caste, pilgrimage, and penance. It has been surmised that Basava, whose country bordered on that of the Syrian Christians, may have obtained his purer conceptions of a deity and the claims of humanity through the influence of Christian teachers. Recently Pelhevi inscriptions have been discovered in the Christian churches of the Western Coast, which make it clear that there were there large settlements of Persians, or Manichæans, who were followers of Christianity. Mr. Burnell, who discovered them, quotes the remarkable fact from Cosmas that in the sixth century there was a Persian bishop at Kalliana, near Udupi, the identical place where Basava was Prime Minister of the State six centuries later. He thinks it is now possible to prove that much in the modern philosophical schools of India comes from some form of Christianity derived from the Persians, and this fact he thinks explains the origin of the modern Vedanta sects in Southern India *exclusively*. He adds:—

Patriotic Hindus will hardly like the notion that their greatest modern philosophers have borrowed from Christianity; but, as they cannot give an historical, or credible, account of these Vedantist sects, there is more than a strong presumption in its favour, for these doctrines were certainly unknown to India in Vedic or Buddhistic times. * * *

Before the beginning of the ninth century A.D. the Persians had acquired sovereign rights over their original settlement, *Manigramam*, by a grant from the Perumal. These

Persians were thus established long before the origin of the modern schools of the Védanta, and the founders of these sects were all natives of places close to Persian settlements. *Sankarā Achārya* was born not far from Cranganore, where the Persians first founded a colony; *Rāmānuja* was born and educated near Madras, and *Mahdvacharya*, the founder of the sect which approaches nearest of all to Christianity, was a native of *Udupi*, a place only three or four miles south of Kalyanapur.

We pass over the description of the followers of Chaitanya, as we gave some account of them in our volume for 1873. Nor can we conveniently describe that dark and mysterious phase of the Hindu religion founded on the Tantras. It may suffice to say that to the doctrines taught in them is due all that is most abominable in the Hinduism of the present day. The great dogma taught is the worship of Sakti—Divine power personified as a female. This worship is apparently of aboriginal growth, and has been grafted on to the system of Aryan worship at some remote period.

With regard to the South of India, it is important to bear in mind that for every man of the so-called "twice-born" castes we have at the least twenty who are Sivaites and Vishnavaites in name only, and whose only objects of worship are the stocks and stones of the village or household idol.

We have no exact knowledge of the people inhabiting India before the period of its Aryan colonization. They were probably Skythic or Turanian, and they have left numerous traces of their existence in cairns and cromlechs throughout the country.

But older still than the Skythic or Turanian remains in India (telling of a people once mighty and powerful, but now absolutely forgotten), from the mysterious depths of antiquity, there has survived a form of religious worship which is as common now amongst the inhabitants of India as it was thousands of years back in the dim past. I allude to the worship of serpents and trees.

There is scarcely a village to be found in

Southern India in which carved representations of the cobra are not set up in groves, by road-sides, or under the sacred *pepul* tree. The vast majority of these stones are evidently very ancient. The oldest perhaps are those of the single cobra, semi-erect with expanded hood; next to those come the stones on which are depicted the intertwining of two snakes in sexual embrace, and the most modern of all perhaps are the three, five, and

seven-headed serpents, forming canopies over the gods and goddesses of the Hindu pantheon. Some of the latter evidently date back to the Buddhist period. In many temples and masonry wells may be noticed the fact that these carved stone representations of the serpent have been built into comparatively modern masonry. Some of these stones are so old that the original rude carving can now be only faintly traced. Their great antiquity is undoubted, but it is not perhaps so generally known, that offerings are daily made at these shrines throughout the country where they exist, and that the snake god is more commonly sought to be propitiated than any other of the village deities. Every woman who desires to be blessed with a son, and to enjoy the favour of her lord, no matter what her professed religion, brings her offerings of milk, ghee, eggs, or flowers to the snake deity.

In many places the living serpent is to this day sought out and propitiated. About two years ago, at Rajahmundry, I came upon an old ant-hill by the side of a public road, on which was placed a modern stone representation of a cobra, and the ground all around was stuck over with pieces of wood, carved very rudely in the shape of a snake. These were the offerings left by devotees, at the abode taken up by an old snake, who occasionally would come out of his hole, and feast on the milk, eggs, and ghee left for him by his adorers.

Around this place I saw many women who had come to make their prayers at the shrine. If they chanced to see the cobra, I was assured that the omen was to be interpreted favourably, and that their prayers for progeny would be granted. There is a place also near Vaisarpadi, close to Madras, in which the worship of the living snake draws crowds of votaries, who make holiday excursions to the temple (generally on Sundays) in the hope of seeing the snakes which are preserved in the temple grounds; and probably so long as the desire of offspring is a leading characteristic of the Indian people, so long will the worship of the serpent, or of snake stones, be a popular cult. In all probability the snake stones were originally set up in commemoration of a living snake, formerly tenanted the spot. In most places the stones are to be counted by the dozen, or score, and judging from the modern practice, as I saw it myself at Rajahmundry, they were probably set up in fulfilment of vows, and in

remembrance of blessings flowing to the donors through snake worship.

The early religious idea in India was that of a propitiation of the powers of evil, and wherever the Aryan settlers who worshipped Nature, both in her mild and terrible forms, came, they modified the prevailing cult. It is perhaps on account of their comparatively modern progress to the south, and to their intermingling with the aborigines, that the prevailing form of worship to this day should be that of the destructive powers as personified in SIVA, rather than of VISHNU, or the deified heroes with whom he is associated. The idea of a god in the south of India is associated with power to do evil. Every village has its god or goddess, and the great bulk of the lower classes have no other idea of religion than that of appeasing the powers of evil by offerings made at the temple of some local divinity, the object of their fear and dread. Divinities of this kind are every day being manufactured. Mr. Boswell relates that in the Kistna district he came across a new temple dedicated to a goddess, *Pôlêramma*. This person had been the wife of a ryot, but was murdered by her husband. The husband was tried for the offence and acquitted, but "the rustic mind at once conceived the idea of adopting this unhappy woman as the personification of unsatiated vengeance. An image was made to represent her, and in her hands was placed a sword, and she was installed henceforth as the village goddess!"

In South Canara and Malabar *Bhûta* worship is the prevailing cult. Mr. Walhouse, late of the Madras Civil Service, an accomplished and zealous antiquarian, who investigated the subject, came to the conclusion that the *Bhûtas* were generally the spirits of murdered or notoriously evil-lived persons. A much dreaded dacoit was killed, and after his death became a fashionable *Bhûta*, and half the children born in the district were named after him. The demon worship of the Shanars of Tinnevely is much of the same character. Dr. Caldwell tells a story of finding the grave of a European officer in a lonely spot. In life the officer had been much feared by the people, and after his death they got into the habit of trying to appease his restless spirit by placing offerings of brandy and cigars upon his tomb, these being the favoured articles of consumption of the deceased in his lifetime.

After these mournful details, it is with satisfaction we turn to the general result of the review of the present condition of Hinduism enunciated in the census returns. It is

connected with an important question relating to the religious endowments of the people, and what may be the future of them. It would be out of our power to discuss it; we can only submit it to the thoughtful contemplation of our readers.

The influence of closer contact with European civilization and learning has, however, been perceptible in a modification of Hindu religion. Many natives of education have entirely rejected idol worship, and the monstrous teachings of the PURĀNĀS and TANTRAS, and address their supplications to the one Supreme Being. In Bengal the reformers have already made large accessions to their numbers [P. Ed. C.M.I.], but in the conservative south, the doctrines of the *Brahmo-Samaj* have not penetrated deeply to the hearts of the multitude. In Southern India, however, Christianity has found acceptance with upwards of half a million of inhabitants, and, as education evokes the intelligence and reasoning powers of the people, there are grounds for supposing that the mass of the Hindus will awake to a recognition of a higher faith in the Unknown than the debasing ideas which now rule and guide them.

The age of hero deification is already passing away. The magnificent temples erected in past ages in honour of SIVA and VISHNU, or their human personifications, are slowly succumbing to the destroying hands of Time. New temples, on a scale of grandeur, equal to those of former eras, are unknown. The traveller through our southern districts will find many examples of noble buildings crumbling into decay, but he will see nothing in modern Hindu architecture to call forth his admiration, or to impress upon him the conviction that there is vitality and progress in Hinduism. The few buildings of the modern class are mean in structure and design, and mostly dedicated to village deities, whose peculiar claims to the worship of the people are unknown beyond the immediate neighbourhood. Already thoughtful Hindus are beginning to realize the fact that the magnificent endowments of their churches are not so certain of judicious application, as in the period when Christian officials were the *ex-officio* managers of temple endowments.

Under purely Hindu management the revenues of these endowments are in danger of being frittered away in law-suits, and in methods still more objectionable, and probably nine out of ten Hindus of intelligence would prefer to see the temple properties once more under the guardianship of the officials of the British administration, feeling thereby assured that the accounts of income and expenditure would be subjected to impartial audit, and that the revenues of church lands would not be perverted to uses foreign to the intentions of the founders.

The general decay of Hindu temples throughout the country is but the visible sign of the waning vitality of the religion itself. Among the classes already influenced by western ideas, Hinduism is practically dead. Neither Deism nor Christianity have as yet stepped in to fill the void in the religious life of the educated people. History is always repeating itself, and the day is probably not very far distant when a great religious revival—a shaking of the dry bones of Hinduism—shall occur. The form and direction of the renewed religious activity lie in the uncertain future, but meanwhile it would seem to be politic to take such measures in regard to the management of the religious endowments of the country as should ensure them from spoliation, when the next religious upheaval of the Hindu people shall shake the country to its core. The thinking classes of the Hindus, who have no leanings towards Christianity or simple Deism, see clearly the dangers to which their religious endowments are exposed, in a period characterized by general spiritual indifference, and lack of zeal and religious fervour. They feel that what has happened in other countries may occur in their own; that in the disintegration of old creeds, and the conflicts attending the throes of new beliefs, the church endowments may slip away into the hands of spoilers, and be permanently alienated from their original objects—the intellectual, moral, and spiritual welfare of the people.

It is the testimony of this Government record that pilgrimages to sanctified shrines are dying out—that formerly there were hundreds of religious devotees wandering over the country for tens in the present day. The great feasts of the southern temples do not attract the multitudes who used to flock to them. They are now maintained chiefly by the influence of Hindu women. Their ordinary life is dull and cheerless, and the pilgrimage is looked forward to for months as the only relief from home duties. The

feasts are usually held when the harvest has been gathered, and the ryot has nothing to do in the fields. Ordinary pilgrimages to local temples, which are most usual, are merely an "outing" of a few days, enjoyed by the whole family as well as the head of the house. Educated men do not approve of them, and men of inferior castes, now that they are not compelled, frequently decline to pull the cars.

Upon the vexed question of caste the Government Report says that it would take a lifetime to elucidate the subject of caste divisions. The operation of the system, however, is "to isolate completely the members of each caste or sub-caste." It is, moreover, stated to be the "greatest bar to the advance of the Indian people in civilization and aptitude for self-government, and yet there are persons who would advocate toleration of it even within the pale of the Christian Church!"

In Southern India, although a good number of Brahmans are employed in the civil service of Government, and in what may be termed learned professions, the bulk of them are occupiers and cultivators of land, or derive their income from the possession of landed property. Instead of being priests, teachers, and beggars, they are now a landed aristocracy who have secured for themselves the best lands in the country; the more intellectual occupation of studying the Vedas, and the performance of priestly functions being left to the few. It is now not considered meritorious by the bulk of them to subsist on the alms of the charitable—a change which is, on the whole, for the public advantage. The great mass of them hold themselves aloof from the debasing beliefs of the dark races of the South. It is accounted dishonourable for a Brahman to connect himself with the worship of village deities. In the South there are very few of the Kshatriya or warrior caste. The Brahmans colonized the South independently of their aid. Throughout India they are a going-down race. The trading and money-dealing classes of the community, corresponding to the Vaisyas, but usually denominated Chetties, are not numerous but important. Their general character for integrity in their dealings stands high. We cannot spare room for comment upon the other castes enumerated with the exception of a brief notice of the Vellalars or agricultural caste, the cultivators of the soil, who are the real backbone of the country. From their rigid adherence to caste customs they are, in social position, almost equal to the Brahman cultivators. In some districts they adopt the title of Pillai, a term signifying "sons of the gods," which is used also by the shepherd and accountant castes. They speak a pure Tamil and no other language. Some are well educated and employed in Government service. In the main they are the chief representatives of a pro-Aryan immigration, partly aboriginal, perhaps, and partly Turanian in origin. They were incorporated into the caste system as the Brahmans acquired influence in the South. Although Brahmans and Vellalars do not eat together or intermarry, they meet in social assemblies and their children attend the same schools and sit on the same benches. Many of them prove themselves capable of the highest intellectual training. Beneath the Vellalars are the agricultural labouring castes—the Vanniars or Pullies. Originally they were probably one and the same people with the Vellalars, but split up and divided as all soil-folk are by local causes and the disturbing influences of wars and conquests. Before the British occupation of the country they were slaves to the Vellalars and Brahmans. Many of them are still practically serfs, but a large number are now cultivators on their own account. A wonderful change has taken place in their condition during the last century, transforming them from slaves and thieves into small farmers or peasant proprietors. Upon the fishing castes, among whom the success of the early Romish Missionaries was great, the Government Report states that on the Tinnevely and Madura coasts they were found by the Portuguese groaning under the Mohammedan yoke, and were assisted by them on condition of their becoming Christians. "This general conversion for political ends

explains why the fishing population of the present day along the south-eastern coast is, to a considerable extent, Roman Catholic." The Shanars, or caste of palm cultivators, may be noticed from the influence which Christian Missions have exercised upon them. They, too, are a non-Aryan people. Many of them have become Christians in the Tinnevely district, and a great improvement has taken place in regard to their habits, customs, and social repute. Some of the Christian converts of this caste have graduated in the Madras University. Just now the Shanars are extremely interested in proving that they are of respectable descent in a caste point of view. In Tinnevely and Canara they are chiefly devil worshippers. In Malabar they have hardly any religion at all. In their religious development, apart from Christianity, there is distinct evidence that they are an aboriginal people.

Beyond and below all these are the Pariah or outcaste tribes. Prior to British rule these five millions were slaves of the superior castes, who waxed fat on the proceeds of the labour of a people with whom personal contact would be pollution. In many instances the Pariah met with scorn and contempt at the hands of Hindu castes in no way more entitled to consideration than himself. They may fairly lay claim to be the aboriginal people of the soil. Concerning them it is stated :—

Omnivorous in diet, they can work hard and thrive under conditions which would soon prove fatal to their white, or fair-skinned, Aryan conquerors. A laborious, frugal, and pleasure-loving people, they are the very life-blood of the country, in whatever field of labour they engage in. Yet notwithstanding their admitted usefulness in the social scale, the hatred and contempt evinced by the higher castes towards them is almost beyond belief. The British administration has freed them, as a community, from the yoke of hereditary slavery, and from the legal disabilities under which they suffered; but they still remain in the lowest depths of social degradation. In public passenger boats, a

Pariah dare not show his face, and in Government schools, or schools helped with public money, it is pretty much the same. The Christian Missionaries, to their undying honour be it said, have, as a rule, persevered in breaking through the time-honoured custom of treating the Pariah as dirt, and have admitted him to equal rights and privileges in their schools and churches; and whatever may be the present position of the Pariah community in regard to education, intelligence, and ability to hold a place for themselves, they owe it almost wholly to the Christian men and women who have given up their lives to win souls for their great Master.

It is quite a mistake to suppose that they have no caste system. They have adopted the habits of the Sudra communities and are quite as tenacious of their privileges in this particular as any of the higher castes.

"The Pariahs, though within a recent period ground down to the dust by their fellow-men, were not always in the condition of degradation which the caste system imposed upon them. The most popular poem ever produced in the Tamil country, the *Kural*, was written by a Pariah named *Tiru Valluvar*, 'the divine Pariah,' as he has been termed. This remarkable work is read and admired by Hindus of every class and creed. The author addresses himself to mankind in general, without reference to caste or creed. He enunciates a monotheism, embracing all humanity. He rises above the puerilities of caste, and preaches a pure morality to the human race as a whole. This man, though a Pariah, was deemed to be worthy of election to the Academy of Madura, an honour usually reserved exclusively for Brahmans of learning and piety. Another Pariah poet, Kapila, author of the *Agaval*, is supposed to have been a brother of the author of the *Kural*, and his works still hold a high place in popular esteem."

Of the Mohammedans in the South of India it may suffice to say that the vast majority are Soonees, and that only a very small fraction are Shiah.

We will conclude this review of the people of Southern India with the following reflections, which are not only important to the statesman, but deserving of the most

serious consideration from those who are interested in the progress of Christianity and the true welfare of our fellow-subjects in India. The question is of especial importance just now that there is apparently a short-sighted attempt being made to tolerate caste within the pale of Christianity. Nothing more ruinous can well be imagined than for the sake of some petty immediate or fancied advantage to reverse a deliberate policy founded not only upon reason but upon the plain declarations of God's Word, which has already borne excellent fruits, and bids fair to be yet more prolific in good results. Caste in India is Satan's stronghold. We can believe that the Evil One could see with complacency the temples at Pooree and Conjeveram levelled with the dust if only caste could find toleration among Christians. We commend these most valuable statements earnestly to our readers :—

One great result has been brought out by the inquiries regarding caste, viz., the unimportance, numerically speaking, of the so-called Aryan tribes in the southern parts of the Peninsula. The persons classified as "twice-born castes" (and a great many individuals have no claim to be so considered) do not amount to one-sixteenth of the population. In all probability not one thirtieth part of the people have any valid claims to be regarded as of Aryan descent. Practically, therefore, the administration of the country has to deal with an aboriginal people, who have been influenced, in times past, by successive waves of Buddhism, Brahmanism, and Mohammedanism, just as they are now being subjected to the influences arising from a foreign rule, and in which western culture and civilization are brought within their reach.

I have said very little in the body of the Report on the subject of the sub-divisions of castes amongst the Hindus; but when it is stated that these sub-divisions, as entered in the census schedules, amount to no fewer than 3900, and that in a great many instances they involve social and political disunion, as well as envy, hatred, jealousy, and suspicion between neighbours, enough has been said to explain why it is that the people, from time immemorial, have been subjected to foreign rule. They have practically more faith in the clemency, justice, and impartiality of an alien race, than in the like qualities of their own people. This is entirely the result of the operations of the caste system; and so long as caste, in its present intolerant and repulsive aspect, is retained as a social institution, so long probably will the people of India be subject to a foreign yoke.

While I make these remarks, I am not unmindful of the fact that there are grades and classes in every human society, but the social divisions of other countries into an aristocracy, a middle class, and a working class, is

something wholly foreign to the institution of caste. In its early days, caste was evidently more pliable than it is now. A low-caste man might then aspire to become a *Rishi*, and a Brahman might marry a Sudra woman without loss of dignity; but these things have ceased to be, and we have now to deal with an institution, the tendency of which is to go on splitting up the people into small sections, outside of which they can have no social position, and whose laws are so rigid that no one can overstep them with impunity.

There is a strong feeling abroad with a certain class of Indian reformers and agitators, that the people of India should share more liberally in offices of trust and responsibility than they do at present, so that they may be gradually taught how to wield the reins of government. Those who are anxious to hurry the normal progress of administration in this way have probably very hazy notions regarding the difficulties which this caste question puts in the way of a Government desiring to rule impartially. The class of people, who by culture and education are fitted to take the lead in administrative work, are especially the Brahmans, who have already a preponderating influence in the higher offices of the State. But something more is required of those who rule than mere cleverness and intellectual subtlety. Men must be morally and physically brave, before a nation will recognize them as leaders, and in these respects, despite their culture, the Brahmans, it is to be feared, will always fail in commanding the confidence of the people. If the British left the country to-morrow and Brahman administrators were left in power, there would be no permanence in their rule. Any vigorous barbarian who chose to ravage the country would find it an easy prey, and the Brahmans ready to fawn upon him and take subordinate places, as they did with their own warrior kings, and in later periods

with the Mussulman and other foreign invaders of their country.

If the Brahmans are unfitted for the position of rulers, it is quite certain that the other castes of Hindus are, in some respects, still more incapable of the duties and responsibilities of administrators. The warrior castes (Kshatriyas) in this part of the world are insignificant in number, and have sunk low by fusion and intermarriage. The trading classes have no qualifications for, and no ambition to seek, public life, preferring the industry which is their hereditary profession, while the great bulk of the aboriginal tribes who form the Sudra castes are hardly yet sufficiently advanced in intellectual culture to take leading positions in the administration. The Mussulmans of Southern India, whatever they might have been three centuries ago, are now mainly an aboriginal people, who in these days of competitive examinations are readily thrust aside by the keener-witted Brahmans and Vellalars. The charge that the natives of India are not permitted their fair share of public functions, the census returns show to be untrue. It must be remembered that, while the Brahmans and some other classes of the people are ready enough to cry out against a policy that would limit their advancement to the highest offices in the Civil Service of the State, these classes deliberately shirk their fair share of public duty in the military and police departments of the Government. The work is so uncongenial to them that we find there are 360 Europeans engaged in the pre-

servation of the public peace for every single Brahman serving in the military or police departments. The Brahmans deliberately prefer to leave these important State duties to their European rulers, and to the various Sudra castes of Hindus, and to the Mohammedans; but no section of the people that aspires to rule can afford to neglect the acquisition of proficiency in military art. The Brahmans cannot argue that the military profession is forbidden to them, for in their sacred books they are taught that the profession of a soldier is to be chosen in preference to that of agriculture or the acquisition of lands, which occupations at the present time engage the attention of 36 per cent. of the male Brahman population. The truth is the hybrid Aryan people of Southern India are naturally unwarlike, and they will engage in no occupation which does not afford the promise of physical ease, and abstinence from bodily exertion. It is not from a material of this description that statesmen, politicians, and generals are fabricated, and, if one might venture on prophecy, it would be easy to predict that the "coming race" in India is not to be sought for in the degenerate Aryan stock that has for many centuries past maintained its influence by appealing to the fears and superstitions of the vulgar. As knowledge increases, the unwholesome influence of the priestly class on the aboriginal people of the south must fade away, and there may in time arise a class of people capable not only of governing wisely, but of holding their country firmly, and securing alike the respect of friend and foe.

It now only remains that we should place before our readers the progress made in education in the Madras Presidency. Forty years ago it could hardly be said to have had any existence. Beyond some instruction in keeping accounts and some imperfect and for the most part unprofitable learning, confined to a select few among the upper classes of the natives, there was no education in the proper sense of the term except that imparted by Christian Missionaries. Nearly twenty years ago, when the system was still in its infancy, it was speculated upon at the Missionary Conference held at Ootacamund in Southern India. It was then asserted that hope might be entertained, from its tendency to strengthen the powers of the mind, and to enlarge the sphere of knowledge. It was also presumed that it would tend to loosen the people from debasing superstitions, and especially that it would break the force of that social malady—caste. The opinion then entertained was that it would be not an evil but a good; it would not do all the good needing to be done, and that good would not be unmixed with evil, but, on the whole, it might be regarded with hope rather than fear. Our own pages have over and over again dwelt upon these evils, and have been freely employed in mitigation of them. Unquestionably evils exist in connexion with the system of Government education, and flow almost naturally from it as from a system not directly inculcating truth. It will, we fear, ever need the ceaseless vigilance of religious men to reduce them to their minimum, and to counteract them by the direct teaching of Christianity. Still the

result exhibited in the Government Report confirms the impression made on the Missionary Conference as to what it would hereafter prove to be. It is manifest that it is acting powerfully in advancing the inferior castes in the social scale and breaking down Brahminical arrogance and exclusiveness. This in itself is no slight boon to India. We append the general result, but preface it with the remark that the ignorance of the Mohammedan population is profound, and that the Christians would be far in advance but for the fact that Romanists are included among them. Where the Romanists preponderate, as in Chingleput, the Native Christians give the lowest percentage of education on a level with the Hindus. In North and South Arcot it is much the same. The comment is, "The Native Christians are badly educated." In Tanjore it is said, "The Christian population is badly educated, as is usually the case where Roman Catholics preponderate. The Romish Church aims more at conversion than education." It is much the same in Trichinopoly, "the reason being that Protestant Missions, with their educational establishments, have not largely entered upon this field of labour." In Madura, where ninety-three per cent. of the Christians belong to the Romish Church, and where Romish Missions have existed for nearly three hundred years, the Christians "show to the least advantage." They are the most ignorant of the population. When we pass to Tinnevely, the centre of Protestant Missions, the official report is, "This is one of the few districts where a large percentage of the population is classed as educated." In this district "the Native Christians occupy a high place among the instructed." In Salem, where "the Roman Catholics have a large number of converts, the Christians are not so well instructed as the Mohammedans." In South Canara, where nearly all the Native converts have embraced Roman Catholicism, "they do not show in the matter of education," and "their level of intelligence is very little raised above the level of their fellow-countrymen." It will be seen that Romanism and ignorance in India are identical. We dwell upon the point because much of the idle talk regarding the intelligence, and, we might add, the morality of Native Christians, originates in the confusion which treats all Christians as the result of Protestant Missions when there is a desire to depreciate them. For all practical purposes Romanism in India is merely a fresh form of idolatry superadded to those already existing, and producing little or no moral or social elevation. It is not often that the testimony of Government records to this important fact is available, and it should not be overlooked. It is not by Romish agency, which substitutes one set of idols for another and maintains caste in all its hateful supremacy, that India will be regenerated morally, socially, politically, or religiously. The fond dreams about Xavier and his coadjutors pale before the stern realities of facts. We can give these Jesuit teachers credit for their self-devotion, but it is manifest that they spent their strength in vain if we judge them by the effect produced upon their converts. With the chapter on Education in the "Census of the Madras Presidency," we bring our retrospect to a conclusion.

All that the census professed to ascertain in regard to instruction was the number of persons, male and female, of each religion, able to read and write.

It would seem that out of a total of 30,835,577 persons in the Presidency, respecting whom this information was sought, 1,530,150, or five per cent. of the whole only, were so far instructed in the rudiments of education as to be able to read and write. There is a wide difference in the condition of the several districts as regards education. The town district of Madras natu-

rally stands highest in this respect, and here 18·3 per cent. of the population are able to read and write. The district of Tanjore comes next with a percentage of 8·8; Tinnevely ranks third in order, with 8·2 per cent. of its population educated. The Nilgiri Hills has 8·1 per cent., and Chingleput district 7·9.

The northern districts are the most backward in regard to education.* Excluding the

* In these districts Protestant Missions are of recent introduction.—ED. C.M.I.

population of the hilly ranges, Ganjam and Vizagapatam have only 2·5 and 2·3 per cent. respectively of the people instructed. Salem district in the south is backward also, only 2·8 per cent. of the people being able to read and write.

The proportion of instructed strikes one as being unusually small, but it is accounted for by the almost total absence of education amongst the female sex. If we take the male population alone (exclusive of the Madras Town), we shall find that 9·3 per cent. of them are able to read and write, while on the other hand, only sixteen women out of ten thousand are instructed to the same extent. Female education outside the Presidency town has made the greatest strides in Tinnevely district, where six females out of every thousand can read and write, while in Tanjore, a district which stands high in regard to male education, only one in a thousand can do so. This is mainly due to the labours of the Protestant Missions in the Tinnevely district.

Mr. Gover, in his report on the educational results of the Madras Town Census, showed that 15·8 per cent. of Hindu girls of pupil age were under instruction at the time of the census, 8·6 per cent. of Pariah females, and only 1·2 per cent. of Mohammedans. From these facts it is clear that the primary education of women is making way in the town of Madras among certain classes of the population, but except in Tinnevely the census results show that female education has made but little progress elsewhere.

In regard to the spread of education amongst the various religious sects, we find that while the general average of persons able to read and write is 5 per cent., the Hindus have only 4·8 per cent., the Mohammedans 4·9 per cent., Native Christians 7·4 per cent., Europeans and East Indians 53·3 per cent., Jains 12·9 per cent., and "others" 18·4 per cent., who can read and write.

Primary education is most marked in the small community of Jains, and Native Christians are decidedly in advance of the bulk of Hindus and Mohammedans, although there are certain castes of Hindus, such as Brahmans, Writers, &c., who are more generally able to read and write than the Christian converts, who have come, as a rule, from the inferior castes.

The late Mr. Gover remarked in his Educational Report:—"The higher a caste or race stands in the social scale, the better is its educational position, and this is mainly the result of the educational tests imposed by

Government, as a condition of employment in the public service. Government service is the most respectable employment a man may obtain. Those who gain its prizes are leaders in native society. Hence an English education has become a sort of *sine qua non* for public honour and private respect among the Hindus of Madras."

In the Madras Town Census, the position of several castes was shown in regard to primary education, and next to the Europeans and East Indians it was found that the Brahmans headed the list with 40·7 per cent. of their numbers able to read and write, the Kanakkans or writers being next in order with 37·2 of their numbers so instructed. It will be seen that the Pariahs of Madras are better instructed than the caste Hindus of many of the provincial districts.

From a late report of the Director of Public Instruction it would appear that there are 4381 schools in the Presidency under Government supervision. Of these 3922 are intended for boys alone, 296 are mixed schools for both sexes, and 163 are female schools. In these schools there were 132,859 pupils under instruction, viz., 122,141 boys and 10,718 girls. Out of 100,000 of boys under twenty years of age 1493 were under instruction, and in the same number of girls under twelve years of age 191 were being taught in schools. The largest proportion of persons of both sexes under instruction was in the Madras and Chingleput districts, where 4323 boys and 1775 girls out of 100,000 of population at pupil ages were at school. The Tinnevely district shows the next best results, with 2018 boys and 832 girls. South Canara, Malabar, and Tanjore rank next as regards female instruction, the numbers being respectively 232,262, and 178, of each 100,000 girls at school. In the Northern districts scarcely any girls' schools are in existence. The results of an examination of the statistics of schools and scholars compared with population corroborate the figures of the census in regard to primary education. Education is backward north of the Kistna, and especially female education. In the south, the Salem district is the most behind hand, while Madras, Chingleput, Tanjore, Tinnevely, and Coimbatore take the lead.

The education of women in India is a matter of recent development, and due almost entirely to the influence of Christian Missionaries. The instruction of women is wholly foreign to the traditions and usages of the people. The Hindu law declares that "day

and night must women be held by their protectors in a state of dependence.

"Their fathers protect them in childhood, their husbands protect them in their youth; their sons protect them in age; a woman is never fit for independence."

The wife is to be employed "in the collection and expenditure of wealth, in purification and female duty; in the preparation of daily food and the superintendence of household utensils." She is declared to have "no business with the texts of the Védas," and having therefore "no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself."

"Through their passion for men," says Menu, "their mutable temper, their want of settled affection, and their perverse nature (let them be guarded in this world ever so well), they soon become alienated from their husbands. Yet should their husbands be diligently careful in guarding them; though they well know the disposition with which the lord of creation formed them." With the low estimation of woman's nature here disclosed, it is hardly to be wondered at that the Hindu people should look askance at propositions for the education of their females. In Hindu opinion the only respectable position of a woman is that of wife, and the only education required by her in that station is the knowledge of the duties of a household. To courtesans and temple women alone are educational accomplishments permissible. With this class of women it is something in their favour that they should be attractive to the other sex, but the Hindu male intellect cannot see the force of increasing the attractions (to others) of his own wife, and in this view of the case he may perhaps be pardoned if he regards with suspicion these new-fangled (but well-meant) efforts of the ruling race, to raise his womenkind out of the slough of ignorance to which his ancient sages have agreed to confine them, as the safest and most virtuous position for the sex to occupy. The truth is that although a few persons of the educated classes of natives lament the bondage in which their women are held, and feel in their domestic life the want of congenial female companionship, they are comparatively powerless to effect reforms, while the custom of infant marriage is universal. Female education practically means a revolution of the domestic life of the people. If women are to be educated in the kindred subjects taught in boys' schools, they cannot be withdrawn from instruction, at the ages of ten or twelve, as at

present, and if girls are to be taught anything worthy of remembrance, the custom of burdening young women of twelve or thirteen with the cares of maternity must unquestionably be modified. The idea is very strong in the Hindu mind that liberty and license, in regard to women, are synonymous terms. The advocates of female education see the danger of sudden changes in customs sanctioned by antiquity, and on the whole it is not a little remarkable to find that so much has already been effected in the way of female education, considering what the habits of thought of the people really are. There must spring up a desire for knowledge amongst the women themselves, before any great results are achieved. In all domestic reforms the willing aid of the females of the household must be secured; and until the educational question, and the domestic changes consequent thereon, are approved by Hindu women generally, we must not expect to see girls' schools held in equal esteem as those for boys.

As regards the higher education of the people, the Matriculation lists of the Madras University furnish us with the means of judging in what degree the several classes of the community are availing themselves of the educational advantages placed within their reach by Government or Mission schools. The following classes of the community have matriculated in the University in the numbers noted below:—

Brahmans	2058
Hindus, other than Brahmans	856
Europeans and Eurasians	424
Native Christians	294
Mohammedans	61
Total	3693

If we come to compare these numbers with the male population of the several classes, at the ages from fifteen to forty, we shall at once see the position, in an educational point of view, of the several classes of the people. It is to be regretted that the University records do not furnish the particulars of the various castes, the Hindu undergraduates being simply classed as Brahmans and non-Brahmans, or it might have been practicable to show the educational position of each great caste separately. Some of the Hindu castes are fairly well educated, but many of the Sudra subdivisions are wholly devoid of book knowledge.

Table showing the Proportion of Under-graduates in Madras University to 100,000 of Male Population, Ages Fifteen to Forty, for the Fifteen Years ending 1872-73.

Europeans and East Indians	3650*
Brahmans	875
Native Christians	298
Mohammedans	16
Hindus, other than Brahmans	15

We might have expected that the descendants of the ruling race would hold the first place in regard to University Examinations, considering their educational advantages, and the fact that they have not to seek their knowledge through the medium of a foreign tongue, and accordingly we find that the Europeans and East Indians send four times the proportion of successful candidates up for examination more than the great literary and intellectual caste of the Hindus.

But, numerically, the Brahmans stand far ahead of every other class of the community as regards the higher education. In 1858-59, the first year of the University Examination, only sixteen Brahmans passed the Matriculation standard. The numbers have gone on steadily increasing until 1872-73, when 354 members of this community became undergraduates. Amongst the candidates for the Uncovenanted Civil Service Test Examination the proportion of Brahmans is much the same, and it is this one class of the community—a class numbering only about 1-26th of the Hindu population—that practically furnishes the more important of the subordinate officials of the civil administration. The Brahmans for thousands of years past have been the only people of any culture. They have always monopolized the best places in Government employ, and when an educational test was demanded for admission thereto, they were the first to awake to the importance of the measure, and to the necessity of educating their youths to qualify for admission into the Civil Service.

The non-Brahmanical castes were slow to understand the position. Many of the Sudra castes were grossly ignorant, and practically slaves to their superiors, and are to this day denied the advantages of sending their children to Government schools. Others, as the great cultivating castes, saw not the advantages of education for their children, and, excepting the few who inhabited towns, they

had no opportunities for instruction. In 1858 only seven persons of the non-Brahmanical castes matriculated, but in 1872 the numbers were 144. The undergraduates of the non-Brahmanical castes have not been increasing in a corresponding ratio with the Brahmans. If they furnished candidates in the same proportion, there should have been upwards of 8000 of them in 1872-73, instead of 144. The educated persons of these castes belong chiefly to the cultivators, shepherd, accountant, and mixed castes. Hardly any of the inferior castes, unless they have had access to Mission schools, have received even an elementary education.

The Native Christian community has been recruited very largely from the out-caste races and inferior castes of Hindus, and nothing can be more gratifying than to see what education has done for this despised section of the people. In the fifteen years, to which the table refers, a proportion of 298·7 per 100,000 of males between fifteen and forty years of age, have advanced to the Matriculation standard of the University, while in the non-Brahmanical Hindu castes the total proportion is only fifteen in 100,000. For the first few years of the existence of the University the number of Christians passing was small. In 1863-64 fifteen candidates of this class passed, and in 1872-73 the number was fifty-four. The increase has been steady and progressive during the last nine years. The Native Christians constitute only about 1-60th part of the population, but in the last fifteen years they have furnished about one-twelfth of the successful candidates for the University Entrance Examination—a result that cannot but be extremely gratifying to the labourers in Christian Missions, and showing also what may be done in the improvement of the status of the inferior castes of Hindus, if the advantages enjoyed by Native Christians could be brought within their reach.

The standard of education of the Mohammedan community is about on a par with that of the non-Brahmanical Hindus. Sixteen per 100,000 of males, between fifteen and forty years, only have proceeded successfully to matriculation, while amongst non-Brahmanical Hindus the proportion is only fifteen. Very few Mohammedans, however, have advanced beyond the position of undergraduates. In comparison with the Brahmans and certain castes of Sudras, the Mohammedans are nowhere in the race for University distinctions.

The Brahman candidates for examination

* This is a proportion only, the European and East Indian population being under 100,000.

appear to be better prepared than the other Hindus, or Native Christians, and a greater proportion of them pass the prescribed test, but in the highest examination of the University for the degree of M.A. only three Brahmans have as yet succeeded, and an equal number of Hindus who are not Brahmans, besides one Parsee and one European. So far as the results of the University Examinations go, it would seem that the Brahmans, though generally the most intellectual of all the people, have not a monopoly of intellect; and, as education becomes more general amongst the other castes, it will be difficult for the Brahmans to maintain their present position.

Brahmans have invariably occupied the first place in the civil administration of the country, and the system of enforcing an educational test for admission to all subordinate offices under Government has only tended to strengthen their position in the executive. Their caste influence is tempered by the presence of a sprinkling of Europeans, East Indians, "Other Caste" Hindus, and Native Christians, but in respect of their numbers, they still have, practically, a monopoly of Government official service requiring intellectual qualifications. If the Brahmans really represented the feelings of their countrymen, and had any sympathy with, or desire for, the moral and material improvement of the people outside their own small section of the community, no great harm would arise

from their employment in the service of the State; but it is sufficiently notorious that, as a class, the Brahmans care mostly for their own advancement, and that they have no desire to see the lower classes educated or improved in social position. Politically it is not to the advantage of the Government that every question connected with the progress of the country should be viewed through the medium of Brahman spectacles. The contempt which the Brahmans evince for the lower classes is in itself a serious bar to their usefulness in many phases of official life, and the true policy of the State would be to limit their numbers in official positions, and to encourage a larger proportion of non-Brahmanical Hindus and Mussulmans to enter official service, so as to allow no special pre-eminence, or great preponderance of any particular caste. So long as the caste divisions of the people are operative in giving special advantages to certain classes, it is obvious that special measures are needed to ensure that no single caste receives an undue advantage in the distribution of offices connected with the administration of the country. With the extension of education among the Mussulmans and Sudra castes of Hindus, there will be no longer an actual necessity for choosing candidates for responsible offices, mainly from a single section of the people, as has been the case up to the present period.

ABEOKUTA AND DAHOMEY.

ST. PAUL, when writing to the Corinthians, mentioned to them his intention of staying at Ephesus till Pentecost: "For," says he, "a great door and effectual is opened unto me, and there are many adversaries." This might almost seem a contradiction in terms, yet it should not be matter for surprise. It was the will of God that His salvation should be made known throughout the whole habitable world. Obstacles which had heretofore been insurmountable, arising from Jewish prejudice and Gentile indifference, were made to yield before the might of Christ, and in the most renowned strongholds of superstition the Gospel was preached. Among these Ephesus was conspicuous, and there the success was great. Still, as the most superficial reader of the Bible is aware, there were many adversaries, stimulated partly by blind superstition, still more by the unhallowed lust of gain. But for both reasons St. Paul felt it to be his duty to continue in Ephesus. It was his duty, because God had given him access to the hearts and consciences of the people of the place. It was his duty, because the adversaries of the Gospel were many and influential, and it was his business to confront and to confound them. The lesson which he so taught is one not to be forgotten by those who embark in Mission work. It is not to be expected, if we do believe in the personal existence of Satan, that the Evil One can be unconcerned when his kingdom is threatened, and spots

on which he has for ages held undisputed sway are invaded. Africa for centuries upon centuries has been under his dominion, and now light is piercing through the darkness ; Christ is being exalted there in his room. The marvel would be if the hold of the Evil One were relaxed without a struggle—if, in proportion as the Gospel makes advances, there was not corresponding resistance. When, then, news of this conflict reaches us, it should not be viewed as discouragement, nor while there is a willingness to receive the message of salvation should the messengers of Christ be prompt to quit their posts because there are unmistakably many adversaries.

The story of Abeokuta is so familiar to students of Missions that it would be more than superfluous to repeat it here. All know the circumstances in which it originated ; and the incidents of its prolonged resistance against its deadly enemies have been told in every town and village in England. Most marvellous has been its preservation ; but while there is much that may be dwelt upon with satisfaction, there have been occurrences, especially of late years, which have caused much anxiety—not so much springing from the hostility of foes without as from the intrigues and dissensions of evil men within. So furious was the opposition to Christian effort, that those who were labouring among them were driven out for a season, and it is only very recently that the door which had been shut in their faces, and through which they had been ignominiously thrust forth, has again opened to receive them. The accounts furnished by the veteran and most able Missionary, the Rev. H. Townsend, who has devoted the energies of a most valuable life to the regeneration of Africa, tell us, in despatches recently come to hand, that, although he has found his way back to the scenes of his early and successful labours, yet that there are many adversaries. Still, if there are adversaries, there are also friends. A good deal of the hostility arises from commercial jealousy. Native traders from Sierra Leone seek to retain in their own hands the monopoly of trade, which they carry on in a sufficiently unscrupulous manner. With this Missionaries have nothing whatever to do ; but the argument employed is, that where the Missionary finds access the merchant will follow. It is not the preaching of the Gospel by the white man which is dreaded, but that he may be followed by others who will be rivals in trade. Those who are familiar with trade monopolies, and the jealousy entertained of “interlopers,” as exhibited throughout all the history of commerce, will hardly be astonished that Africans who are born traders should exhibit this narrow-mindedness in an intensified form within their limited sphere. It is not without a struggle that Mr. Townsend is enabled to reassume his former position as a spiritual teacher, and to be recognized again in it by people who from his long absence are not familiar with him personally. Idle stories are fabricated of white men coming up from Lagos to trade, and he has much difficulty in exposing the falsity of the rumours afloat. Much encouragement, however, is derived from the influence of a chief, Ogudipe by name, who is a man of enlightened views, opposed to war, and favourable to white men. He is supported by a powerful majority, while the great movers of the former outbreak, men who were of rank and influence, have died. The wars in which they had engaged have been failures, and the closing of the roads has caused ruin to many.

It is, however, in a vineyard of which the hedges have been broken down, and which the boar out of the wood has wasted, that Mr. Townsend finds himself. The Church itself, indeed, has been wonderfully preserved. Although some congregations have been scattered, their members have settled in neighbouring towns, and are mostly well reported of ; and even in Abeokuta itself the total numbers have increased. But the schools have gone back much ; many of the scholars have been sent to Lagos. School material is scarce and expensive ; ink there is none ; and no writing on paper has been done for some time past. In the

face of these difficulties Mr. Townsend has set about establishing one good school in Abeokuta, calculated to impart superior education to the influential Sierra Leone people. A meeting has been called for this purpose, and, as a means of conciliating adversaries, hopeful results are expected from it. In the midst of these difficulties it is satisfactory to find Mr. Townsend reporting, "I am constantly receiving visits and kind messages; they all confess that their former conduct towards us has not resulted in a blessing, but rather they have gone back, and that a sort of blight has been upon them." In another letter he adds: "As to the number of persons that call upon us, there is no comparison between this and Lagos; there but few came, here they are constantly coming; daily opportunities are offered for preaching the Gospel to the heathen, conversationally in our own house." Again he says, "Our Native agents were delighted to see us here, and so also, so far as I can see, the general population, chiefs, and people. There are some against us, opposing our being permitted to dwell here; it however, has not any sympathy except with a few. But I am again told that they will have no merchants here. Both chiefs and people pay me much respect; they say of me and to me that I never deceived them, and was always their sincere friend. . . . The Church is spreading and forming fresh congregations. There are calls upon us from places where there were no Christians and where there are a few scattered Christians. The spreading of the Church causes us extra expense, and it is a question how to meet that expense." In another letter there is the following remarkable passage: "It has been the custom in this station to have a monthly meeting for prayer, I learnt the other day, for the restoration of white Missionaries. On our way here, and after our arrival, I frequently heard them say, 'Truly God has answered our prayers;' they spoke in reference to the monthly prayer-meeting. I have kept the meeting up; we had one yesterday for protection against the Dahomians." It will be of interest to Christians to note how God answers the prayers of those who believe upon His name; the story of Abeokuta is remarkable for this recurring fact. With regard to the anticipated invasion from Dahomey, Mr. Townsend observes, "We are now on the look-out for the Dahomians; it is generally reported that they are on the march, and supposed that we are to be attacked by them. However, except that it is known that they are out and on this side of their country, nothing is really known by us of their intentions. The people here are warned by their chiefs, and preparations are made to receive them if they come. It is not pleasant to be subject to these alarms of coming dangers of savage warfare; it puts one out rather, and gives a feeling of insecurity. The Lord is able to defend us, and will do so as long as it is good."

Of this Dahomian attack, which was attempted in serious earnest, we subjoin the account as it is supplied to us in Mr. Townsend's letters:—

March 14th, 1875—The road to Lagos is in the hands of Dahomey, but Mr. Robbin tells me he is sending to-morrow by another road, and I take advantage of it to give you our latest news. We are told that the Dahomian army is encamped near Ishagga, and from thence is pillaging and destroying all the farms and villages on the Lagos road. The Shunren people have fled, taking a road on the left side of the river; the regular Lagos road is on the right. A large number of the farmers and their families have fallen into the hands of the Dahomians; a great many have escaped to tell the news. It is a sore trial to us to be again plunged into

these dangers and difficulties; they are what we experienced again and again, but we have not the strength we once had. Mrs. Townsend is not well. We are in the midst of excitement, and don't know what a day may bring forth. The people are expecting the Dahomians to attack them. I rather expect they will pillage the farms and be satisfied, as on several occasions. It is a fearful affliction for the people to be thus robbed and murdered; it is robbery and murder on a large scale.

April 1st—In my last I informed you of the approach of the Dahomian army. On Good Friday they were building a camp in sight of Abeokuta, near where they were in

1873. They have made an attack on us. On Monday the Egbas, at least some of them, went out in two divisions. One encountered a party of Dahomians who were in ambush, and routed them; the other division went nearer the Dahomian camp. They encountered a party of Dahomians sent to meet them, and after a short skirmish, without results, both retired. It was an event for the Egbas, for they have great fear of their enemy in the open ground. On Tuesday it was resolved to repeat on Wednesday, Monday's action, but their hearts failed them; they said it was not a good time. Some of the Christians, however, resolved to go—young men some of them—armed with rifles. They drew out the enemy and retired till supported, and then advanced again. The work was done without loss to themselves; but they saw proofs that their first advance had cost loss to the enemy. As far as we can gather, the king of Dahomey is pledged to his late father to destroy the place, and so far so that he is unable to enjoy the full honours of king until he has done so. Among other things he is unable to sit on his father's throne till his oath is fulfilled. Evidently he is afraid to attack us, and the Egbas are afraid to attack him; but we learn that he has been soliciting aid from Ibadan. This has been refused; the Ibadans remain neutral. A convert of the Ibadan Church came yesterday, and he told us this, and it is likely the messengers to Ibadan have not returned to the Dahomian camp, as they will have to pass near Oyo and other out-of-the-way places.

The state of Abeokuta is quiet. There is also sad demoralization; the chiefs are not obeyed, and there is but one among them that possesses any quality to fit them to receive obedience. The Egbas that went out on Monday had no chief among them; the Christians who went on Wednesday (yesterday) had self-elected leaders, and both members of the Ake congregation, not of the Church. On one occasion, before the Dahomians were so near, they went out to reconnoitre; they had a chief at their head. He was to remain behind whilst a further advance was made, to be a support in case of their meeting the enemy. They met no enemy, and, returning, they found that they had been left deserted by their chief. One of the party told me this. The people have to find their own arms and ammunition; if wounded, their chiefs don't care for them; if made captives, their chiefs and country don't

do anything whatever to get them redeemed. There is a large revenue; all is eaten up by the chiefs privately—that is for their personal gain. There is one chief who is an exception, but his power is limited. The young men would willingly attack their enemy, had they any confidence in their chiefs. Their enemies are under an absolute king, who would punish disobedience with death, and an enemy trained to war and in yearly practice. The young men obey no one; the chiefs, through their own ways, have lost all power over them. A common danger unites them so far that they occupy their places behind the wall. The Christians are more united than any other body, but they are too few to undertake anything by themselves; they respect their chief, and they are considered by the heathen to be the best soldiers. Very many of the people are aware of the disorganized state of their country. Many say to me, "Help us to make our country good;" but none really take any steps towards it. There are many who feel that their conduct to the English is producing evil results to themselves, but there is no turning to God. The Christians are earnest in their prayers to God for their country. We have had, during the present distress, two extra prayer-meetings weekly, to ask the Lord to save the place from the enemy. We have had service on Good Friday and Easter Day at our people's camp. This will be continued as the occasion lasts. Mrs. Townsend and myself feel the present distress more than we used to do; it makes us very nervous and timid.

April 15th—I write merely to tell you of our safety and welfare in the midst of war. I have already given you information of the proceedings of the Dahomians and the demoralized state of the Egbas; they are roused to action and somewhat united by the presence of common danger. The Egbas were attacked at Aro by a party in ambush, and shamefully routed almost to within sight of the gate. This occurred a week ago. It is sickening to hear details of such events as we do, and unnerves one: followed by a night alarm and the discharge of muskets, as if a battle was being fought. The Egbas were roused by the event of last Thursday—that is, the young men and a few of their chiefs; but those who are seniors remained passive as before. However, we had a stoutly-contested engagement on Sunday, in which the Dahomians were first victorious, but were subsequently driven off the field. The Christians had but little to do with it, as it

was Sunday. The Christian company lost three lives—three Sierra Leone men who were charged not to enter into the conflict; and these died, not of wounds, but of fright at near sight of some Dahomians. They took fright, fled, and dropped dead—or perhaps senseless only first; but, on being brought in, they were found to be dead. One was known to have heart-disease. On Thursday last an Egba died in like manner. On Tuesday there was a much more heavy battle at the same spot with the same results, except that the losses were much greater on each side. I was taken unwell on Sunday in school, and in consequence was not in church. Just before the close of the service I heard the sound of guns fired far off; then I heard in our church the congregation singing the last hymn. Thus I had on the one side the noise of war; on the other, the hymn of praise and prayer. On our premises we have a high rock, which gives a commanding view of the Dahomian camp and all the country, except the south-east quarter. There, with a telescope, the battle was seen—at least a good part of it; and I managed to get there in time to see the Dahomians take their departure from the field. On Tuesday I saw the commencement of the engagement on the same ground as that of Sunday. The Egbas advanced without order; the Dahomians advanced in line; the Egbas fired, and ran helter-skelter, and the Dahomians followed in pursuit. I saw the Dahomians retiring slowly as if they had received a check; the Egbas were hidden from our sight by a part of Igbori hills. I left the telescope in other hands to tell Mrs. T. the progress of things; I then went into the street outside our compound. There were armed men in parties hastening to the scene of battle, followed by women bearing water-vessels and food to give to their friends in the conflict. I saw but one bow-and-arrow man; almost all had muskets, some bill-hooks, or cutlasses. I visited the post of observation again, and saw the Egbas advanced to the position they first occupied—a farm village on fire—the village of Aro, the place where I slept on first coming here, before entering the town—and the Egbas firing to dislodge the Dahomians from the bush. I saw the return of those whom I saw going in the street, and waited in the street till I could be assured that our own friends had sustained no injury. John Okenla, an elder of Ake Church, is the Christian war-chief of the Sierra Leone people—that is, the young men place themselves under him. They

have a given portion of the wall to defend, and John Okenla is reputed to be the most trustworthy war-chief the Egbas have, and also that he commands the best body of men. Okenla has not taken part in these engagements, for his superior commands him to remain within the walls. Some of his people have, however, taken part and were engaged in personal conflict on Tuesday, when Dahomians and Egbas got mixed up. Yesterday we heard the wailings of women for their lost friends, and various details of the number missing. I write this as you may be concerned for the safety of the place; and, indeed, I must write this or nothing else. We need your sympathy and prayers on our behalf; we cannot stand it as in days past. It is likely the contest will continue till the river rises.

April 30th—You will rejoice to hear that the Dahomian army retreated last night. They were in the camp before Abeokuta five weeks, and some time in another camp, about five or six miles further off. The Egbas defeated them in an engagement. Last Monday they attempted to take a market town about eight or ten miles south of this, on the left side of the river, a place like Oshielle, called Obu. It was known that the Dahomians had been plundering in that neighbourhood, and John Okenla, the Christian war-chief, determined to meet them there on Monday, if they still continued to plunder. The Egba chiefs had commanded every one to remain within the walls. However, Okenla went out with about sixty Christians, and a party of about eighty heathens went with them, for Okenla has the name of being one of the best captains they have. At a place not far from Obu they fell in with the Dahomians, and after a sharp skirmish the Dahomians were driven out into the bush and hidden from sight. Having but a small force, and not knowing the strength of the enemy, Okenla led his people back to Abeokuta. Of the heathens two were wounded; of the Christians none were hurt. They subsequently ascertained that eleven dead bodies were found of the Dahomians on the place to which they fled. The Dahomians, or rather another part of them, attacked Obu, and they were driven back with great loss. The party Okenla fell in with were to attack Obu in another direction, but, being defended and driven back by Okenla, Obu was able to drive back and destroy the party that were able to assail them. From the accounts we get, the Dahomians, who fell or died in cross-

ing the river was something great. The Christians are better armed—at least many of them—than the Dahomians. I write this short note, for I have not time to write a long

one, thinking you will be glad to hear of our safety. Mrs. T. is not strong; she feels the troubles that have beset us.

Since the foregoing came to hand, a deputation from the Society has waited upon the Earl of Carnarvon to solicit the Government to adopt measures to protect Abeokuta from ultimate destruction, and to represent that in that district the king of Dahomey has, during the last twenty years, made seven attacks, destroying the villages and carrying the inhabitants into slavery, or to be killed as human sacrifices, and threatening the existence of the town. In acknowledging the appeal, Lord Carnarvon expressed his sense of the work which had been accomplished by the Society in the district, and hoped that an opportunity might arise for some effectual remonstrance being made to the king of Dahomey such as would probably put an end to the outrages complained of.

Meanwhile, we would earnestly call upon all whose hearts are in the extension of the Redeemer's kingdom that they will make earnest and continuous supplication for Abeokuta, and our devoted Missionary and his wife there, that the Lord will be unto them a wall of fire round about, and will be the glory in the midst of them!

THE RESULTS OF THE CONTROVERSY IN NORTH INDIA WITH MOHAMMEDANS.

BY THE REV. IMAD-UD-DIN, NATIVE PASTOR, C.M.S., UMRITSAR.

THESE religious controversies have been carried on with the Mohammedans, ever since 1850, throughout North India; and during this period of twenty-five years many books have been written by both parties. In my opinion, the real controversy was commenced by the Rev. Dr. Pfander.

The *Mizán ul Haqq* is the most important of the works of the Rev. Dr. Pfander, and it has been very widely circulated and very generally read. Another excellent book, the *Hall ul Ashkál*, was written by the same author, and it too has solved many difficulties. Many other smaller works have also been sent forth in defence of Christianity. But the Mohammedan Moulvies have resisted their attacks to the utmost of their power, and have published many books in defence of their religion. There are, however, only three works which have been written by them which are deserving of much consideration, namely, the *Istafsár*, the *Izálatul Aubám*, and the *Ijáz-i-Iswi*, and these books contain quite enough to mislead their perusers, and to fill their hearts with suspicions against Christianity, unless indeed they have also read the books on the Christian side. The Christians, by God's great mercy, have been able to defeat completely the Mohammedan leaders.

Amongst those books written in defence of our faith, the following works have been published by myself, viz. the *Tahqiq ul Imán*, the *Hidáyat ul Muslimín*, and the *Tawarikh-i-Mohammadí*, which, by the grace of God, have been widely circulated through the country, and the results have given cause for much thankfulness.

We can, I think, now say that the controversy has virtually been completed, and that too successfully; and that, through God's grace, the Christians have obtained a complete victory, while our opponents have been signally defeated, and the vanity and emptiness of their arguments have been clearly demonstrated.

THE BATTLE WE HAVE FOUGHT.

I. Our controversies have been particularly directed against Mohammedanism, but have not yet had any special reference to atheism, nor to common wickedness, nor even to the different reasonings of particular sects.

As Mohammedanism is based on the Kuran and Hadís, the real tendency of the Kuran and Hadís has been clearly revealed, so that every one can now see what Islam really is.

II. We have urged special claims against Islam and its founder:—

1st. That Mohammed was not a man of holy character, as were other prophets. The *Tawarikh-i-Mohammadí* (compiled from Mohammedan authorities) has clearly revealed the nature of his private life and character.

2nd. That the opinions and fancies of Mohammed have not the least likeness to the sacred thoughts of the prophets, and that he had himself none of the marks and signs by which a true prophet is at once discovered.

3rd. That the duties enjoined by Mohammed are quite different from those of true prophets, and are also often contrary to reason.

4th. That some of his assertions regarding the Holy Scriptures are manifestly untruths, such as the alteration of the present text, and the assertion that God's Word has been repeatedly annulled.

5th. That the claim of Mohammed that anything is foretold of him in the Bible has been proved to be totally false. Not one book in the Scriptures contains any mention or prophecy of him.

We have replied to the objections of Mohammedans against Christianity in such a manner that their tongues have been silenced. But it is out of human power to remove sheer obstinacy.

III. Now that the controversy has been brought down to its present stage, and the arguments both of Mohammedans and Christians have been detailed at length in books, every reasonable man is able, by a perusal of the works written during the last twenty-five years, to decide on the respective merits of these different creeds.

IV. During this time the Mohammedans have exerted the whole of their force, and yet have met with only defeat in this controversy, and they have nothing new to put forward; whilst, by God's grace, not only has the Christian power been preserved unimpaired, but Christian knowledge is now become so extended that it is a thousand times greater than before.

V. The time has now arrived when any Mohammedan who desires to oppose the Christians by means of the Kuran and Hadís is no longer listened to; for it is sufficient for the Christian to refer him to the books which have already been provided, and which give a full reply to every wrong statement.

VI. The Mohammedans, having been so completely defeated in this battle, have now fled from the entrenchment of the Kuran and the Hadís, and are obliged to take refuge in other fortresses, as the result has shown that they are quite unable to struggle against Christianity with mere Mohammedan weapons. They are now trying to resist Christianity, not with the Kuran, but by simple reason; and some of the Musalman learned men, like Syed Ahmed Khan, are engaged in completely transforming Mohammedanism, and giving it an appearance which is quite different from what it has ever worn before. This kind of agitation in itself sufficiently proves the defeat of Islamism.

VII. It is now the case that there are, in India alone, not thousands, but hundreds of thousands of Mohammedans who have become atheists, who hate the Islam creed really and heartily, and openly apostatize from it. There are also amongst them many who hypocritically deny themselves to be Musalmans in public whenever Mohammedanism

is spoken against by the followers of other creeds. These open and secret disbelievers in Mohammedanism are not at all Christians, but are dreadfully annoyed and angry with Christians when they are warned by them against sinking deeper and deeper into what is false and wrong. Yet the Christian controversy has never yet failed to eradicate faith in the false prophet from the hearts of those who have joined it, which, we think, is in itself a triumphant result.

This controversy with Christianity, combined with English education, has plunged the people of this country into great confusion. Thirty years ago there were found in India but a very few men who were not safely anchored by some creed, and those few were men of no moral weight; but now all North India abounds with atheists, and infidelity is spreading everywhere like a flood. Only the narrow-minded, who have had but little education, and who are unacquainted with the precepts of any other religion than their own, are now found amongst the orthodox followers of Islam. Within the next one or two generations all India will pass through a vast change. Either Christianity will win the day, or the people of India will sink into depths of wickedness hitherto unknown. One or other must be the result of the present state of things. The hope which we venture to indulge, that Christianity will soon be the religion of India, is beginning to diffuse its fragrance from the buds of promise.

THE PRESENT CONDITION OF THE CONTROVERSY.

As we have mentioned before, we repeat the fact that the Mohammedans have already been utterly defeated, and expelled from their original entrenchments in the Kuran and Hadís, and they are now endeavouring to carry on the fight behind some new fortifications, without foundations, which have been recently erected by themselves.

(1.) Many of them are now, as we have said, standing behind the entrenchments of atheism, and are so much ashamed of their former forts and defences that, if we tell them anything of the Kuran and the Hadís, they forbid us to mention them any more in their presence. But they point Christians to the heaven where the omnipotent God dwells, and inquire how we Christians can prove the existence of any First Cause.

They vex and annoy us with the following insidious questions:—"Tell us where the soul of man lives when he dies, and how you know that man's soul is immortal?" "Tell us why there is any necessity for any Divine Guide at all, when man is of himself wise enough to perform every work by his own unaided reason?" They then enforce their questions by vain chatterings like this:—"Go and see what the famous atheist describes in such-and-such an English book." "Listen to that highly-praised infidel lately dead: what does he say in such-and-such a book concerning this matter?" "Read and rely on the assertions so very plainly written in such-and-such a learned doctor's book, where he says so-and-so." Then they go on and ask, "Why do the Christians find any fault with people when they commit sin, and what harm is there in sin itself? What need is there of the atonement of Christ? Even if man has sinned, what justice is there in putting to death an innocent man for the guilty?"

(2.) While many thus, on account of intellectual pride, reject the Gospel of Christ, others, of coarser nature, discuss its pure doctrines only to mock at them. They taunt the Christians and talk of men becoming converts for bread. They call them often "Pádiriyoŋ ká Totá," or the "Padri's Parrots," and they usually manage to introduce into the discussion loud laughter, distressing the poor and humble Native Christians by talking of the former menial occupations of some of their number.

(3.) Some of our adversaries prefer to maintain a perfect silence as they quietly survey the scene of their defeat, and ponder over matters in their hearts; but the fear of

the reproach of the Cross, and of suffering the loss of friends and honour, makes them so much afraid that they seem altogether unable to embrace Christianity.

(4.) A few of the fugitives make their last stand in their entrenchments on their fate or destiny, where they infer that all which has been written respecting their destiny must necessarily be fulfilled, and so they do nothing, awaiting their destiny in apathy or in despair.

(5.) There are many of them who do not care at all about their defeat, or indeed about anything else. Such persons never give attention for a moment to any advice. However much the Islam entrenchments have been broken through, they never mind. Of course, it is very difficult to expel them out of a strong fort like that of caring for nothing at all.

(6.) Yet there are many amongst Musulmans who are inflamed with the fire of earnest inquiry after their God, and these search for the truth without any wickedness or deceit.

The condition of Hindus is very similar to that of the Mohammedans. The hearts of the people of both creeds are filled with uneasiness. The anchor of faith has dropped out of their hands. Their thoughts do not rest on any one point. They are like persons who have lost their way in a pathless desert. Very seldom indeed do any such enter the ranks of Christ's followers, or seek from Him comfort and peace.

WHAT, THEN, OUGHT CHRISTIANS TO DO AT THE PRESENT TIME?

(1.) Christians ought to consider well the signs of the times, especially to think deeply on the circumstances of India, which have been briefly related above. Though all those signs may not be at once observed, yet they are just as I have described them. A dim-sighted and narrow-minded man, indeed, may hesitate to believe these things; but if he will look a little earnestly at them, he will soon be fully satisfied that these statements are all true. We ought, therefore, to pursue our advantages boldly, and never be discouraged even by the clamour of newspapers, or with the storms of cursing, taunting, and abuse which they throw on us as we march forward to attack their new fortifications. "A man ready to die never fails to do whatever he likes" is a proverb generally known. Already we have defeated them in the stronghold on which they so confidently and proudly trusted; their ranks have been so disorganized that they seem hardly able to oppose Christian truth in systematic array again. Now their forces are reduced to small clusters of men, who are scattered abroad in unequal numbers here and there. When we see how their ranks have been broken up already, why should we not hope for further victories, even though they make their stand on new strongholds? We ought now unanimously to attack them wherever they are.

(2.) Christians ought now to offer thanks to God for this first and signal victory. It could never have been gained by our own power, but it has been granted by that great Conqueror who has descended from heaven to subdue all things to Himself, and who, not by might, nor by power, but by His Spirit, has become victorious over the carnal power and pride of Roman and Grecian philosophy, and has won the vast continents of Europe and America, so that a great part of the civilized world has now been included in His victories. The Spirit of this glorious Lord has begun also to change the state of India. Then let us assemble together and heartily thank our God, and our thanksgivings themselves will cause the light of His countenance to shine on us more and more.

When we think of the past spiritual and temporal desolation of this country, we can only marvel at what the Lord hath wrought. We are unable to recognize the India of thirty years ago.

And whilst we thank our God, let us also pray, "O, our Lord! make Thy mercy rest

on this our country, both on those who are engaged as soldiers in Christ's cause, and also on the souls and hearts of all who oppose Thy name; and conquer and subdue them also, even as Thou, O Lord, hast subdued us, for Jesus Christ's sake!"

(3.) There is little use now in spending our time in preparing other books for the controversy with Islam. Why tread on the body of a fallen enemy? Let us now go on and work with all our heart and mind. Yet, if any of our brethren would still turn back to controversy, let him make a digest of all the books that have been already written, and put objections and their answers side by side, in a short and concise volume, which would prove a hand-book to the Mohammedan controversy, and be of use to all who have to do with Mohammedans. In this way the Christian arsenal may yet be furnished with a weapon which would be more accurate in its aim than any we have at present. If such a book were compiled wisely, it might be translated into Pushtu, Persian, Arabic, and Turkish, and used in the conflict with Kabul, Persia, Arabia, and Turkey. Let us not in India sit idle whilst the battle is raging in other Mohammedan countries; but let us try in this way to help others.

(4.) At the present time we must in India be very watchful respecting the new fortifications which have been made by our foes, and in this warfare every Christian should take the post for which God has made him most fit. Those who can translate or write books should do so. The histories of the conflicts of other Churches in other ages will show that this war is no new one, but is just the same that has been carried on since the days of the Apostles. In the works of the ancient and modern Fathers, and in the many theological writings which belong to Christianity, we see what weapons have been used in former conflicts; and these same weapons must now be adapted to present emergencies in the East, as already they have done good service in the Western countries of the world. The same works will avail not only to oppose Hinduism and Mohammedanism, but also to counteract the evil thoughts and desires of the human heart everywhere. Is there any human knowledge or philosophy which can successfully oppose the revealed will and word of Almighty God? When men involve themselves in their own ignorance and pride, they only cause their own destruction; for there is no wisdom at all which can stand against God.

(5.) The work will never be accomplished if we now rest calmly after the success which God has already given us in the controversy with Mohammedanism. If in this conflict we have ourselves enjoyed a taste of the excellence of God's Word, if our eyes have been enlightened, if we have discovered something of the treasures which are all hid in Christ, then let us seek to guide others into those paths of pleasantness to which we have ourselves been led, that they also may find the joy and peace which God has given to us. In this refreshing refuge they too may rest till they return to God, and dwell in the everlasting home from which they will go out no more.

(6.) Lastly, let us pray to God for those who curse us, and stretch out our hands to receive them with that same love with which Christ has loved us; never avenging their hatred and scorn, but treating them with all Christian kindness and loving forbearance. If we seek to lead them, let it only be in the deepest humility, and with tenderest sympathy and love.

IMAD-UD-DIN LAHAZ.

UMRITSAR, *March*, 1875.

JOURNAL OF A TOUR ON THE NAAS AND SKEENA RIVERS.

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(Continued from p. 256.)

LEAVING about nine a.m. next morning, we reached the Kitwinskole before noon. This village is situated on a rising ground on the banks of a small river which empties into the Skeena about half a mile below Kitwingach. The inhabitants are estimated at about 300. The chief, at whose house we had purposed stopping, was away hunting, but we were received into another house. On this and several other occasions I thought of our Lord's directions to the seventy when He was sending them forth among strangers; by eating and drinking such things as are before us, and endeavouring to raise them by our words and actions from their habits of filth and disorder to cleanliness and order; not with sneers or looks of disgust because, in the preparation of their food and their mode of living, they do many things which are revolting to those reared under a civilized regimen. We would follow the directions of our Lord by coming among them, not as beings of a higher mould whose very bodies would be polluted by partaking of their food, but as brethren who, by God's good mercy, have enjoyed the blessings of being brought up in the knowledge and fear of God, and whose wish it is to spread that same knowledge that they may be raised from darkness to light. Thus it is that, while we avoid the expense and bustle which other white men travelling among these tribes are subjected to, we receive an amount of respect and kindness not vouchsafed to them. At the close of the meal to which we had been invited, I cut off a few small pieces of soap from a bar we had with us, and, distributing them among those in the house, asked them to wash themselves, their children, and their clothes; then, having inquired the path to the bush, we shouldered our axes and cut a supply of wood for the morrow. Before retiring to rest I called a meeting to impress the obligation we were under to keep the Sabbath holy, and the advantages which followed from keeping the command. About fifty attended. They said that since my last visit, two years ago, they had given up working on the Sunday; but how very far their idea of resting falls short of the proper observance of the Christian Sabbath may be gathered from what follows.

At the close of the meeting I invited them not only to attend service next day but also

to remain for school after service. We rang the bell for service next day about ten a.m. Some sixty persons assembled in the house. Just as I was about to begin my address, an old chief and head of the medicine men addressed me, saying that he objected to their giving up their medicine work and giving away of property. His interruption seemed to cause general dissatisfaction. I assured him that we were not assembled to discuss the advisability or otherwise of such a step, but to hear a portion of that Word which God had sent to teach us what was right. I preached from St. Matt. xxii. 37—39. At the close of the service I invited any who wished to remain for Sunday-school; but, instead, a chief came forward saying that he highly approved of what I had said about loving your neighbour as yourself, and he hoped, after telling them so, I was going to pay him his property that I had taken. At first I did not remember to what he referred, but, on asking him to explain, I found that the complaint was made respecting some property which had been left in my care—a child by his mother when she was dying, and which he supposed I had appropriated. His bringing the matter forward proved that the address was understood. Moreover, I was able to show him that I had not taken one cent. of the property, but had acted exactly as I would wish another to act with me, putting it home to him whether, if he were dying and made a special disposition of his property, he would not wish this disposition to be adhered to. An old chief who was sitting by and had heard all the matter then spoke. Whatever, said he, might be the wisdom or otherwise of giving up this or that custom, one thing was certain—with the preaching of the Gospel among the Tshimsheans by Mr. Duncan had come peace and quietness instead of war and bloodshed, and now it had spread to them. What they had heard that day was good, and it would be good for them all to follow it. As none remained for school, together with Charles and Howesky I had spent about half an hour over the text when I was asked to see a sick man. Putting a few pictures, illustrations of the life of Moses, in my pocket, I followed the messenger. Having examined the wound and given him such advice as seemed best, I produced the pictures. On seeing them he ex-

pressed a wish to hear about Moses. For nearly an hour we were engaged with them. His interest seemed to increase as I went on. This, in some measure, atoned for the disappointment I felt at none remaining for school. Meantime through the village some were carrying firewood, some playing, some squatting in front of their houses with painted faces, and from one house was heard the ceaseless din of the medicine-man's rattle.

Returning from the sick man I found two young men sauntering about the door of the house in which we had put up. I asked them why they had not come to school. They answered that there was no possibility of their learning anything in *one* day. On receiving this answer I invited them to come in and try. They did so. One of them soon left off, but the other diligently applied himself to the task of acquiring both the English and the translation of that beautiful verse, St. Matt. xxii. 37. I had written it for him in round hand on a slip of paper. He was still unable to repeat it accurately, when, being obliged to return home, he handed me back the paper. I advised him to keep it, as it was possible he might meet with some one who could read it for him. His answer was characteristic: "If I knew the verse I would gladly keep the paper; I cannot read it, and I do not wish, by keeping it, to lead any one to suppose that I can." With the exception of this young man and one or two others, all the young people of the village had repaired to one of the houses for a dance under the direction of the 'medicine men, so that when we rang the bell for evening service only thirty attended. After service, when those in the house had lain down to sleep, and just as I was engaged in private prayer, the whole body of young people emerged from the house where they had been singing, and, assembling in front of the one in which we were, commenced their heathen dancing and singing. You may imagine how this grated on my ears and pained my heart; and yet even this was overruled by God for good (to me, at least), for nothing that had previously happened had stirred me to pray as this did. Thrusting my fingers in my ears I silently lifted up my heart in prayer to Him whose ear is ever open to the cry of the feeblest of His servants. So absorbed was I in this sweet exercise that I was not conscious of the exact time when those assembled outside had ceased their drumming and singing. I may mention that there is no reason to believe that this was meant as an insult, but simply

as a sort of serenade of the owner of the house who was about to give away property.

Leaving this village by break of day on Monday morning we started for the Forks of Skeena, distant about thirty-five miles. The clear, cold weather had returned. There was about two to three inches of snow on the ground. We travelled rapidly all day in the hopes of reaching a sheltered spot where there was water, for I must tell you that there are in many places throughout these woods, where the ground is a little sunken, springs which no intensity of cold ever freezes. The water of these springs feels warm to the touch in winter, but cold in summer. With all our speed it was more than an hour after dark before we reached a suitable camping-ground, and then we had some difficulty in getting dry wood. Finally, however, we made ourselves very comfortable. Leaving this camp early next morning at sunrise, we passed without seeing it the Kitsequkla village, which is situated on the other side of the Skeena. We reached the Forks of Skeena a little before sundown. About five miles of our path lay over the large round stones at the waters' edge. These were rendered very slippery by the return of the frost, and it required all our skill and energy to keep ourselves in an upright position.

Edward and Legaic had reached the Forks on Saturday evening, and they had held service twice on Sunday with the natives there. Many changes have taken place here since I visited this place two years ago. First, the Indians have left their old ranch and built a new village about half a mile higher up the river. Then there were five stores and about twenty-five white men; now there are but two stores and four or five white men. This is owing to the Peace River mines being deserted. I may here add that this has also affected the Indians most seriously. Many among them who, during the gold excitement, were making their hundreds of dollars by packing, &c., cannot now make their tens. The result of such a sudden reaction has been to make them steal from and browbeat the few white men who come into their neighbourhood. Last summer the Indians levied black mail upon and otherwise maltreated some packers and men driving cattle across country to the new gold fields at the head of the Stickeen river. Such a state of things cannot exist long without resulting in outrage and murder, which will necessitate the Government inflicting severe punishment on the offenders. To discover some means

whereby this spirit of lawlessness may be curbed while still in the bud, and a means appointed whereby the well-disposed among the tribes may be assisted to better their condition, has cost me many an hour's earnest study. I have drawn up a proposal which I purpose submitting to the consideration of the Indian Commissioner and the Government at Victoria. Of this it would be premature to speak now.

We stopped in an empty storehouse kindly lent us, and as soon as we had finished our tea we sent to inquire if any one at the village would lend his house for us to hold service. One readily placed his house at our service; and when we had rung the bell nearly thirty assembled and listened attentively to the Word spoken.

Next day (Wednesday), leaving Legaic at the Forks to complete some business of his own before our return, about noon we started for the Kishpiyoux village, about ten miles farther up the river. We went on foot, as the ice had begun to form again on the river. We reached the Kishpiyoux just before dark. Here we were met by the Indian who had been imprisoned in Metlakahltla gaol, and who, on his release, had accompanied us in the canoe as far as the Kitwingah; there he had left us, and, taking the path, had reached this his village two or three days before our arrival. I may mention that he had been imprisoned for interfering with and threatening some white men while on their way through that part of the country. He received us very heartily, and invited us to his uncle's house, where he treated us to a hearty meal. I called a meeting of the chiefs and principal men to inquire if the complaints made by the white men, and which had been forwarded in several letters to the authorities in Victoria, were true or had been exaggerated. To their credit be it spoken, they did not endeavour to prevaricate or conceal anything. I made known to them how their conduct had been brought under the notice of the authorities, and the Government urged to punish them for it; moreover, I advised them to consult together, if they wished anything to be said in their favour, or were determined to act differently towards white men in future, and let me know when I returned from the Kishgagass, whither I purposed to proceed next day.

Rising with the break of day, we started for the Kishgagass, reported to be about thirty-five miles higher up the Skeena. The river here is not navigable for canoes, but

there are two paths, or trails, as they are called in this country. The one on the same side as the village only reaches about half way; the other reaches the whole distance, but is more winding, so that the first is generally chosen at starting, and the river crossed by means of a canoe or raft kept for the purpose. Accompanied by a Kishpiyoux Indian, who kindly volunteered to show us the way, we left, intending to cross the river, seven miles higher up, on a raft which we learned was moored there. On reaching this spot we were doomed to disappointment, for, though the raft was there, it was so firmly embedded in the ice that it was useless to attempt to cut it out. As the ice was still too thin to warrant our crossing on it, we decided to push on some ten miles farther, in hopes of finding a canoe which was reported to be beached there, or, failing this, to build a raft on which we might cross the river. With this intention in view, we had travelled about three miles, when, finding a sheltered spot, we lit a fire and prepared our dinner. Just as we were about to start again, we were hailed by some persons on the other bank of the river. From these we learned that the canoe was not at the place we had been led to believe we should find it. We also learned that the Kishgagass Indians were just about to start on a visit to the Indians at the Forks, and I was advised to await their arrival there. On hearing this, we decided to turn back. Of course it was a great disappointment, but even this was overruled for much good, as will be seen from what follows.

We did not reach the village until late, and when we did we found the orgies of the medicine men just begun. At these seasons no one is allowed to move out of their houses, so that it was impossible to call them together for a service. All night long the drumming and the rattling, the wild singing and howling, were continued. I have no desire to describe these horrid rites further than that the person being initiated into the mysteries of the medicine work—after a certain amount of incantations, drumming, rattling, and singing has been performed over him—is supposed to become temporarily mad and unconscious of, and unaccountable for, his actions. He generally goes stark naked, and a dog is brought to him, which he kills, skins, and, grasping the carcase in his hands, with loud yells he darts from the house, followed by the whole troupe of medicine men. This is the signal for all in the village to hide themselves, as he may bite any one he finds uncovered.

He enters each house with yells, grunts, grimaces, and gestures as diabolical as he can make them. At first he did not enter the house where we were. On his second turn round the village, however, he came in. At his approach all in the house, except myself and party, fled and hid themselves in the corners. We continued sitting in our seats; he had not the dog with him this time. He planted himself in front of me (he was quite naked), and began howling, hissing, spitting, and distorting his countenance and working his limbs. I watched him very closely. Once he fixed his eyes on me—it was but for a minute, but it was sufficient for me to see that, with all his efforts to dethrone reason and make himself a demon, he had not succeeded, but was still a sane man. I think he must have perceived that I read him through, as he cast down his eyes, and, though towards evening he entered the house again, holding the dog in his hands and tearing its flesh with his teeth, he did not again approach me or look at me.

Towards evening the chief in whose house we were quartered, and who was absent when we reached the village, arrived from Kishgagass. He told us that he had been misinformed about the movements of the Kishgagass; that they would not move for some days yet. When I heard this, I began to revolve in my mind whether it would not be advisable for me to visit after all, instead of waiting for their arrival. What determination I would have come to is uncertain, for, before I had decided, an event occurred which entirely altered my plans. The medicine men had temporarily ceased their din, and I had just sent out to invite the people to come. Some few had entered the house, when a cry was heard from the opposite side of the river. It was soon recognized as the voice of a chief of the Kitlachdamix—a tribe at the head of navigation of Naas river, but who had been staying at the Kishpiyoux for some time, and had only left them two or three days before our arrival to trade some blankets with the Agwilkets. The burden of his cry was to beg them to bring him off in a canoe at once, as the Agwilkets were on his track and intended to shoot him. Only those who are acquainted with the Indian character know how soon a tumult is excited among them. The scene which followed must be witnessed to be appreciated—men shouting and moving in all directions—some getting their guns and knives—some daubing their faces black and red, and tying up their hair

with ermine skins. Immediately a canoe put off and brought him across the river. On entering the house where we were, he stepped up to me, and, holding out his hand, said that he wished to grasp my hand, as that would make him feel that he was alive and had escaped unhurt. He then described what he had seen of the quarrel, which had arisen during a dance. A young man, head-chief of the Kitsilass, who had been invited by the Agwilkets to be present at a giving away of property by them, began quarrelling about a drum. Words soon led to blows, and the Agwilket Indian, getting the worst of it, drew his knife and stabbed this chief. He retaliated by striking another man on the head with an axe. The friends of this man, supposing him to be killed, retaliated by stabbing the chief's wife—and thus the row became general. The Kitlachdamix chief had a narrow escape, as there is an old blood-quarrel between his family and the Agwilkets, and there is little doubt that, taking advantage of the excitement, they would have killed him, had not a woman, with great presence of mind, managed to get him away by a back way, as there were eight or nine young men, Kishpiyoux Indians, at the Agwilket village, though there was no quarrel between them and the Agwilkets; yet there is no saying who may be killed or wounded, since they fire at the houses.

The excitement among the Kishpiyoux, when they heard of the fight, was very great. Feeling that something ought to be done, I called a meeting. The house was soon filled with men. Only a few of the old men sat; the others were too excited to sit down. I felt that it was a critical moment. I felt my own weakness and inability to curb the wild passions swelling in the bosoms of those around me; but, having secretly laid my case open to Him who is all-powerful, and asked for wisdom from Him who is all-wise, and strengthened by His gracious promise to answer prayer, I rose from my seat. This was a signal for a general silence. Slowly and calmly I showed them the folly of acting rashly, and letting blind passion carry them headlong, and urged them to take wise counsel and act cautiously, lest they should add to, instead of stop, the present trouble. When I had disposed of that subject, I spoke to them strongly, but earnestly, in consideration of their conduct to those white men who were peaceably passing through their country during the summer. I must have spoken for over an hour—perhaps nearer

two. I felt the hand of my God with me. The excitement gradually subsided. Few remained standing at the close of the address. The results were very satisfactory. Instead of starting in an armed band to the relief of their brethren, as they had intended, they decided to take my advice and remain where they were, and that I should start at break of day and find out the real state of the case. They showed no displeasure at my having rebuked them for their conduct; but, admitting that they had acted wrongly, expressed a wish for more instruction, that they might know how to act better. It was past midnight when the meeting broke up.

Next morning, at daybreak, we left for the Forks. We travelled very rapidly, and reached the Forks by breakfast time. Here we found the chief and his wife who had been stabbed, the one in the region of the heart, and the other just under the left shoulder-blade. In both cases the knife had struck the bone, and thus been prevented entering the cavity of the chest, which would most likely have proved fatal. I dressed their wounds.

After breakfast, accompanied by two of our own party, and also by several who had been away during the fight the night before and left their things behind them, I started for the Agwilket village, which is distant about five miles from the Forks. Some years ago the Roman Catholic priests established a mission among the Agwilkets, and I had often heard of the regularity with which they attended the chapel, and how strictly they observed the Sabbath. When, however, I met some of them at the Forks two years ago, and learned from them that no effort was made to teach them to read the Bible, or to pray or sing in their own language, I felt sure that the change was only outside, and that before long they would return to their heathen customs. But two years have passed, and now I find them dancing, feasting, and trading on the Sunday. The rattle of the medicine man is heard in their village, and giving away of property and other heathen customs are rife. Two years ago they urged me to visit them, to preach to them; again, this year, they renewed their request. Though many of them understand the Nishkah language, and a few speak it well, their own tongue is quite different—a dialect of the Cree, I believe. The priest does not reside among them, but visits them every summer. They fully believed that when the priests first came among them they brought the

Bread of Life with them, and it is only now that they are finding out that it was not the real, but a counterfeit, article. However we may deplore their position, I do not see that the time has come for us to step in, but rather, without entering on another man's line, to preach the Gospel in all its simplicity with those among whom we have been appointed to work. My object in visiting them now was to see the man who had been wounded by the axe. At first they thought that we were a party come to attack them, but when they learned that it was "Le Docteur," as they call me, to distinguish me from the priest, who is called "Le Prêtre," they welcomed me very heartily. I examined the wounded man and dressed his wounds. Though he was in a very critical state from a severe cut on the top of his head, yet there was hope of his recovery, and I am happy to say that there were no other casualties, as the darkness had put an end to the fight, and none of the wounded had died during the night. It had not been renewed. When I had given directions for him to be kept perfectly quiet, and that some one should be sent with me to the Forks for medicine, I left the house to return; but in this I was mistaken. They swarmed about me to get me to look at one sick person after another, especially those with sore eyes. I believe I examined between forty and fifty eye cases.

It was not till just sunset that I could get away. Three or four accompanied me for medicine; one of these was just buckling on his pistol, when, looking at him fixedly, I asked him if he wished to kill any one, for if so he had better not come with me. He said he did not. I then asked him if he thought any one wished to kill him. He said no. I said he had better leave the pistol where it was; that God could take care of him just as well without a pistol as with one. He did so.

On our return to the Forks we had service; about fifty attended. After service I told them that we would spend the next day, which was Sunday, with them, and invited them all to attend. Next morning about fifty attended. After service some eight or ten remained for school. The chief in whose house we had met had only lent it out of compliment, and had no sympathy with us at all. This circumstance had hindered some from attending, but this we did not know until after the service. In the evening I read and expounded a portion of Scripture to three white men. The frost had continued

ever since we left the Kitwinskole, and the Skeena river was now blocked by ice, so that we spent next day (Monday) disposing of everything except those things which were absolutely necessary, and completing our other arrangements, so that we might start overland next day. The distance before us was only about 165 miles, but the fact that we were within a few days of the time when snow generally begins to fall made us anxious to start as soon as possible. In the evening, instead of asking for the use of the chief's house again, we were invited to another house, where about sixty assembled. This was more than double the number that attended the evening of my arrival, and, what was better still, they listened with rapt attention. My subject was "Naaman the Syrian;" and after I had bid them good-night they detained both Edward and Charles to tell them over again what they had heard, that they might be sure that they had heard it right.

Next morning early we started on our journey. A Hydah Indian, who had been working for the miners all the summer, and wished to get to the coast, joined us. In the evening we camped in an empty salmon-house. On the opposite side of the river stands the Kitzegukla village, which we determined to visit on the morrow. After breakfast next day we descended to the river's brink and shouted for them to take us over in a canoe; but it was a long time before any notice was taken of us, and when a canoe did come the man said he had only come over because he hoped to make some money by it. Legaic explained to him that we were not come to trade, or for our own advantage, but for their good, and therefore would not pay him anything. If he was not satisfied with this, he had better return without us. He said he was satisfied, and took us all over. It was the first time I had visited this village. They appear to be more deeply wedded to their heathen customs than any of the other Kitikshean tribes. In the evening about fifty assembled to hear the Gospel preached, but, with the exception of two or three, no impression seems to have been made. In the morning no one offered to ferry us over, but they suggested to us to walk down stream about five miles, and we would probably find a place where the river was frozen all over, and we could cross on the ice. After a tedious and somewhat dangerous tramp over ice and slippery stones, about noon we reached the place indicated, only to find that it was *not*

frozen across. A consultation was at once held, when it was decided to make a raft. It was rather a formidable undertaking—so late in the day, and with nine persons and their packs (three had temporarily joined us) to take over; but willing hearts and hands soon accomplished it, and before sundown we floated across the river on the raft. The trail on the other side was slippery and bad, so that it was two hours after daylight had left us when we reached the Kitwingach. We occupied the same house as we had on our previous visit, though the chief who owned the house was not present, having left a day or two before for the Kitwinskole village. Though it was about nine p.m. when we had ended our supper, we rang our bell, and were pleased to see so many attend. There were about forty present. This was more than three times the number that attended last time; moreover, there appeared to be greater interest and attention.

We left about noon on Friday, and reached the Kitwinskole just as the sun was setting on Saturday. From this village to the head of navigation on the Naas is a distance of about eighty miles, and, as we were not likely to meet with any Indians camped on the way, we had to lay in a stock of dried salmon, &c., sufficient to carry us through. Before we retired to rest, the Indian of whom I have spoken above, who at my last visit accused me of appropriating his property, entered the house, accompanied by several of his brothers and relations. It was not, however, to renew his accusation, or to make any claim, but to ask me to consult with Mr. Duncan, that together we might endeavour to bring about an amicable settlement of an old blood-quarrel between his tribe and another, thus affording a practical demonstration that he felt that I had acted rightly in the matter of the property. When we rang the bell for service on Sunday morning, very few attended, as the medicine-work was at its height, and many were afraid to leave their houses. The attendance in the evening was larger, but still very small in comparison with the number at the village; but two little incidents occurred, which helped to cheer us on our way. The young man who on the former visit, you may remember, was the only one who made any effort to learn the text, but had not succeeded, together with another young man, again renewed his efforts, and this time with perfect success. Before evening both these young men had learned the text, and they asked me to write it out

for them on a slip of paper, so that they might not forget it. May God open their hearts to understand and follow it! Another cheering circumstance was my visit to the man who had cut his leg. He said he remembered much of what I had told him on my last visit, and wished to hear more. I spoke to him of the love of Jesus. He seemed to drink in every word. He had never, he said, heard anything like it before, and he longed to hear more of it, as it seemed to suit his case exactly, and that if spared till the ice broke up he would make an effort to reach Kincolith.

Before noon on the Monday we commenced our long march. It was snowing and very windy when we started, and many were the gloomy prognostications about the weather; but the good hand of our God was with us, prospering us in this as in every other part of our journey. It would be interesting to relate the little incidents of the way, and describe the country we passed through, but the length to which this sketch has grown forbids me to attempt it. Suffice it to say that on the evening of the sixth day we reached the Kitlachdamix, at the head of navigation on the Naas river, and about forty-five miles from Kincolith.

Here we were most hospitably received by one of the chiefs. No effort was left untried to make us feel at home, and he could not be more friendly to his own brother. But why was this? Why was it that, in a village still sunk in heathenism and tenaciously clinging to their own customs—at a time, too, when they were just about to give away property—we should have had such a reception from one of the chiefs? Last winter this chief was laid up with a severe inflammation of one knee; he was anxious to go to the hospital at Kincolith, but this his relations and friends steadfastly opposed. The inflammation was followed by ulceration, and when his relations were moving to the Naas fishery he again begged of them to take him in a sleigh on the ice. They declined. When, however, the ice had broken up in the month of April, he called a few of his friends who had remained behind, and, telling them to put his canoe in the water, came down to Kincolith. He did not go into hospital, as he was related to one of the Christian settlers, and this man kindly took him into his house. His was a painful and tedious case, and it was not until the close of the summer that he was well enough to return to his village. During his stay with us he availed himself of every opportunity of

learning about God. Moreover, he got me to write out for him several texts and a prayer in Nishkah, and, though his head is grey and his eyes weak, he applied himself with such diligence that in a short time he mastered them. He said it was not alone on his own account that he did so, but that he might be able to tell others; that though he was old and weak, yet so long as God was pleased to spare him he would use his influence with others for good, and he has done so. When he reached his own house, he taught his daughter the Nishkah prayer, so that she might be able to prompt him if he should happen to forget any part of it. Moreover, he not only rests on the Sabbath himself, but requires all who are in the house to do the same; and every Sunday he tries to tell to those in the house, and any others who may wish to attend, as far as he remembers it, a part of what he had learned of the way of salvation. He expressed an earnest wish that I would send him one of the Christians from Kincolith to help him forward, offering him the use of his house. This request I have since acceded to, so that in an unexpected manner God has opened a door for the entrance of His truth among that tribe. On Sunday morning I preached in his house from Proverbs iii. 5. But few attended, as there was a great feast in one of the chief's houses; but of those who attended ten remained for school. Not only was he, though the oldest present, the first to learn the verse, but afterwards he asked me to help him with some verses which he only partially remembered. At evening service the house was crowded, and we brought a happy, and I trust profitable, Sunday to a close by family prayer just before we lay down.

On Monday morning, when a meeting (called to inquire about some houses which had been burnt down last summer) had broken up about one p.m., we started in a canoe, in hope of reaching the Kitwinshilk village, distant about ten miles farther down the river, that evening. In this hope we were disappointed. Before we had travelled far our canoe met with an accident by striking against some anchor-ice, as it is called. This ice forms from the bottom, beneath the water, and pushes the river out of its natural bed, sometimes as much as three feet. It is a cause of much anxiety to those travelling in canoes on these rivers in the winter, by temporarily altering the bed of the river and causing rapids where there are not any in the summer. The accident to our canoe rendered her un-

suitable to be dragged over the ice, so we were obliged to leave her with her owner and press on to a salmon-house a little way distant. Here we spent the night. Next day we reached the Kitwinshilk village about noon. We were received into the house of the father of one of the Christians at Kincolith. Two years ago this man was determinedly opposed to Christianity, and only received us because his son was of the party, and then turned his back upon us during family prayer. Now, though his son was not with us, he welcomed us in a friendly way, and, after he had invited us to a hearty meal, cleared his house and otherwise assisted us in our preparations to hold service, and during the address listened very attentively. There were about forty present, amongst others a chief who had invited me to his house; but as he is a double-tongued man, wishing to be thought a great friend of mine, while he is doing all he can to hinder the progress of the Gospel, I took no notice of his invitation.

Leaving this village early next morning (Wednesday), we reached Lackungida before sunset on Thursday, after a rough tramp

down the river on the ice. Here we were hospitably entertained by a nephew of one of the Christians at Kincolith, and a man who has given up many of his heathen practices, but still hesitates to give up all for Christ. The medicine-work was at its height when we arrived, though they have given up the dog-eating and some of the more disgusting rites. We held service in the evening. About thirty-five assembled. I took as the subject for discourse the parable of the two sons sent to labour in their father's vineyard, and applied it to them, pointing out how many of them, either in time of sickness or under the influence of their better feelings, had promised to forsake their heathen customs and had not done it, while some, who once held out stoutly against the truth, were now humbly walking in the road to life.

Our tour was now almost ended, for, leaving this village in the morning, we reached Kincolith before dark. We had been absent seven weeks, and during that time had travelled about 430 miles by land and water. We were rejoiced to find all well at home, and that everything had gone on quietly and satisfactorily during our absence.

AN ORDINATION IN NORTH CHINA.

THE following, from Bishop Russell, will be read with interest:—

You will be glad to hear that we have at last ordained a Native in this province. On June the 6th, our long-trying and faithful Catechist, Sing Eng-teh, was set apart for the office of Deacon at our Kwun-hoe-we Church, in the district of Sœnpoh. We had present on the occasion the Rev. G. E. Moule from Hang-Chow, his brother from Ningpo, and the Rev. J. D. Valentine from Shaou-Hying, also Mrs. Valentine, Miss Laurence, and my wife, with about 100 Native Christians, and a good many of the outside heathen. Mr. G. E. Moule preached a very able and suitable sermon from 2 Cor. xii. 9; and at the afternoon service, the newly-ordained Deacon preached to an overflowing congregation, notwithstanding the wetness of the day, from 1 Cor. i. 23.

To me especially it was an occasion of the very deepest interest, when I recalled to mind all the difficulties we experienced in the past, in the formation of the Kwun-hoe-we station,

and contrasted the state of things then with what I saw before me at this time—a nice church, well filled with attentive and devout worshippers, and a Native minister at their head; and surrounded, too, with a large population of heathen, on the whole fairly friendly. What hath God wrought!

It will be interesting also to you to know that Mr. Sing, before his ordination, passed most creditably a rather searching examination. Mr. Gough examined him in the Thirty-nine Articles, Mr. A. E. Moule in Scripture, both Old and New Testaments, and I on the leading doctrines of Christianity, and their contrast with those of Confucianism, Buddhism, and Taoism. I gave him a paper of twenty-one questions, nearly all of which he answered well, and several very ably. To the last his reply was somewhat laconic. It was, "What is the duty of a Deacon?" His answer was, "You will see it fully set forth by St. Paul in his epistles to Timothy."

NATIVE CLERGY; PAST, PRESENT, AND FUTURE.

ABOUT twenty years ago an excellent Missionary was staying with one of our English prelates, by whom he was received with the most cordial kindness and hospitality. Probably no one more amiable than the entertainer ever adorned the episcopal bench, or one who, according to his knowledge, was more anxious to advance what was for the glory of his Redeemer. Conversation naturally turned upon Missionary topics, and much which the guest advanced was listened to with interest and pleasure. But when, in the course of it, he talked about the Native Clergy, it was too much for the excellent Bishop. We will not say that his feeling was *Quodcunque ostendis mihi sic incredulus odi*, for hatred did not lodge in his breast, but incredulity did. He had ordained many clergymen; he had associated with them all his life; but a Native clergyman, Indian or African, was beyond his comprehension. He lived to see a Native Bishop.

This anecdote may seem marvellous to some; but when we bear in mind that only a few years earlier, among the topics to which the Houses of Convocation bent their resuscitated energies was the knotty question whether it was the duty of the Church of England to engage in Missions to the Heathen, and that, after debates protracted over some time, it was at length resolved that it was a duty, the imperfect knowledge of an individual prelate can hardly be matter for astonishment. It must of course be understood that the question was whether the Church should do this in its corporate capacity, for all the prelates and probably many of the Lower House were members of the venerable Society for the Propagation of the Gospel, which had recently been engaging in Missionary work as successors to the inheritance bequeathed to it by the Lutheran Missionaries in Southern India.

A considerable amount of information was then, even thirty years ago, available upon Missionary questions, and within the reach of those who held aloof from Evangelical organizations. But, except when strong interest in a question arouses a spirit of inquiry, it is surprising how unconscious men are of subjects which do not fall within the ordinary sphere of their pursuits and occupations. How many of the English Clergy at the present day, to go no further, although many of them are men of high culture and intelligence, are profoundly ignorant of the present condition of Missions to the Heathen! It is notoriously difficult at even a country meeting, or other large gathering, to find speakers who are not retired Missionaries or professional advocates who have any intelligent acquaintance with the subject. This difficulty is not perhaps so much felt amongst the Evangelical Clergy, who have long made Missions their specialty, but beyond them, as a rule, the ignorance is extensive. Some confused and confusing crotchets picked up at random take the place of information.

It was apparently with a view of dispelling this ignorance that lately what was termed a Missionary Conference was held in London. The intention of the promoters may have been excellent; but, so far as can be gathered from reports in the newspapers, one impression left upon those who were present at it was that a Native Ministry was still a desideratum in our Missions, and that no time should be lost in taking steps to supply it. It may not be unprofitable, therefore, to review the question and really to see whether the importance of a Native Ministry can be viewed in the light of a new discovery, and whether there has not from the commencement of Missionary effort existed what has been substantially a Native Ministry extensive and fairly efficient: if there has not, to inquire why there has not been. It may then be convenient to glance at the present condition of the Native Ministry, for there are *now* Native ordained ministers.

Before, however, entering upon the question, it will help to clear the discussion if it be determined in the first instance whether, especially in the earlier stages of Missionary work, mass-priests or evangelists are most requisite. For our own part we are convinced that this contention is lying deep at the roots of the controversy which has been inaugurated. If either in the earlier or more recent Missions of the Church it has been essential that there should be a caste of sacrificing priests sent forth and raised up, there must be wholesale condemnation of Missions past and present. Even Rome would hardly come off scatheless, for her congregations gathered *per fas atque nefas* have been most slenderly supplied with foreign priests, and hardly, if at all, with a Native priesthood. We do not blame Romish Missions for this, as in this respect, no doubt, they have done what in their judgment and discretion was requisite. But on the theory that a constant celebration of the mass in any particular locality is essential to the spiritual life of the dwellers in it the deficiencies have been grievous. If, too, any similar opinions are entertained amongst ourselves, there is no question that there has been a lack of such means of grace extensively in our Missions and largely in the Church at home. It can only be through the maintenance of these opinions, openly avowed by some, secretly pervading the minds of many more, that the recent interference with the Missions in Madagascar may be justified. If the sacrifice of the mass is indispensable for the support of Christian life—if none but a caste of duly qualified priests can offer this sacrifice—the condition of Madagascar must have been deplorable in the extreme, and have fully justified the action which has been taken. The excellent Missionaries who had been there never affected to be sacrificing priests, nor to offer sacrifices, and Malagasy Christians neither had had nor could have had them from their teachers. In this dilemma even the maimed and imperfect rites which Rome affected to dispense might be considered preferable to none. Half a sacrament, it might be argued, was better than none at all—and even that could be had solely through Romish intervention. We cannot afford space to follow out this theory, but it will serve to indicate how intimately the Sacramentarian controversy, especially in its most advanced and in our judgment most offensive aspect, is mixed up with recent agitation. It has not of course been enunciated with the nakedness of terms which we have employed, for multitudes even in our own Church are hardly even yet prepared for the legitimate consequences of these theories when fully maintained, but the leaven of them is working all the same.

If, however, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and if the proclamation of that word is the essential means for reclaiming the lost sheep of Christ; if, moreover, evangelists—foreign it may be in the first instance, but native as soon as practicable—are the all-important requisite for gathering in converts, to be, when so gathered in, built up and disciplined, there has been, in our judgment, a Native Ministry in our Missions carefully trained and fairly adequate to the responsibilities imposed upon them. There has been, moreover, whether proceeding from home or, when Episcopacy has been introduced, upon the spot a supply of persons duly qualified to administer sacraments with reasonable frequency according to the order and discipline of the Church of England.

In reviewing the question of the Past of a Native Ministry we will mainly confine ourselves to the procedure of the Church Missionary Society with reference to this important question, although not exclusively so; nor can we deal with the case of all Missions. It might, for instance, be easy to show with what zeal and success the Society laboured in the past for the establishment of a Native Ministry in Western Africa, where, within the space of sixty years from the first commencement of Missionary operations, out of a race whom the brutality of slave-dealers had reduced

almost below the level of humanity, well-nigh obliterating the last vestiges of God's image from them, an able and intelligent Native Ministry has been for years past in existence, of Presbyters and Catechists, with a Native Bishop consecrated in Canterbury Cathedral, to carry on a Mission exclusively through Native agency. We can quite imagine that there are still many Englishmen, even clergymen, ignorant of all this, but still a good many ought to be aware of it, especially those who undertake to speak and to write about Missions. As the Society had there a fair field in which their operations were not let or hindered by causes to which we shall have occasion to advert, they freely followed the bent of their own inclinations. From the first, as soon as ever persons had been educated so far that they were capable of teaching, they were largely employed as Catechists. When the Episcopate, which the Society maintained, was introduced, many Catechists were transformed into Native Pastors. Finally, through its intervention, Africa received her first Native Bishop since the extinction of the Carthaginian Church, if even that was not an institution foreign to her shores. Without, therefore, dwelling at length on the West African Mission, which has had a Native Ministry from the outset, first of Catechists and subsequently of ordained Ministers, when Ordination was procurable in Africa, we pass on to the East Indies.

Those who are familiar with the old Reports of the Society for Promoting Christian Knowledge, which so long and so honourably upheld the Lutheran Missions in Tanjore and Tranquebar, well know that in those Missions, from the very outset, Native Catechist, were largely employed, and that within twenty-five years of their arrival the first native received Lutheran ordination. The Catechist system was in full operation in the Romish Church, and as it was a system reasonable and useful, at any rate in the infancy of Missions, the Missionaries wisely adopted it. Whether the Romish clergy ought not to have advanced natives more freely than they did among their established Missions might be worth discussing by those interested in that corrupt Church. The large majority of Romish priests in India have ever been Portuguese or descendants of Portuguese, not distinguishable from inferior natives either in appearance or intelligence. There is much confusion upon this point among those imperfectly acquainted with the condition of Romanism in India. Even residents in India might readily mistake the swarthy individuals in black cassocks whom they meet for natives.

In 1770 a "third country priest" was admitted to Lutheran orders, and placed on the list of the S.P.C.K. In 1790 Sattianaden was similarly ordained. In 1801 it was in contemplation to ordain six more, if funds could be procured. In 1811 leave was procured from the Society to ordain four Catechists for Tanjore. In point of fact, throughout what may be termed the "Lutheran period" of our Missions in India, there never was an entire lack of Native ordained pastors, and there would have been more if the Christian Knowledge Society had had the means of supporting them. It was no indisposition on the part of the Missionaries, nor, indeed, of the venerable Society, that the number was not multiplied. Meanwhile, it was "with a goodly company of efficient Native assistants they kept up their congregations and schools, and continued to make aggressions on the idolatry and ignorance of the land."

If at this convenient period we take a brief retrospect of the condition of Protestant Missions, it will be apparent that there was no lack of a reasonable amount of Native agency. Not only was there a large number of Native Catechists engaged in evangelizing their heathen brethren, and Native schoolmasters teaching them, but there were also several "country priests," as they were then termed, who, in conjunction with the European Missionaries, dispensed sacraments to the flocks gathered in. They might have been more numerous, but the limitation arose from straitened means, not from unwillingness of Missionaries in India or Committees at home. What Mr. Hough,

in his History of Christianity in India, says of books and Bibles, was true beyond:—"In a word, they had not the means of keeping pace with the growth of their work; and in the failure of their application for increased supplies from home they were constrained to feel, as those who had gone before, that God was their only refuge."

We now come to the earlier Episcopal period, extending from 1815 to 1834. It might, with our more recent notions, be expected that a large increase in the Native Ministry would have resulted from the appointment of Bishops to India; and some sensation has, we believe, been created by the statement of the Bishop of Edinburgh, that, when he left India, where he had for a few years been a chaplain, there was only one Native clergyman in Southern India. We do not know whether the Bishop would, like the C.K.S., recognize natives ordained by Lutherans as "country priests," but he probably meant one in Anglican orders. It may, then, be worth while examining into the question and ascertaining why there was but one.

When Dr. Buchanan was agitating the question of an Ecclesiastical Establishment in India, the then Archbishop of Canterbury, Dr. Manners Sutton, wrote to him:—"The object we have in view is a reasonable object, and must not be lightly abandoned. It is not the spirit of making proselytes by which we are actuated, but the sober wish to maintain in its purity Christianity among Christians. If it shall please God through these means—the best, I had almost said the only, means in the hands of man—to spread the blessings of Christianity, it is a result devoutly to be wished, but not impatiently pursued. Experience may have taught us that they are blessings that will not bear to be crudely and prematurely obtruded: they must be left to grow at their ease, and to ripen out of the character, and discipline, and doctrine of that Church which is planted in India, and which is necessarily the object of daily and curious observation." It was, no doubt, under the influence of these feelings that Dr. Middleton was chosen as a safe man for the new Bishopric of Calcutta. To modern apprehension, his notion of the duties to which he was called were of the most peculiar kind. We have no wish to bear hard upon his memory. In some provinces of his work he was successful as he was laborious and well-meaning; but in Missionary questions he was hopelessly at fault. He was of opinion that the Native mind in its then state had not the capacity "for extracting the rudiments of pure religion from the perusal of the Scriptures;" and yet it is supposed to be capable of comprehending the Vedas! "The Bible," he thought, "would only bewilder and oppress them." His biographer says "his sentiments on these matters underwent no subsequent change." In his primary Charge his Lordship said that "he was aware he was not addressing Missionaries." He visited the Missions in the south of India, consecrated churches, and came to the conclusion that, "as to the conversion of the natives, it is, I am convinced, quite out of the reach of our Society, or any other existing, while the present system continues." One thing troubled the Bishop, and that was that "Missionaries in orders of the Church Missionary Society were coming out continually; three arrived lately." "As to my recognizing these Missionaries (those of the C.M.S.), what can I do? They will soon have in India a body of ordained clergy, and I must either license them or silence them; there is no alternative." It was only at the close of his life that he became sensible of the necessity of "extending the episcopal licence to this class of ministers for English service." According to his biographer, there was one erroneous view of the episcopal office in India. This imagined "that the president of our Asiatic Church is chiefly to be regarded as a sort of head Missionary, and that his principal duty is to encourage and keep alive the work of conversion among the natives. To this view of his office Bishop Middleton firmly and most justly opposed himself." As for ordaining natives, those who are curious upon the question may consult Bishop Middleton's Life,

vol. ii. ch. 26, where the subject is discussed at length. One difficulty in the Bishop's mind was, whether they were "the king's loving subjects in the sense of the letters patent." Another was, how they were to "use the form prescribed in the Book of Common Prayer, and none other," when it was not yet translated. Again, as the Bishop could not study so many languages as were used in his diocese, he must "be empowered by law to use a sworn interpreter." It is obvious that, under a *régime* of this kind, the ordination of natives was hopeless, when even English ordained Missionaries could not be licensed. Meanwhile, a check would be given to Lutheran ordination. It was not till the close of 1823 that Bishop Heber reached Calcutta, with no difficulty in conferring Holy Orders upon natives of India. The whole Christian Church knows how Heber was cut off at Trichinopoly, on his way to the Missionary districts of the South. He had seen but a glimpse of them, but he could feel that "there lay the strength of the Christian cause in India." Nearly four years elapsed between his death and the arrival of Bishop Turner. It is hardly too much to say that during that period there was no Bishop in India, so brief was the rule of Bishop James. It was by Bishop Turner, during his short episcopate, that the Rev. John Devasagayam was ordained deacon, in 1830. Again there was death, and again there was an interregnum. It was only in 1837 that an ordination could be held in Tinnevely, when Mr. Devasagayam was ordained priest. But why was he alone? The story is a sad one. Up to that time the Missionaries had for the most part been Germans in Lutheran orders. It could not be expected that they had any special interest in the English Episcopate. But still, if it had not been for the scruples of Bishop Middleton, and the disastrous deaths which followed, matters might have been adjusted. Meanwhile, there was urgent need of a Native Ministry in Tinnevely. Five or six Catechists were considered by Mr. Rhenius qualified for ordination, and the Church Missionary Society was quite willing that they should be admitted to Holy Orders. Mr. Rhenius wished to ordain them himself, according to the order of his own Church, pleading the custom prevalent in the Missions of the S.P.C.K. before Episcopacy was introduced into India. This the Society refused, as there was at length a Bishop in India able and willing to ordain, and sooner than yield the point they separated from Mr. Rhenius, and a schism was caused in the Missions which it took years to heal. It is hardly too much to say that the Church Missionary Society had to begin its work afresh when it refused this demand, so formidable was the secession for the time being.

It was at this juncture, when the Church Missionary Society was stoutly upholding episcopal ordination, that there was one Native clergyman in its service.* In those of the S.P.G. there were none, if the Lutheran country priests are to be deducted. The foregoing statement will show why, at one particular juncture, and for a season, Catechists were employed till a suitable Native Ministry could be procured. It was neither with Missionaries nor Societies that the blame rested of there not being more. An inadequate idea of episcopal responsibility, fearful mortality among prelates unacclimatized, and a severe struggle, in which the Home Committee of the Church Missionary Society strove to maintain the order of the Church of England, even at the expense of schism in the Missions which they had fostered, explain why, at a particular

* The Rev. John Devasagayam was admitted to Priest's Orders by Bishop Corrie in 1837. The ordination of George Matthan, a Syrian of Travancore, in 1845, was followed, in April, 1847, by the admission to Holy Orders of Jacob Chaudy, also a Syrian; of Jesudasen John, son of the Rev. John Devasagayam; and of Devasagayam Gnanamuttu, also a Tamul Christian. To these succeeded, in January, 1851, the ordination of five more Natives—Paramanantham Simeon, Mutuswamy Devaprasatham, Seenivasagam Mathuranayagum, Abraham Samuel, and Mathurenthiram Savariroyan.

crisis, there was only one ordained clergyman, if those in Lutheran orders in the service of the Gospel Society are not to be recognized as "country priests." Immediately subsequent to that period, and as soon as there were prelates on the spot to ordain, and the difficulties of schism could be overcome, the number of the Native Clergy was rapidly multiplied. By the last return there are sixty Native clergymen in the Missions of the Church Missionary Society, who, with the help of forty Europeans, and a large band of Native Catechists and schoolmasters, are engaged in the work of evangelization in Southern India. None of these Native Clergy have been educated in England, nor are they Anglicized in their habits or modes of living. By education superior to their brethren they are elevated above them in intelligence and acquirements; but this is unavoidable, and is essential if the debasing superstitions of Hinduism are to be dispelled and replaced by Christianity. An acquaintance with the science, the literature, and the theology of the West is profitable to the Native pastor, so far as his capacity and his opportunities permit. The indispensable requisite is familiarity with the Word of God in his own Native tongue; but any other accession to his knowledge is to be hailed, not deprecated, by those who are interested in his usefulness. A clergy skilled in the learning of the West, and versed in Greek, Latin, and Hebrew, may not be of vital importance in the infancy of a Church like that of Tinnevely or Telingana; but it would be foolishness to grudge them that information which may be attainable without detriment to more pressing duties, or to confound this with Anglicizing. As regards the earnest longing and persistent endeavours of the Committee of the Church Missionary Society to encourage and multiply a Native Pastorate in our Indian Missions, the volumes of the "Church Missionary Intelligencer" may be consulted almost *passim*. The formation of this object has been so unceasing that it would be necessary to reproduce pages of former matter, if not whole articles, to furnish any adequate view of the earnestness with which the point has been urged, and not without distinct success, when once the way was clear.

There is yet one important Mission in which the Church Missionary Society has borne a principal part—we mean the Mission to New Zealand. There has been there a sore deficiency so far as concerns an ordained Native Ministry. It is our conviction that, if it had existed, the fearful troubles which have desolated that interesting country might have been much mitigated, if not obviated. We are most unwilling needlessly to open up past grievances, especially where there was no doubt rectitude of intention, although there may have been deplorable error in judgment. Instead, therefore, of indulging in any animadversion, which would be painful to our feelings, or entering into details which would be superfluous to those who understand the question, we will content ourselves with adducing from our own pages what has been our persistent anxiety and lamentation even before war broke out in New Zealand, and ever since. It is a duty, however, to the Society, and to the Missionaries in New Zealand, to state plainly that the responsibility of this deficiency has not been with them.

In our volume for 1852, after noticing that there was in New Zealand at that time a body of Native teachers—no fewer than 360 laboriously engaged in the service of the Mission, and giving instances of their devotedness in introducing Christianity amongst their fellow-countrymen—it is observed:—

At the same time, it is undoubted that great difficulties will be thrown in our way in every Mission-field, if European qualifications be assigned as the standard to which the native candidate must be brought. An Euro-

pean Missionary is the first agent in a Mission. A work of conversion is accomplished, and native congregations formed. It is admitted that these native congregations must eventually be committed to the charge

of a native ministry. But before this transfer can be accomplished, it is ruled that the native minister, in intellectual qualifications, must be brought up to a level with his European predecessor; nay, more than that, that he must be competent to pass through an examination, not merely in his own vernacular, but in the acquired English. Without some such equality, it is thought that a transition from an European to a native ministry could not be safely attempted. In experimental acquaintance with the truth of God, in scriptural knowledge, we should not be disposed to allow the slightest inferiority. But to insist that in grasp of mind, in comprehensiveness of knowledge, and general intellectual acquirements, the same equality shall exist, must be to put off to an indefinite period the attainment of this great object. In attempting to raise native candidates to such a point, there is danger, lest what they gain in polish and aspect they lose in real substantial qualities and power of endurance, and become less fitted, instead of being better fitted, for the native pastorate. Surely, if the intellectual qualifications of the native pastor be to those of the European directly as the mental standard of the native to that of the European congregation, this may well suffice for all practical purposes. He is then placed in the same position, with reference to those amongst whom he is to minister, as the European clergyman to the home congregation entrusted to his care, and thus minister and flock may advance together.

We cannot but think it desirable, when a native congregation has been organized, that, as soon as may be practicable, it should be

So again in 1854:—

The other great security for a permanent work, the native ministry, is, we regret to say, one deacon excepted, altogether wanting. True, we are informed that the amalgamation of natives and colonists is so rapidly advancing, that it will not be practicable, after a little time, and certainly not desirable, that they should be placed under separate ministrations. This, however, is undoubted, that for years to come the ministry must be bilingual—unless the Maories are to be suffered to fall into the same neglectful condition in which the Irish-speaking portion of the population of the sister island were permitted for a prolonged period to remain, or have dealt out to them treatment as objectionable as that to which the Welsh population has been subjected, of which so large a portion has

been committed to the charge of a native brother. The national distance between an European minister and a native flock, and the dissimilarity in mental structure and habits, are so great, that there is danger lest the relation in which they stand to each other assume the aspect of superior and inferior, rather than that of pastor and people. But if the standard of qualification be unduly raised, the hope of a native pastorate must be of necessity deferred, perhaps for many years to come.

"A friend, writing to us on this subject recently from England, makes the following remarks. He says, 'We must look forward to the time when the work will necessarily devolve on the natives themselves. It would seem, therefore, the wise course immediately to employ them in every line of Christian duty and responsibility—not to wait till they are stronger, and so forth; since they can only become strong by exercise, and stable by trial. You will have failures, doubtless, but failures are inevitable under any circumstances; and my impression is, they will not be numerous—indeed, not so great by immediate effort to employ them, as by delaying it to a future time. Let them be made responsible, and they will feel their responsibility; let an independence of character be cultivated, and they will become independent, and so able of themselves to sustain the cause of God. We ensure feebleness by treating them as feeble, and childhood by regarding them as children.' In these sentiments we have the principles of apostolic practice, and we cannot help feeling them to be of universal application."—*Calcutta Christian Observer*, Jan. 1852.

been lost to the Church of England by the withholding of Welsh ministrations. The Maories will, we doubt not, acquire, in a comparatively short time, a sufficiency of English to enable them to attend the market and carry on secular concerns, but their native language, for another generation, will continue to be the language of the heart; and as Christianity has to do with the heart, if the impressions made upon them are to be deepened and strengthened, Christian instruction must needs be afforded in the Maori tongue. If, then, the ministry needs to be bi-formal, each minister of a district embracing in his action both sections of the population, a native ministry and agency, which will act in subordination to him, becomes the more imperative; otherwise the superior race

will inevitably absorb most of his time and thoughts, and the native race will be comparatively neglected. As the transition state advances, and the two races become not only socially but linguistically blended, the native ministry will share the influence, and, by a natural ordering of things, will continue to adjust itself to the requirements of the day; so that if, out of the present increasing amalgamation of two distinct races, a half-caste offspring arises, to become the predominant element of population in New Zealand, there will be found to exist, concurrently with its wants, a half-caste ministry. We see nothing in the existing state of things or its consequences calculated to render a native ministry less necessary. Nay, the more we endeavour to foreshadow the future, the more we feel convinced that eventually its absence would prove to be a most serious evil. Maori Christianity can never become aught else than a servile, creeping plant, if prevented from developing itself in the vigorous and healthful action of Christian ministrations. If thus repressed, it will necessarily become stunted. At home it will be feeble in its action, and, as to foreign effort, incapable of that energy which has already displayed itself in the Sandwich Island churches, will be proportionably a sufferer. With that weighty sentence of the American Board of Missions we entirely accord—"Religious efforts, that are purely domestic, are not enough to keep the graces of a strong church in vigorous exercise, much less to raise up infant and feeble churches." As yet the religious efforts of the New Zealand Christians have been purely domestic. The foreign Mission efforts which have been put forth from their shores have not been the spontaneous offshoots of the Native Church. They Again in 1857 :—

New Zealand Christianity at the present moment needs to be specially cared for. It has been exposed, while yet in childhood, to peculiar dangers, and has suffered proportionably. The change in the circumstances of the Maori has been marvellous and rapid. The once isolated home of the fierce cannibal was selected as peculiarly favourable to colonization. Christianity had gone before and humanized the native. Europeans, arriving in considerable numbers, formed new settlements on his shores. They brought with them their civilization and their vices. They carried with them some beneficial, and other injurious, influences; and the question was, whether the Christianity of the native

have originated in the energetic action of the bishop, and belong more to the European than to the Maori section of the Church.

For the supply of this great need of the New Zealand Mission, the native pastorate, we trust it will not be necessary to wait until the process of Christian education now coming into action has furnished the necessary element; and that very soon, from the materials already in existence, a commencement may be made. It is true that most of the natives now in Holy Orders throughout our Missions were in boyhood under Christian training—John Devasagayam, Samuel Crowther, Henry Budd, &c. But some there are, who, having been converted in adult life, have not had these earlier advantages, yet, having discharged faithfully and ably the office of a Catechist, are now in Deacons' Orders; such, for instance, as James Settee in North-West America, and the five deacons in the Tinnevely district, ordained some two years ago by the Bishop of Madras. Ample testimony as to the efficiency of these brethren is not wanting. They are fulfilling, with much benefit to their Christian countrymen, the useful office of Native pastors; and we understand not why that should be impracticable in New Zealand which has been found possible elsewhere. The Maori Catechists have most energetically and disinterestedly co-operated with our Missionaries. A trifling gratuity at the end of the year has been all the salary they have received. The Missionaries gladly testify as to the important help which they receive from them. They are a large body of men—432 according to our last report. Surely from amongst them some might be found who, after special instruction, would prove to be suitable to be ordained as pastors over Native flocks.

was sufficiently confirmed to enable him to resist the one and yet benefit by the other. It was of first importance that, at such a crisis, it should have every advantage; that it should be cherished, nurtured, and led on to the full exercise of all its energies. It was just then that, most seasonably, the episcopate was given to New Zealand, in order that such development might be, as much as possible, facilitated; that the Missionaries, under the pressure of various duties, might have every possible help afforded them; and native ministers be raised up quickly and efficiently, to supply the wants of the numerous and scattered congregations.

Has Christian effort on his behalf increased

with increasing temptations, and furnished forth all needful appliances and means of grace to sustain him? We are constrained to answer, No! Our own Missionary force has been crippled in its action. Catechists, who had served with fidelity for a long period, men conversant with the vernacular, whose efforts have been blessed of God to the conversion of many, have been allowed to remain unordained. After long delay, when they have grown old, and their best of labour past, a few have been admitted to Deacons' Orders, and, in some instances, no further; and there are cases now of large districts, where the population is entirely Christian, in charge of men who, as deacons, are not qualified to administer the Lord's Supper. Once a year, on a visit of a Missionary in full orders, the opportunity is afforded, and no more; and this ordinance of the Church, instead of being brought near to the doors of the people, is remote, and at distant intervals. We believe the Lord's Supper to be a powerful means of grace; that the season of its administration affords opportunity for a close and searching application of Gospel truths and responsibilities to the conscience; and that, to those who receive it worthily, it is the strengthening and refreshing of their souls. In what disadvantageous circumstances would not a home pastor be placed, if, in the midst of a responsible charge, he found himself without the power to administer the Communion! And how much greater injury

Again in 1866:—

Are there materials already in existence which might at once be made available for this purpose? Undoubtedly, if the standard for ordination be not raised too high. We have been lately reading a report from the Kaitaia district, to the extreme northward of the island, and have been much struck with the number of men who, without fee or reward, have for a number of years been effectively discharging the office of Catechists. Practically they have been the pastors of the congregations over which they have been placed, and they ought to be considered as having "purchased to themselves a good degree," and, having been found faithful in an inferior, be promoted to a higher, station. They have graduated in the school of practi-

cal experience, have great boldness in the faith, in the presence of their countrymen are workmen that need not to be ashamed, rightly dividing the word of truth. To bring such men into a training institution, and detain them perhaps two years, in order to force them up to the theological standard of an English ordination, is a mistake. It is too late so to deal with them. The effect can only be to discourage them, and take off the edge of their practical usefulness. They are especially fitted for the first rough work. Let them be set free to do it. By-and-by, as the necessities of the Native Church may require, finer instruments may be provided. For the present necessity these suffice, and no time should be lost in utilizing them.*

* In connexion with the New Zealand Church, it might have been a duty to notice a virulent attack made upon the Church Missionary Society by a Mr. Cross in the *Guardian* of September 8. It has been, however, so effectually rebutted by another writer in the issue of the week following that we are spared an ungrateful task. The charges made were as ridiculous as they were unfounded. The attack, however, when read with the prompt rejoinder, may serve to show the amount of credit which need be given to

It is, we think, of importance that the action of the Church Missionary Society with reference to this important question should, since it has been mooted, be clearly placed before the public. Its action may be summed up in the weighty language of the late Honorary Secretary, the Rev. H. Venn:—

"The experience of various Missions has taught the Church Missionary Society that a surer way of obtaining Native Pastors is to employ a large staff of Native Teachers of an inferior grade as Scripture Readers, Assistant Catechists, Catechists, and Inspecting Catechists. Let them be promoted from one grade to another, according to the qualifications they exhibit. Let their education be carried on by the Missionary, while they are employed in their work, by frequent meetings in Bible Classes and exercises in preaching. Then, after several years of such employment and teaching, and after their Christian character is well matured and established, the most advanced, if admitted to ordination, will be found efficient Native Pastors. Thus, in one and the same district, the preparation of Native Pastors and the work of evangelization may be carried on at the same time, and the two departments will have the most beneficial influence on each other. As the work progresses, the standard and attainment of the Native Pastors will gradually rise."

And this leads us to offer a few thoughts concerning the Future of a Native Pastorate. It would be impossible, even if it were not premature, to enter into the details of a question so complex, and varying so much in different Missions. It would at any rate require far more space than we can devote to it at present. There is, however, one important point which does require notice, and we think caution. People are perpetually apt to be rushing into extremes, and it is not impossible that, in this fresh zeal for a Native Pastorate, indiscriminate ordination might take the place of undue abstention. It would be dangerous to use the language of the Bishop of Edinburgh when addressing, as Bishop of Graham's Town, a conference of Kaffrarian Missionaries, "to take up men too soon before they had been fully tested, or their characters sufficiently formed." He had witnessed the "danger" of this "in the South Indian Missions." What would be dangerous in the case of Catechists might work irreparable damage in the case of Native Pastors, unless judiciously selected, and upon the recommendation of experienced Missionaries. We earnestly hope that there will be each succeeding year a goodly accession to the Native Pastorate; but we hope it will not be by the careless thrusting forward of young men, unless where such as Timothy can be found, but that those who are presented to Bishops will be "elders" who have purchased to themselves a good degree, and who have already made full proof that they are qualified to be ministers of the congregations. While there is still of necessity an admixture of the foreign with the Native element in infant churches, the Native Pastor should not be a "novice," or painful complications may be the result. A young prig, turned out of a collegiate institution, inflated with self-sufficiency and the pride of learning, would be a poor substitute for a well-approved Catechist—perhaps his inferior in secular knowledge—but who knew his Bible and had for years been conversant with the wants and feelings of the flock. We cannot stay to advert to the signal failure of Bishop's College and similar institutions. This has been so patent superficial statements of prejudiced travellers, and even residents, upon Missionary topics. Blundering prejudice conceals the truth, accepts random talk for positive facts, and substitutes its own fancies and foregone conclusions for the actual condition of things. It is not always, however, that, as in this instance, another traveller, "who has no preference for the Church Missionary Society," has been going over the same ground and travelling over the same regions yet more extensively at the same time, who is ready with an instantaneous refutation of the "crudities" palmed off upon English readers. For information about Missions in New Zealand we refer readers to our numbers for June and July, and to the rejoinder made to Mr. Cross in the *Guardian*, September 15.

and so universal everywhere, that we can afford to pass it over. Not all the zeal and devotion of even so able and devoted a man as Dr. Kay could make the Calcutta affair profitable to the Church, and it is to be hoped that this delusion is at an end. It would be idle to disguise the fact that there are many and delicate questions to be adjusted needing the ripest experience, and the most spiritual insight into the condition of nascent churches in connexion with a Native Pastorate; but we feel assured that these will be most satisfactorily discussed in the Missions themselves, provided there is wisdom on the part of those who deal with them, and that they are settled gradually, not by the high hand of power, but by mutual conference of the parties specially interested, so that their relations to each other may be duly ascertained. It is our solemn conviction that the future of the Mission Churches rests upon the right development of the Native Pastorate in them gently, gradually, but systematically carried out. We apprehend much evil from hot haste, from ignorant experiment, from crude theories hastily taken up by uninformed or partially informed speculators at home, and, above all, from the importation into the question of our own partisan warfare, and of the extravagant theological fancies of the day. Of all Anglicising this will be the most ruinous and absurd.

THE ONDO MISSION.

IN an article entitled "To the East of Lagos," in our volume for last year, we furnished an account of the explorations made by Mr. Maser and Mr. Roper, with a view to ascertain what openings there were for Christian Missions in that direction. The accounts given by them were deemed so encouraging, and there seemed so much readiness, both among the Ikale tribes and among the Ondo people immediately beyond them, to receive Christian teachers, that it was resolved to send out the Rev. D. Hinderer as a Missionary of much experience, with the view, not only of following up the explorations of his brethren, but also of organizing a Mission in a country apparently open for the Gospel. It will be seen, from the subjoined narrative, with what zeal and fidelity, accompanied by no small amount of self-denial, Mr. Hinderer has executed his responsible task—passing through the whole country, until at length he reached Ibadan, where he and his devoted wife had laboured so faithfully for many years. We feel assured that many will sympathize heartily with him when he proclaims that the "Ondo Mission has come to its birth," and that many prayers will ascend that this "child of his old age, this little one," may become, in due season, "a fruitful bough by a well, whose branches run over the wall." The account of Ife, "the seat of all Yoruba idolatry, and the origin of all creation," which Mr. Hinderer went to after quitting the Ondo country, will be read with painful interest. It deserves consideration as an exemplification of what is the condition of fallen man without the Gospel, "swift to shed blood." It will be seen that Mr. Hinderer had to endure much hardship in traversing the country, which seriously affected his health, and caused considerable anxiety to his friends at home. We are thankful, however, to be able to add that the last reports are more favourable, and we trust that there may be many years of usefulness in store for this most excellent and faithful soldier and servant of the Lord Jesus Christ.

It is with heartfelt thankfulness that I | old place, and that, I venture to say, the Ondo
report to you of my being once more in the | Mission has at last come to its birth; and as

far as I had a feeble hand in its infantine existence, I am tempted to christen it with Benoni, which name, I think, the following report will justify:—

It was on the 18th of February that Mr. Young arrived at Leke with carriers from Lagos for our journey. Brother Mann, with the kind help of Mr. Jose Meffre, one of the Lagos Christians of the Ijesa tribe, had great difficulty in procuring them. I intended to start from Leke on the night of the 19th, but was disappointed in the canoes, which were promised, but were not forthcoming; one of the Frenchmen, however, kindly lent me one, which was large enough to hold the whole freight of loads, horse and people; but on the same evening I had my left foot scalded with boiling water. I therefore delayed from Friday night till Monday, and had it not been for the carriers from Lagos, whom I was reluctant to send back, and equally so to keep for an indefinite time on pay without work, I would gladly have waited till my foot was healed. On the other hand, I did not think the little accident so serious, and thought a day's quiet in the canoe to Artijeri and Itebu, and a few days in the latter place, as the starting-point on the mainland, would be sufficient to get back the use of my injured limb; but in this I was grievously disappointed. We started from Leke wharf on Monday the 22nd, and, owing to the usual dilatory process of the natives to get ready for anything, it was not till half-past ten a.m. that we got under weigh, and after twelve hours' pull and sail we arrived at Artijeri wharf, where we kept quiet in the moored canoe till the morning of the 23rd. I will not describe this part of the passage, as you have had a very good account of it by Mr. Maser; but this I ought, perhaps, to observe, that, contrary to his experience, we found the banks of the Lagoon at many points alive with the hum of human voices. The Ijebus seem to have numerous villages along the banks, only, according to their general habit, they are hidden in the bush; but this being the time of their annual festivities, they came out in their holiday best, and both in canoes and on terra firma were making merry, drumming and dancing with the most fantastic gesticulations.

About eight o'clock in the morning of the 23rd I sent messengers across to Artijeri market, which is close to a branch of the river Ofara on the way to Itebu, to give signal for a canoe to the people of the town, and in a few more hours, having seen the loads

safely off, I followed on horseback. It was about half an hour's ride to the market. Here we had to wait several hours for a canoe, during which time I tried to make myself comfortable under one of the market sheds, but not before I had prevailed on some of our people to remove the carcasses of two goats, which were in the most offensive state of putrefaction. They had probably been sacrificed there by the last market people.

When at last the canoe came, it turned out to be a large one, which took all our party and belongings. It was soon laden, and most thankful was I to be off from this most offensive place. On starting we found our canoe very leaky, and two men had to be constantly employed in stopping up the holes, and three or four more to bail out the water. There was this comfort, however, that, if we had been swamped, we could have kept ourselves afloat on the grass and ferns with which the river was almost completely covered, so that in several places it was with difficulty the canoe could be hooked and pushed through. The town of Itebu is about five miles up the river in a north-westerly direction from Artijeri market, and by the time we reached our destination evening was closing in. While I landed, the chief Manua came to meet me, and, joined by his priest, we marched behind three or four little naked armour-bearers up to his house. A short interview sufficed to acquaint him with the object of my visit, and that I wished to go overland from his place to Okeayé on my way to Ondo. Here, however, I met with my first difficulty. He told me that I could not go the short road (which is only a day's journey), but he, together with Edun, the Balogun of Ondo, had opened another road, which I must take, and which proved more than as long again, with four more hours on the same disagreeable and dirty river. I was then conducted to my lodgings, which was his brother's house, and in the night I was honoured with a visit from the chief. Here, again, the road matter was discussed, and both he and his brother stoutly refused to let me take the short road, saying it was not safe, and from their manner I strongly suspected it was they themselves who made it unsafe. In fact, the road is called by the up-country people "Igbo-óle," i.e. "The Forest of Robbers," and it is Manua himself who sends out these robbers. Being a short road to Okeayé market, people are tempted to take it, and thus they can easily prey upon them. My quarters here were anything but agreeable,

close in the extreme, and yet a thoroughfare for the people of the house. This would have signified little if I had not been confined to my mattress day and night on account of my injured foot, which now became so bad that I could no more put it to the ground. In the night I had a sharp attack of fever; and the next day, feeling thoroughly ill, I began to think seriously of returning to Leke, and if possible to Lagos, for I was sure my first fever would prove a bad one in such a close place, and surrounded, too, by swamps; but an obstacle to this now presented itself of a serious kind. No less than five Ondo men and two women with two infants got into our canoe at Leke unknown to me, while I was already under my closely matted canoe roof. They were runaway slaves from Igbo Bini, wanting to return to their native country, and they naturally thought they would be quite safe travelling with me, and more especially as the chief of Itebu, the only Ijo town we had to pass, was the great friend of their Balogun in Ondo. But no sooner did the brother of the chief see them than he reported it to him, and then I was told that before these people could proceed to their country they would have to pay in all from 28*l.* to 30*l.*, something above 3*l.* a head, the poor babes full price as well. "This," the chief added, "and similar gains, is what I have to live upon, and," said he, "I take it from all people who want to return to their country, whether runaway slaves or liberated from Sierra Leone or other parts." Of course I saw at once that, when individuals cannot pay, he takes and sells them; and, although these people had brought this upon themselves by secretly getting into my canoe, yet I could not for a moment leave them in their difficulty, and that, too, with the prospect of some of them at least being sold again to the most cruel of all slaveholders, the Ijos. I saw at the same time that, cut off as we were by swampy rivers, we were indeed in the hands of one of the Ijo highway robbers—not very pleasant to contemplate in my poor state of health, for pity these people seem to have none. I was prostrate with fever, and racked with pain in my injured limb, and was therefore now only trying to get a little better, and then beg mine host to get me canoes to return to Leke. I waited till Saturday, but instead of getting better I grew worse. It could hardly be expected otherwise, shut up as I was day and night in a place now hardly better than a black hole. I was fully convinced that my only safe course was to

return as soon as possible, and was agreeably surprised at the readiness of the chief to get me canoes. These were to start next morning early, as it would take them two days and a night to get round by the eastern branch of the Ofara into the lagoon, the only road to launch a canoe by from Itebu at the Artijeri wharf. I would then proceed with my people the third day down to Artijeri market, and from there across the strip of land to meet the canoe at the lagoon. But when all the arrangements were completed I had to learn the astounding news from the chief that none of the Ondo people would be allowed to return with me unless they had paid all the above-mentioned sum to him. In vain did I remonstrate with him about the unfairness of such a demand, when the people did not proceed on their journey, for which case the money had been demanded. "I have put my eyes on them," was his only answer, "and therefore they must pay." Thus I saw plainly the prey was in the lion's paw, and who shall deliver it? If I return and leave them behind, they will undoubtedly be secretly sold by the relentless rogue; and if I proceed to Ondo, and they guarantee their pay meanwhile, to be made from Ondo, while some remain behind as hostages, my health will not stand such a journey. Thus began the night from Saturday to Sunday, and, prostrate as I was, I groaned, I cried, I prayed, I wrestled, but there seemed to be no way of escape. But after midnight I got a few hours' sound sleep, and in the morning awoke refreshed, except that my foot had now turned into a large sore, and my head had become covered with little boils, and both these, I reckon, had broken the fever. I therefore at once resolved to go forward in the name of the Lord, Who had given me some relief, losing no time of informing Manua of my intention, and to stop the canoes from proceeding to the lagoon, as I should want them to go forward up the river. I also prevailed on him at last to give me four of the party free, so that he only took pay of five, and they all sold everything they possessed to pay the required money, and one of the women stayed behind with a relative till the remainder should be paid from Ondo by her husband. How thankful was I on Tuesday morning to get out of my miserable hole into the fresh air, though I had to be carried from the mattress into the hammock. The surroundings of my miserable abode had added not a little to my situation, for there were both morning and evening on both sides of it the

squalling and screaming of children, the jabbering and chattering of women, and the halloing and bellowing of the men, and, as if all the senses had to share in the discomfort, there was wafted in on every side the odour of the various disagreeable messes cooked by the women around; there were passing before our eyes, too, at every hour of the day, little naked urchins covered with the yaws, a disease more loathsome far than the small-pox. What a relief now to pass in my comfortable hammock for only twenty minutes, through the fresh air of a track of forest to the wharf where our canoes were to meet us!

But here I discovered that mine host the king's brother, as he called himself, or some one else of his people, had stolen my comfortable rug, which was to be my comfort if rain met us on the way; and no sooner did I speak of the loss than I learnt that my carriers had also been robbed of some of their things, which were to serve them as barter for food on the journey. However, we were glad to be off from such a den of thieves. It was mid-day when the canoes came up from the town, and we lost no time to get our loads and the horse shipped in the largest canoe of the two, while I went into the smaller one, the carriers being distributed in the two. We had four hours' pull up the river, sometimes over the most offensive mire near the banks, the middle passage being blocked up by reeds and grass. Near one of those disagreeable places my horse stamped a hole through the canoe, which seemed very rotten. With difficulty the hole was plugged up, the horse being moved, and we proceeded to the end of our passage. I could only thank God we were proceeding up this shallow river, instead of being on the lagoon to Leke, for which it had first been intended; for, had the accident happened there, the horse and all the men must have been drowned, unless they could have swam for their lives. At four in the afternoon we landed at Arijan market, the end of our river passage. Our course was north-west, and, owing to the blocked-up condition of its waters, being almost overgrown by reeds and grasses, the river lies for the most part higher than the surrounding forest, just as Mr. Maser observed it in other parts farther south. Much of the timber is decaying, especially on the right bank, which seems lower than the left. On this river passage some of the trees, as seen at some distance, looked very much like the eucalyptus, if one may judge of its leaves from what one sees at home in the hot-house growth of it. It is, I

believe, generally held that its kind does only flourish in the inter-tropics; but one can hardly believe that these tropical swampy forests should not also contain some such counteractors of malaria as the eucalypti are held to be, else people could scarcely live and flourish in those swamps as they seem to do. Arijan market, like that of Artijeri, is simply for vegetable produce, such as yams and Indian corn. Here we settled for the night, and most refreshing it was to me to breathe the free atmosphere under the canopy of heaven, with the friendly stars twinkling through the leaves of the forest, and some wild animals as well as birds breaking the stillness of the night to let us hear that we were not alone in this solitary place. Next morning—Wednesday, the 3rd of March—we were off by land, after a hasty breakfast, for the little town called Obu, and, halting but once by the way, we reached our destination at a quarter past one p.m. Our way—a perfect zigzag through a very entangling forest track—lay in a northerly direction, the ground rising considerably. The forest timber seemed very indifferent, the soft cork-tree abounding. I am not sure if it is the real cork, but it is so called in Sierra Leone. At Obu we proceeded to the chief's house, but found him absent; however, we were soon housed in what may be called a shed rather than a room, which I was very glad of. Although Obu, a town (as they call it) of about 500 people, is inhabited chiefly by Ondos, its head man being Ondo, with the title of "Jomu," it is yet in the territory of the Ikale tribe. From here to Okeayé the inhabitants—by common consent, it seems—appear to be Ikale and Ondo dove-tailed as it were into each other.

The absent chief, we were told, was not likely to be at home for some days. He was out in search for some fifteen or twenty runaway slaves, chiefly owned by Ikale people, and our chief was accused of having had a hand in their escape, and was threatened with war if he did not recover them. However, he came home late in the evening, evidently much agitated and perplexed at his situation, and I soon found out that he made his appearance so soon because he hoped I would divine as to where the slaves were to be found. His solicitations were very urgent, and he was sure, if I prayed to God, He would reveal to me the place of their concealment, or at least the direction they took. As he seemed to fear the destruction of his town, I tried to calm him by telling him to put his

trust in God and He would save him from war, even though the slaves were not found; then I begged him to get me carriers for my loads, as I had to employ six of my nine carriers for the hammock, not being able to ride, on account of my bad foot and general weakness. He told me that would not be hard, if I only would tell him where the slaves were. I, of course, felt rather glad than otherwise that they had escaped, and hoped they would be safe. It was well he could not read my thoughts, for evidently his procuring me carriers was, in his mind, dependent on my telling him where to find his runaways. Early on Thursday morning he paid me another visit, asking me most eagerly if God had not revealed it to me yet. I told him we did not expect such revelations from God; but that He wanted us to trust in Him, and He would help, bless, and protect us, and had promised to keep us even from the fear of evil. This to him seemed poor consolation, and my discomfort was as great in not getting carriers to proceed on my journey, especially as I had again an attack of fever and ague in the night, and was anxious to get my journey over as soon as possible. He promised at last to get me carriers on the next morning, but when morning came it was the same story about the poor slaves. I begged and entreated him for carriers, but all was in vain. At last I tried it by putting on an air of savageness, in which I think I succeeded well; at all events, it had the desired effect, for in less than half an hour I had my carriers and we were off. I was truly sorry to part thus from the poor troubled man, the more so because he was an old man, and must have gone through many troubles in his days. I could only commend him to the mercy of God as I passed in silence through his little town into the welcome free forest air again. The people of this place, being chiefly Ondos, are already much cleaner and tidier than those of Itebu, though their houses are hardly better than the hovels of the latter place. The Ondo people also wear their hair, especially the women, much in the same way as the Ijos, i. e. by having it in from four to half a dozen matted (hardly plaited) tufts, or horns, sticking up in various directions. It does not look half so neat as the little braids of the Yorubas, but rather reminds of the savage. As a rule, the Ondos seem to be shorter in stature than either the Egbas, Jebus, or Yorubas, especially the women.

Leaving Obu at half-past eight a.m., we reached Okeayé at five p.m.—an hour before

sunset. The road was exceedingly bad—I will not attempt to describe it; it defies all description—and, having to be carried in a hammock, we could often proceed no faster than at a snail's pace. The forest—and it was only forest—was much the same as that between Arijan market and Obu, conspicuous for the absence of the graceful palm-tree, and even the large timber-trees of the Egba, Jeba, and Yoruba forests were few and far between the monotonous and entangled underwood. Our direction was partly east, but often south-east; and when it is considered that from Itebu we first travelled north-west, then north, it will be seen that we had to make quite a half-circle. Arrived at Okeayé, we found that three of our Obu carriers had deserted us and left their loads at a village about half-way, so that I had on the following Monday to send some of our carriers to fetch them. My lodging here was again very close and confined, the only available private place of mine host—and private I had to be, because of my ill-health—and what added to the discomfort was that it was full of rats, who in the night rummaged the low thatch above me; and one night some young ones tumbled down upon me, disturbed, I suppose, by soft rain which fell, and an old one came down after them, and soon began to operate upon my bad foot by nibbling at my great toe, which was exposed. I was helpless and in the dark, and had to roar like a bull to make one of the sleepers the other side of a thin low wall hear and come with a light to my rescue. At this place we expected a messenger and carriers from the Balogun of Ondo. As long as a fortnight before, I had sent him a message by one of his own men, who was returning from Itebu; but we waited in vain, and the chief whom the King of Ondo has placed here would give us no carriers either, and as by this time (Tuesday morning, the 9th) the atmosphere of my confined little place, with next to no ventilation, was suffocating and nauseously foul, I would wait no longer, but directed that most of the loads should be left behind, and we proceed at once. I ought to add that such sick-rooms as I described are always purified when the natives are confined by illness, for they always lie by the indispensable fire. No person dreams of getting well without a fire, but a European not used to it would be stifled by the smoke.

After three days' slow and yet hard travelling, on account of the badness of the road, we reached Erinla. But bad, and exceedingly

bad, as the road was—see Mr. Maser's description—I hardly minded it. Although my injured limb got many a knock, and my body many a squeeze and many a bruise, even in the hammock, all this was amply compensated by the fresh air I could breathe for three days and two nights in the forest. But at Erinla I had once more to endure the black-hole confinement, which was all the worse because I was now very weak from repeated attacks of ague. My lodging was a small inner chamber. In a sort of outer room, of small dimensions too, and open to mine, all our carriers, with house-boy, cook, and Messrs. Wright and Young, had to lodge, so that I had the full benefit of their as well as my own stifling atmosphere. Now, for a traveller in health it matters not, for he can go out and get fresh air whenever he likes, and he takes good care not to remain in-doors more than he can help, but I had to lie there a helpless invalid for nine days. Our delay these many days was occasioned by our getting no carriers, so that my hammock-carriers had to go back all the way to Okeayé to fetch the loads we had left behind. I found it passing strange that even here I could not hear a sound from the Balogun or King of Ode Ondo, although the former was in possession of my message, with a little sign or preliminary present to say that I was coming. I therefore, while my carriers went back to Okeayé, for the loads, sent Mr. Young on a message to Ode Ondo to the Balogun, who had removed there. On his—Mr. Young's—return the matter was explained. The Balogun received him rather coldly, and, besides alleging that he was busy building, he complained that the two white men who had been to see them the year before had killed his two horses and given them no presents. No sooner, therefore, was I in possession of my loads from Okeayé than I sent Mr. Young again—it was only about three or four hours' walk—to tell both Balogun and King I was coming, and to the former that, had he asked for remuneration for his poor horse, which died in consequence of the bad road on which my friend had used it (for I let him know that I knew only one of the two horses had died), he would have got it, for one of the white men had told him so by his own (the Balogun's) messenger; but that, as to presents, they must not expect us to have Queen's presents, as Mr. Goldsworthy had, at our command, and much more to the same effect. Upon this I received the King's, the Balogun's, and three other chiefs' messen-

gers, to bid me welcome to Ode Ondo, and to praise me for sending to Okeayé for my loads myself, for they were hard up for people, because of house-building and farming, at present, but that they would send carriers the next day to help me on to their town, which promise they also fulfilled.

Now as to my nine days' reluctant stay at Erinla. My foot got decidedly better, but I had to suffer much from fever and ague. For four nights we had tornadoes with heavy rain, of which I had the full benefit, for wherever I caused my bed to be moved it became wet, so that I had to lie the remainder of the night on a wet mattress, and to earn the consequence the next day. The fact was this:—The Balogun having removed to Ode Ondo, the town Erinla was being gradually deserted, the people following the Balogun to inhabit the old capital again, so that there is hardly a house without being dilapidated, and mine host's was no exception, as he means to remove soon also. In another year, I suppose, there will be nothing left of Erinla, but a few huts for hunters and wayfaring men. Here we met, for the first time since we left Leke, the goodly sight of the graceful and useful palm-tree; the country now altogether wore more the aspect of that of Yoruba, and made me already feel more at home. On Friday, March the 19th, left at last for Ode Ondo, which we reached at an early hour in the afternoon of the same day. Here we were favoured for the first time with a good road—good simply from having been for a long time and well traversed, nor did our friendly palm-trees desert us any more. Our road lay in a more decided northerly direction, while from Okeayé to Erinla we travelled first north-east, and then gradually north. We also found here the ground still rising, and some of the forest-streams greeted us long before we approached them, with the pleasant sound of little cataracts. I was too tired to see the king the same day, but on the following morning he called a meeting for all the chiefs to meet me at his partially-built palace (if anything in this country deserves that name).

It was first mutual greeting, and then I had to explain the object of my visit, viz. to bring them two Christian teachers in the persons of Messrs. Young and Wright; but while they seemed to be perfectly satisfied with this part of the business, they wanted very much to know further, if I had not also trade, and especially the putting down of some of their troublesome neighbours, such as Okégho in

view. As to trade, I told them that would surely follow, provided they made a better and secured a shorter road; but as to meddling with their political affairs, that was entirely out of our line of calling—and besides, applying to myself their proverb, “Ajeji loju lassa” (=“A stranger has his eye for nothing”) I put it to their honour, as being men and not children, and therefore well able to settle their own affair peaceably with their neighbours. The following Monday (March 22) we had another and more private meeting, when I took the opportunity of telling them my experience with the Chief Manua of Itebu, and begged them to remonstrate with that gentleman, or that road would have to be given up. The Chief Jomu (the third to the king) fully justified my complaint, and said that Manua had the daring not long ago of killing one of his own (Jomu’s) relations on the short road above mentioned merely to get possession of the poor man’s goods. They then told me of three roads—the one by Manua’s town, the other more to the north, which had been in progress of being opened, and which would only require two days by land to Ondo (all the rest would be performed by canoe, but they were uncertain whether it would not be disturbed by neighbouring tribes, unless the Governor of Lagos put his hand to it as well); the third, the very old road by Okeayé and Igbo Bini; and, moreover, Jomu said that Aduwo, the Chief of Igbo Bini, and he were old and tight friends; and although Aduwo did not like Lagos and Leke because of Igbo Bini slaves running away thither, yet he would on his (Jomu’s) account give us gladly a road by Igbo Bini. I then begged them to consult together privately as to which road they would choose, and let me know by-and-by. Edun the Balogun, who is rather in favour of Manua and Itebu, and accused also of robbing on the Ondo part of that road, wanted to bring confusion into the meeting by constantly interrupting, which I at last cut short by begging them to go on further that day. Jomu afterwards told Mr. Young he wondered I could see so soon that Balogun was a disturber, “but,” added he, “white man can see everything, especially when he has his spectacles on.” I saw clearly from this meeting that I must take time here for at least ten or fourteen days to get better acquainted with these chiefs, to conciliate the Balogun, who is a powerful man as to adherers, and will shortly receive the title of Lissa, which is second to the king, and to work especially with and through Jomu, who is evidently the most

clear-headed and steady-going among them, including the king, while the Balogun is short in his address and rather hasty. I had in the course of ten days some serious talks with him, especially about his friend Manua, while with Jomu I interchanged frequent messages. His own messenger never came without a letter, and always the same, consisting of eight cowries strung closely together on a piece of Indian corn-leaf, the meaning of which was: “What you propose to us we like—we agree to. It only remains for you to settle among us;” and the explanation is as follows:—The word *ejo*, which in Yoruba means *eight*, is also a word expressive of mutual agreement; in the letter, therefore, it means—“The matter you propose we like—we agree to.” *Agbado* is the word for Indian corn, but *agba* also means, “we receive,” and *do*, to pitch a tent; as, therefore, the *ejo* (eight cowries) are strung on an *agbado* leaf, it further is expressive of “we receive it,” or “we receive you; therefore, *do* pitch your tent.” This sentiment was also expressed in words by them on several occasions, but they quite justified my going to be taken care of by my own children in Ibadan for a time, in my own Ibadan house, for they could see well enough I was anything but strong just now, and not fit to rough it longer for the present. I ought not to omit saying that there was another tie between Jomu and myself; for one of the Ondo men, who came with us together with his wife and child, turned out to be his brother, and Jomu thanked me in the public meeting for exerting myself on behalf of them with Manua of Itebu, and he insisted on my delivering them formally and solemnly into his hand, before he took them to his house.

I found it necessary here especially to make suitable presents to the king, the Balogun, and three other chiefs, and they in return showed us great hospitality. Even the head women asked the king to be also allowed to send us food cooked by themselves, and my people and carriers fared sumptuously every day. When the women heard I was ready to leave in a few days, they came on two successive mornings in two parties to serenade me with their ingeniously-made drums, which they themselves play, with a kind of tambourine, and with songs about white man, composed and agreed upon by them on the spot. Sir John Glover’s name had a large share in the composition, as they owe to his messenger, Captain Goldsworthy, their return to the capital.

Monday, the 29th of March, I delivered Messrs. Young and Wright to the care and protection of the king in the presence of Jomu, on which occasion I tried once more to impress upon both king and chief the nature of our work among them as teachers of God's Word to all men; I told them, too, that the tree which the C.M.S. was about to plant among them was of that strong and enduring kind which grows often very slowly, and which fathers plant for the benefit of their children and children's children, although they (the fathers) themselves may not be able to eat of the fruit of it; that, therefore, if they themselves should not be able soon to see the good of the tree, they should be patient and help to nurse it for the good of their children. I also begged them to help the teachers to get up a comfortable shed as a temporary place for teaching, and for services on Sundays, which they promised to do, while my kind host was to make them comfortable in my newly-vacated two little rooms in a small back yard of his house, for the repairs of which he was to be remunerated. I promised, if spared and well enough, to visit them again in August; if not, I would send some one else. On the evening of the same day I delivered some verbal instructions to the teachers as to how they might proceed with their work; and the next morning, after commending them "to God and the Word of His grace," I took leave of them, and, having sufficiently recovered, I proceeded with my party for the first time on horseback, which was a comfort to me and my carriers, who, I must add, had done remarkably well, although they had not been hired for hammock-carrying, which is no easy matter on such roads as we had to pass. I must not omit one important item of my stay at Ondo, which is the arrival of D. Olubi from Ibadan, or rather from Ilesa, where he was to meet me with Mr. Vincent, a native teacher for that town. Most welcome he was, and most essential service did he render me on my further journey to Ilesa, and thence to Ibadan. You know he was once my servant, and, though now the Rev. D. Olubi, he has not forgotten to do all kinds of menial work for his old master, especially when he has got such wretched novices for cook and house-boy on the journey. Our first day's journey from Ode Ondo to the town of Okegbo was a short and easy one; our course was again north, with a point to the west the last two hours. Okegbo, a compact town of perhaps 7000 to 8000 inhabitants, is pleasantly situated between hills, in what

may be called a mountainous country, itself lying on the southern slope of a hill. In fact, here begins the chain of hills or mountains which, without much interruption, stretches east, past the Ijesa Effon and other countries to the confluence of the Niger and Tshadda, and close north of it is a caravan road to the Niger, or at no great distance from the confluence. Okegbo was originally an Ondo town, but was destroyed by civil war which was commenced by the Ondos killing one of their kings, who appeared to them more powerful than they liked to have him. Ife warriors then pitched at Okegbo to take the side of the king's party, and ever since that time the place is inhabited by Ifes, and has become also an Adullam (1 Sam. xxii. 2); and since the Ondos inhabit their capital again, slaves from there, and even the wives of the chiefs, run to Okegbo frequently, are received there, and never return to their masters and husbands. No doubt those who do so do it to escape the hard bondage and the prospect of having to die with their masters and husbands, for which practice, as well as the hard bondage of their slaves, the Ondos are considered next to the Ijos or Igbo Binis, who are so notorious in this respect, that a Yoruba slave in Ibadan cannot be threatened with anything worse than with being told that he will have to be sold to Igbo Bini. Mr. Goldsworthy very unwisely promised the Ondos that he would make the Okegbo people go to their respective homes, and leave the place for the Ondos to inhabit again; and ever since the Ondos have an idea that it is part of our business to cause the Okegbo people to move from that town. But while I told the Ondos firmly that they must not look to us for such interference, I also impressed upon the Okegbo chiefs and elders the desirableness of their doing to others as they wish to be done by, and the necessity of living and trading with their neighbours in peace. On March the 31st we left Okegbo for Isoya, reckoned to be twelve hours' good walk, but with the greatest difficulty we made it in two days. There were places where neither horse nor hammock could be forced through, and a young man had to be constantly employed in clearing the road before us with a cutlass. But the country was magnificently bold, sometimes resembling much some parts of the Black Forest in Germany. We had to wind our way through valleys, over hills and mountains, and along ravines, and with all the scores of fallen and felled trees across the narrow path, and with all the entangle-

ments of the underwood and low overhanging branches of trees, it was labour indeed. I did, therefore, not wonder at the quaint remark of Olubi's little servant when he exclaimed, "Eh, master, this is trouble pass mark; I think, if we put it all in a book and compare it, we can beat St. Paul!" This must not be considered irreverent, coming from such innocent lips. I had to dismount ever so often, sometimes very reluctantly, as, for instance, when we suddenly came to a steep, rocky ascent, with low overhanging branches of trees on either side, my horse, like a good animal, ran up the steep and rocky path, and, while I stooped and turned one way to avoid an ugly-looking branch, I was caught round the neck at the collar-bone by another, a forked one, on the opposite side; instantly I threw away my reins, slipped out of the stirrups, which I keep always lightly on, and scrambled down, head foremost, over the horse's back and tail as best I could, and so got out of the scrape with only a few bruises. An hour after that episode, not to call it accident, thunder began to roll over our heads, and a majestic roll it was through the magnificent forest. One could have enjoyed such a tornado in such a place, but for the drenching rain which soon followed. In the midst of it we halted for the night, and here I made good use of a kind gift, a waterproof blanket, from Captain Brydon, late Commandant of Leke. I got into my hammock, which was slung to some trees, covered the whole with the waterproof, and so kept dry all night; but everybody else was drenched, for it rained more or less all night. However, I was thankful to find everybody kept in good humour all through near their blazing fires, which they cleverly protected with little sheds made of boughs of trees.

Our journey the next day was but a repetition of the previous one as to road as well as scenery. But here I ought to throw out a geographical hint, viz., that this mountain-chain which we crossed from Okegbo to Isoya seems to form the water-shed between Yoruba proper and the Ondo and Bini country; for, besides some smaller streams, we crossed three considerable ones—I may call them rivers—the first not far from Okegbo, named Oni; the second about mid-way between Okegbo and Isoya, called Ayé. These two run south-west, and evidently are tributaries to the Oluwa and Ofara, which two rivers flow into the lagoon in the Benin part of it. The third, Iwena, with a north-west course, must be a tributary to the Osun,

a considerable river, which takes its rise in a very large pond on the north side of the above-mentioned chain, near the ruined town Igede, in the Efon country, and, running first through the southern part of Yoruba proper westward, and finally through eastern Ijebu, pours its waters into the lagoon near Epe. At Isoya, which is but a small farm village, we simply stayed for the night, and proceeded the next day only a ten-miles' journey N.N.E. to Ife, the seat of all Yoruba idolatry and the origin of all creation. Here I meant to be very faithful, even though I knew I would offend greatly. It will perhaps be remembered that sixteen years ago I paid that town my second visit. It was then in ruins, destroyed by their slaves and neighbours, the people of Modakeke, and the Ife army was encamped still at Isoya, while the king had returned to Ife, living in a poor little tent. He and his chiefs were then very willing to have a Christian teacher, and accordingly I stationed one there—a man from Sierra Leone with the name of Thomas. Things went well for a little while till the faithful man could no longer bear the continued human sacrifices, which the king had promised to put a stop to. Thomas spoke strongly against these abominations, which had been the ruin of their town a few years ago, and would surely bring down God's righteous judgment again. This was too much for the haughty aristocratic Ifes, and in a few weeks poor Thomas sickened and died—it was said by foul means. This time I found the town fully peopled again, and I wanted to congratulate the king for it, and to remind him again of his promise of former days concerning human sacrifice, &c., but he was invisible. However, I got his chiefs and elders to listen to what I had to say. By way of introduction, I told them sweet medicine may suit the palate; but the stomach, and consequently the health, will suffer for it; but bitter medicine was good and strengthening. Truth was sometimes bitter to hear, but it was always safe and wholesome. Then I told them, in as faithful and gentle a manner as I could, of their almost daily human sacrifices, besides their frequent immolations for the dead, and begged them to consider and do away with these abominations, for God would surely visit them for these things; that, besides, in the world to come there was neither holding of slaves nor having wives. It was, therefore, the greatest mistake to think that by these sacrifices of men and women for the dead they could

procure slaves and wives in the other world for themselves. All they would find would be that these people, so sacrificed in expectation of being served by them in the next world, would rise up in judgment against them for having caused their untimely and unnatural death. They should therefore well consider and make a law against these things. They thanked me, and said they would retire and tell my message to the king and bring me his answer. After some time they came with an answer, which was as cleverly evasive as anything could be contrived, and ended by saying:—The stream was always clear near the fountain, but as it proceeded it became polluted. Ife was the fountain of all things, for all creation sprung from Ife; but people as they spread from there (we white people included) had corrupted the stream. Thus I find the Ifes mean to be as haughty and as wicked as they have ever been. They told me also their Orisas were so strong that no Christian teacher could live there; the Orisas would kill him. "Ephraim is joined to idols; let him alone," is their own deliberate verdict against themselves. Next day (Saturday, April 3rd) up early and on our way to Ilesa. Very hilly, very rocky, and course east. Arrived at Ilesa at five p.m. What a sight! The large town a ruin by the late Yoruba war, but they are beginning to inhabit again, and paying tribute to the head chief of Ibadan. He does everything in his power to lure them to rebuild it again. It will also be remembered that I had before the war a teacher settled there, a native of the same tribe, Vincent by name, from Sierra Leone. He made good progress there till persecution broke out, and subsequently war. The Ijesa elders acknowledge that for their persecuting and driving the few Christians they had been thus visited, and, together with their king, they begged for their teacher—Mr. Vincent—again, and they would help and encourage him this time. I stayed till Tuesday to settle everything concerning Mr. Vincent with the king and elders, not omitting to tell them in the public meeting what I had told the Ifes concerning immolations for the dead, for I knew they were addicted in a great measure to the same

abominations. They promised faithfully that they would do as I told them. It remains to be proved. I must now hurry to a conclusion of this report, which I am afraid, with all my curtailings, has yet become too long. Suffice it, therefore, to say that, after hard travelling from Tuesday till Saturday evening, I arrived safely in Ibadan, thankful indeed to have such a journey safely behind me. Not to have to pass by Ife again, we took the route on the right bank of the Osun, to which we had to descend considerably on our way from Ilesa, especially from Okebode, which is about half-way from Ilesa to the Osun, near Osogbo. The larger towns, besides Osogbo, we passed are Ede and Iwo, then Ibadan, all the way in a westerly direction. But what a contrast between the road from the lagoon to Ondo and that from Osogbo, the first Yoruba town after Ilesa, to Ibadan—the former a vast howling wilderness, so little inhabited that the small solitary towns contained but a handful of people, and there was scarcely any trade on the road; the latter so lively with trade that every day, taking one day in the other, we passed more than a hundred traders to and from Ibadan. Imports, chiefly Manchester goods; but, alas! also rum and gin. Exports, home-made cloths, palm-oil, and raw cotton, which they bring to Ibadan market for Abeokuta from as far as Ife and Okegbo. This is really astonishing, and a wonder how it can pay; but it also accounts for the impatience with which the larger towns, as Iwo, Ede, &c., wait for a shorter road by Ijeba. These towns, as also Osogbo, Ife, and Modakeke, contain a population of from 30,000 to 50,000 each—the land accordingly much cultivated. I need scarcely add that at Ibadan I met with a hearty reception from heathens as well as Christians, but especially the latter, and that my house, which I share with D. Olubi and his family, was full of visitors every day, the first week especially; but the great blank to visitors and myself was that I was alone—a blank which I am afraid I shall always feel most keenly, while I am in this town especially. But more of Ibadan in my next. May God graciously put His seal to what we endeavoured to do and to plant on this journey!

RELIGIOUS LIBERTY IN JAPAN.

It is a saying attributed to the celebrated Father Theiner, that of all the delusions palmed off by the Jesuits upon the world, that concerning the success of their Missions is the most remarkable. This is not, however, the general opinion. Even Protestants, who ought to know better, share in this delusion, and have in many instances, under the influence of it, sedulously propagated it. And yet the crushing failure in Japan, which for centuries led to the expulsion of Christianity from its shores, should have led to the formation of a more discriminating judgment. The eye should not rest upon Xavier alone, but upon the spears and swords which gleamed around him, and the official pomp with which he was encircled in the prosecution of his mission. In a former number we adverted to the political intrigues in which the Portuguese Missionaries were busily involved, and which precipitated their downfall with most cruel retribution. We would fain hope that a new system of Christian Missions has been introduced into that interesting country, conducted upon healthier principles, and which will appeal to the hearts and consciences of the Japanese. It must, however, be constantly borne in mind that although there has been a considerable change in policy in Japan, and that, in comparison with what formerly existed, even religious toleration may be said to have gained ground, yet a complete reversal of former hostility to Christian Missionary effort has not yet obtained the sanction of authority. Many of the Government officials are, moreover, conspicuous for bigotry, and the opposition of the priesthood has to be encountered. There is still, therefore, opposition to be anticipated, and much care and prudence have to be exercised so that needless offence may not be given. Indeed, there is reason to fear that the Government is more determined than ever not to open Japan to foreigners, nor to tolerate Christianity, so long as foreign powers refuse to give up the jurisdiction of their own Christian subjects on Japanese soil. These political complications are a serious hindrance to the free dissemination of the Gospel, and it will be wise not to be too sanguine about the immediate prospects of Missionary effort in this most interesting country. Still, there are considerable facilities which it is a plain duty to employ to the uttermost, and many opportunities of making the truth known both in public and in private. Moreover, it is a healthy symptom that the public press of the country is discussing the subject of religious liberty with considerable freedom, and that Native exponents of public opinion are advocating it with intelligence and spirit. The accompanying communication from Mr. Warren, dated June 17, 1875, will, we feel assured, be read with interest:—

It is now my pleasant duty to inform you that our little Mission Chapel, of which I have spoken in former letters as being in course of erection, was opened for preaching on Sunday, May 30th last.

My plan of working now is:—Public preaching on Sundays and Wednesdays at 3 p.m., and on Fridays at 7 p.m. The chapel is open for the reception of inquirers from 3 to 5 p.m. daily, Mondays excepted, and I have commenced a service and Bible reading for inquirers on Sunday mornings at 9.30, and Thursday evenings at 7.30.

The preaching services are better attended than I had ventured to hope they would be. We have an average of about twenty persons

present, besides those who stand at the door and windows—often a considerable number. The attendance on the days when conversation is held varies according to the weather and other circumstances, but the numbers have been very encouraging, there being often six, eight, or ten present listening to my imperfect utterances of “the Word of Life.” We have every reason to be encouraged. Some may be attracted to us by the novelty of the thing, but I observe some of the same faces again and again, and several of them who freely converse and ask questions may be considered as professed inquirers. Thank God, the hopes which animated our hearts years ago, and which appeared to be blighted

by our removal from Hong Kong in 1868, are now being realized! It was my earnest desire and prayer, when I offered myself as a candidate for Missionary work, that I might be sent to preach where the name of Christ was not known, and not to have to build on another man's foundation; and as I look back I cannot but thank God for the chain of providences which have brought me to this vast heathen city in the very infancy of Missionary work. It is an honour to be engaged in the humblest sphere in the Master's kingdom; but how great the honour to be a pioneer in the blessed work! It infinitely more than repays one for the drudgery of learning a language—a work in which one's heart sometimes grows faint, and one's spirit gets discouraged. May He who has opened to us a door of utterance open to those around us a door of faith, that they may become fellow-heirs with us of the kingdom of God!

To my own mind, signs of encouragement are on the increase. True, in one sense Japan is not open to the Gospel, and our efforts are still circumscribed within very narrow limits; but a door has been opened to us of God. If we contrast the present state of things with those which existed when brother Ensor arrived six years ago, how wide the difference! If we cannot open preaching-chapels just where we like in Japanese cities, we have full liberty of action in the foreign settlements, and the people can and do come to us, none making them afraid. The Government no longer persecutes the Christians, and men need not come stealthily by night to hear of Jesus, but they may and do come openly in the light of day without any interference on the part of the authorities.

The Native Press, too, is speaking out with a boldness that assures us that better days are in store for this interesting people. I am astonished beyond measure when I read some of the utterances of this infant press, under a despotic Government. Not only do the writers contend for free political institutions, for the redress of evils under which classes suffer, and the opening of the country to foreigners; but Christianity is freely discussed from both a friendly and hostile point of view, and liberty of conscience is boldly advocated in matters of religion.

As you may not have an opportunity of reading translations from native papers, or may not have noticed some of these important statements, I give here one or two extracts. One writer, a few months ago, in an article hostile to religion in general, pleads for non-

interference on the part of the Government, and for religious liberty. He says:—"The faith of people can only be formed by their hearts, and it seems therefore improper for the Government to dictate to them which form of faith is right and which wrong, and what they shall do and what not do (on this subject?). It would be better for the Government to permit the people to worship God as they please, provided that in doing so they do not violate the laws of their country." And again he adds: "As I stated before, the faith of the people is formed in their own hearts, and if they should be ordered to give it up, the fear of punishment would make them profess a different religion to that in which they believed, while they would be secretly embittered against the Government, and their faith would become stronger. But if men believe one thing and profess another, a country becomes a hot-bed of falsehood. This, therefore, is a thing to which our rulers ought to give the greatest consideration. Ye statesmen, what are your views?"

About a month ago, a writer signing himself Tsuda in a newspaper called the *Meiroke Zashi*, concludes an article thus:—"The entrance of Christianity is the natural outcome of time, and I do not believe that any such occurrence as took place at Shimabara will be repeated. There is nothing better than Christianity to aid in the advancement of the world, but there are sects which are injurious, as well as sects that are beneficial. The best mode, therefore, of advancing our country is to introduce the most free and enlightened form of Christianity, and have it diffused among our people. How would it answer to bring over teachers of such a form of Christianity, and allow them to educate our people in the same way that we employ foreign instructors of the different sciences in our various Government Departments?"

Another writer in the same newspaper says:—"A religion is established by the number of those who believe it. . . . An athlete, however strong, could not, by the force of his muscles, wrench the belief of another from his mind, nor could an eloquent man by his eloquence. A Government, therefore, ought to leave religion to the free consciences of men, and it has no right to say, 'We insist on this belief, and prohibit the other belief,' for a Government itself is composed only of men, who, though of course superior in knowledge to ignorant old men and women, certainly profess many things they do not understand, and it is unreason-

able for them to enforce on others beliefs of the foundations of which they are themselves ignorant—beliefs which are of no value unless grounded on reason.”

Mr. Mori, a man of great influence, who was formerly Japanese Minister at Washington, replies to the last two writers as follows:—“Mr. Tsuda argues that we should introduce the best religion existing in the world, and make this the basis of our national religion. Mr. Nishi is of opinion that as religion and the question of the foundations of Government are two very different things, the connexion between the two should be severed, and there should be an entire freedom of conscience to all. My own opinion is, that the true duty of a Government is the protection of life and property, and that men should be left free to believe what they like, provided their belief entails no injury upon others.”

Another writer says:—“At present the principles of religion are not understood by the Japanese people. This is to me a cause of great grief. Speaking in general terms, the principle of religion is the truth originally given by Heaven to man, and which every one without exception possesses (conscience). On this account the Government itself has not power to suppress the worship of the true God, and obedience to His laws by this principle. Of course parents, teachers, and friends also, have not the least right to interfere therewith. The enlargement of a spirit of freedom among the people is to be traced to this principle of religion. If the spirit of freedom is not increased, the country certainly will not increase (in power). On this account the rise and fall of countries as that of individuals is entirely dependent on the excellence of their principles of religion, or the reverse. The discovery of the only true God, and obedience to His laws, then, is obligatory upon all.”

I need not quote further. Here is enough to show that many thoughtful men in this country are advocates of religious liberty, and that they are not afraid to avow their sentiments. May we not take this as a pretty sure indication that ere long Christianity will not only not be persecuted, but that it will be allowed a fair field in competing with

the Native religions? And, if this be so, ought we not to be ready for extensive operations when the opening comes?

Here, then, is the field ripening for the harvest. What will the Church of England do for Japan? Is not the call for more labourers loud and deep? The Lord of the harvest must, we know, send the labourers forth. They must be God-called, God-qualified, God-sent men—men determined to know nothing but Jesus Christ and Him crucified—or they will not fulfil their ministry to the glory of God and the salvation of souls. Will not every Christian heart, then, pray the Lord of the harvest that He would send forth labourers into His harvest? And will not some be ready to respond to the appeal for labourers, “Here am I, Lord, send me”? Cannot some of the young clergy of our Church be induced to come and work amongst the teeming millions of China and Japan? If they have been working two, three, or five years in the ministry at home, so much the better, for their experience gained in England will be useful here. May God stir up some hearts, that, constrained by the love of Christ, they may give themselves to this work!

I must now close, for this letter is already too long. In doing so let me ask you to join with us in praising God for what He is permitting us to do in sowing the precious Word of Life. We are casting our bread upon the waters, and we know that we shall find it after many days. Pray for us, pray earnestly for us that we may be instant in season and out of season—sowing beside all waters, and that our feeble efforts may be so blessed of God that ere the year closes we may be permitted to reap the first-fruits of a rich harvest of souls. My teacher, who has been under Christian influence for a considerable time, has expressed a desire to be baptized. Pray that he may be truly led to Jesus, and that we may be directed in his and every other case that comes before us, so that only those who will constitute a solid foundation for the Native Church here may be admitted to Christian fellowship. “Brethren, pray for us that the Word of the Lord may have free course and be glorified even as it is with you!”

MORE NEWS FROM EAST AFRICA.

AMONG the Missions of the Church Missionary Society, probably none at the present moment exceeds the East African in the interest it creates. High hopes had at one period been entertained concerning it, arising out of the brilliant discoveries of Dr. Krapf and the self-devotion of Dr. Rebmann; but there was subsequently a long interval, which was not cheered by any indications of progress. The disastrous failure of Bishop Mackenzie's Mission depressed the spirits of many, and the uncertainty attending the movements of Dr. Livingstone kept all minds in suspense. But the cloud has now lifted. Public attention has been roused, sympathy has been called forth, and Christian effort has been made. Fresh hopes have been excited, which we would fain believe will not result in disappointment. The reinforcements which have been poured into our East African Mission are already exerting themselves effectually, and, although at the cost of some most precious life, are making good their position. It is with most profound regret that we have to chronicle the loss of Mr. Remington, who, during the brief period of his connexion with the Mission, had shown himself to be "a workman approved unto God that needed not to be ashamed." His Missionary career was short, but he was faithful unto the end. The journals of Mr. Price will furnish details full of interest relative to the trials as well as to the progress of the Mission. We may add that the Mission is now located on a station on the mainland, nearer to Mombasa than Kisulidini; it has been selected as exposed to the sea breezes, and devoid as far as possible of malarious influences, and in a position calculated to interfere with the Arab slave traffic. To this property, which has been purchased from the Arab residents of Mombasa, the name of "Frere Town" has been given. It is situated opposite that part of the island of Mombasa marked on the Admiralty chart as Direction Point, and about one mile to the north of the town. The ferry, which may be seen marked on the chart, notes the furthest shore-line limit of the property acquired. A fine clear, open beach, stretching from the ferry one-third of the way to English Point, presents a free front to the ocean, receiving direct the fresh gales of the S.W. monsoon. The site also receives the healthy breezes of the N.E. monsoon in its season. There is excellent water, and good roads are being made. There appear to be no marshes; a considerable portion of the surface is clothed with long, fresh, green grass, dotted with clumps of fine cocoa-nut trees and mangoes. It is quite free from sewage and the nuisance of Native habitations. An application has been made by H.M.'s officiating Political Agent and Consul as to how far the Mission would be prepared to receive freed slaves, and Mr. Price has replied that he would undertake the reception of 250 within the next twelve months. At present, besides the Missionaries, there is for the superintendence and training of these people an effective staff, and an experienced medical man; a first-class naval engineer; two European mechanics, besides twenty Swahili carpenters and masons—the best procurable—and a number of freed Africans, trained in India, some employed as cultivators, some as mechanics, and a few as house-servants.

It is therefore not unreasonable to hope that this fresh experiment is now being hopefully inaugurated, and under very favourable auspices. The unwearied exertions of Mr. Price, the able leader, have been most conspicuous, and we trust he may be permitted to see some fruit of his labours; he is, however, too experienced in the service of his Lord and Master not to be content to leave all in His hands, and to accept all orderings of His Providence with unfeigned faith and complete submission.

Trials have not been wanting already, and more may be yet in store; but it is no small privilege to have been permitted to lay the foundation of a work promising so abundantly for the future welfare of East Africa as has devolved upon our Mission staff there.

FROM MOMBASA.

Saturday, March 6th—I have now a good number of Christian Africans upon my hands, and it is no slight puzzle how best to provide for them. Having transported them hither, we cannot refuse this responsibility. The question is, How is it to be done with most advantage to themselves and least cost to our funds? There is no difficulty as regards those who have trades. We have plenty of work for carpenters and smiths, and soon hope to have more. But a number have no trade, or none that can be turned to account here. These can only be employed as labourers, and, as they are for the most part married men, they find it hard to live on labourers' pay. I object on principle to giving a man a higher rate of wages simply because he is a Christian. I have made an offer, through George and Ishmael, to the *married men* of this class, that if they like to take up land in the Rabai district, and cultivate for themselves, I will set them on their feet by giving them a bonus of 25 dols. each. This sum I should place in George's hands, to be advanced from time to time as may be necessary. This amount, with careful management, will carry them over six months, by which time they ought to have their own corn to eat. Several have already given in their names, and others, I expect, will be glad to do so. The scheme promises well, and I trust, with God's blessing, it may succeed. We shall, of course, have to propitiate the elders of the Rabai country; but that will not be a very serious affair, and it will be a great thing to get some at least of our men settled upon the soil as independent cultivators.

Sunday, March 7th—Services in the carpenters' shed as usual. In the afternoon many Waswahili were present, and Ishmael, who was conducting the service, addressed his discourse specially to them, and was listened to to the end with unbroken attention. This is not a good plan, however, and as I walked home I told Ishmael so. The effect is likely to be bad upon the Christians, engendering pride and self-complacency; nor can we expect the heathen and Mussulmans always quietly to listen to the setter forth of strange doctrine when they themselves are

specially addressed, and so there is the fear that what should be a quiet, solemn Christian service may sometimes lead to angry discussion and end in confusion. No, the children must first be fed, and in faithfully performing this duty the preacher must be very much at fault if he does not let fall here and there a few crumbs which, with God's blessing, may be good and profitable to others who, from curiosity or whatever other motives, come into our assembly.

Monday, March 8th—Had an interesting visit to-day from three of the Giriama inquirers, of whom Abasidi (A.B.C.D.) was chief. They had been to see me up at Rabai, and, not finding me there, came on to Mombasa. One could not fail being struck with their appearance, bearing, and intelligence; and when one considers their only teacher has been a poor unlettered man, Aben Goa, and their only text-book the Gospel of St. Matthew, in Kiswahili, to them a foreign language, published by Dr. Steere, their knowledge of Scripture truths and Christian doctrine is most remarkable. These poor men are evidently taught of the Spirit, and the question suggests itself, What should hinder that they should be baptized? They themselves desire it, and, God helping me, they shall soon have the opportunity of making their open profession of faith in the Lord Jesus. Their special object in coming to me now was to entreat me to send them a competent teacher. Old Aben Goa has done his best, but his pupils have gone ahead of himself. They need, and they ask for, some one qualified to explain to them more fully the things of God. I am hoping that William Jones will soon come from Bombay, and that he will be a fitting man for this post. Meanwhile, I intend to send George to spend a few days with them, and to put up a decent hut, in which I or one or other of the men may put up for a few days. It is rather a long and tedious journey to Giriama by land, but when the "Dove" comes we may visit it by way of Tanganika, and do the journey in a day.

Friday, March 12th—At break of day sighted the mail steamer, about six or seven miles to the north. She changed her course, and, having come within a couple of miles or so of Mombasa, dropped her anchor and fired

a gun as a signal that she was waiting for us. It was a long pull in a small boat, but we were on board soon after six. The exertion was very trying to Williams, but Rebmann did not seem to feel it.* The change (what a change it must be to him!) seems to have infused new life into the latter, and to all appearance he is likely to require much less care and attention than his companion.

Sunday, March 14th—Services as usual. The Kiswahili discourse in the afternoon again well attended. I sat through it, though literally boiling with perspiration. Just now the day-time heat, out of the breeze, is very excessive, and the nights are close and muggy. The news of the "Dove's" delay was disappointing; but He who orders all things well has no doubt ordered this, so we must wait and not complain. She will probably arrive now, if at all, about the middle of the south-west monsoon, in which case her trial trip from Zanzibar will be a good test of what she can do.

Monday, March 15th—My walk in the sun yesterday, and sitting so long in a Turkish bath at the afternoon service, was rather too much for me. I had a bad night, and to-day am unfit for anything.

Tuesday, March 16th—A good illustration of the working of what is called "domestic" slavery has just occurred, and seems worthy of recording. My donkey-keeper, Nubee, is a slave, as indeed are nearly all the servants we can obtain. A month or two ago he married a very decent-looking girl, also a slave, but belonging to another master, and they seemed as happy together as, under the circumstances, they could be expected to be. About a fortnight ago Nubee came to me in distress to complain that his wife had been taken away and sent on her master's business some forty miles away. On further inquiry, I was told that her master was a Borak—a British subject—and therefore prohibited under severe penalties from holding slaves at all. The man I knew well, as he has been most anxious to cultivate my acquaintance since I came here. I thought it best to send for him and demand from him a certificate of freedom for the woman. He came, and met my request by declaring that the woman did not belong to him at all, but to his daughter, who had married a Swaheli man against his wishes, and with whom he had no intercourse.

He added that he had no authority over the woman, nor even over his own daughter. I called up Nubee's wife, who had returned, and questioned her as to whether Noor Bhai was her master. She, evidently frightened, assented to what Noor Bhai said. Of course I could not go further in the matter. If she belonged to a Swaheli man, she was not under British protection, and I could not interfere. Noor Bhai expressed his thankfulness for my having spoken to him on the subject, and took his leave. I confess I did not feel satisfied that Noor Bhai was as clear-handed in the affair as he tried to make me believe; but, as I could not disprove his statement, I was powerless, and had not even ground to go upon for a complaint to the Consul. Now, it has been reported to me that that very day Noor Bhai went to his daughter's house and gave orders that the poor woman should be put in chains and confined to the house—partly, no doubt, as a punishment, but chiefly to prevent her from divulging any more concerning his affairs. I shall try to get substantial evidence of the latter fact, and then report the case to Dr. Kirk. I am told that this said Noor Bhai possessed a large number of slaves, and that when Dr. Kirk came here some time ago to release all belonging to British subjects, he managed cunningly to provide for them in one way or another, so as to keep them out of the way of the Consul. Even so, Noor Bhai himself confessed to me—true or not I cannot say—that he had to suffer the loss of eighty-three slaves whom the Consul released.

Thursday, March 18th—Last night met Noor Bhai, who was as usual all smiles and salams. I gave him the cold shoulder to show him I was not satisfied with his conduct. This morning he paid me a visit. I asked him how it came to pass, if he had no authority over the slave-girl, that the result of our conversation the other day was that she was put in irons. He denied that he had anything to do with the matter, and, calling upon "Allah," he protested his innocence in regard to slavery. Notwithstanding his protestations I had my doubts, and made up my mind to report the case to the Consul. Whether the cunning man suspected my purpose or not I cannot tell; but this afternoon Nubee was sent for, and told to remove the irons from his wife, and take her away. It is very difficult to account for this sudden resolve to set the woman free, without connecting it with Noor Bhai's fears of exposure.

* Messrs Rebmann and Williams were leaving for England by the steamer.

A young woman, sister and fellow-slave of Nubee's wife, came with a very sad countenance, and asked, as I had obtained the freedom of her sister, whether I could not do the same for her. I told her to wait patiently, and I would see. From what I now know of the case I think Dr. Kirk would have no difficulty in freeing this woman, and perhaps others in a like condition.

FROM KISULIDINI.

Friday, March 19th—Yesterday was a good deal taken up in preparation for to-day's journey to Rabai. Rose soon after four, but with one delay or other did not get off till 6.30. Tide was against us; but we had two extra oars, and after a scorching journey of about four hours we reached the landing-place, and were thankful to find the rest-house so far ready as to afford us a grateful shade from the sun during the day. We left at five p.m., and an hour and a half brought us to Kisulidini. Rebmann's house had been turned out, thoroughly cleaned and white-washed; and it scarcely looked like the same place. It is in an unfinished state, and lacks certain conveniences necessary to comfort and decency. It has, for instance, no bathroom; still we are glad of it as a temporary lodging; and now that its old tenant has vacated it, we shall set to work to supply its defects.

Saturday, March 20th—Had a look round this morning to see what progress has been made since we left. A good deal of the framework of one of the cottages is put together, but Last finds it a bigger job than he had reckoned upon. The boys who had learnt carpentry at Sharanpur are usefully employed under him in this work. The temporary school and church is not yet finished, but is in a fair way of being ready for opening on Easter Sunday. It is made much stronger than I had intended, and will be a capital room for a school, meeting-room and reading-room for several years to come.

Sunday, March 21st—Held service once more in the bachelors' room. It was inconveniently full, and the Wanika, as usual, crowded in the doorway, and made the air very odorous and oppressive; still it was a hearty service, and we enjoyed it much. I spoke to them on our Lord's words in Matt. xvi. 24. Mr. Remington and George had each a Bible-class in the afternoon, and Polly held one for the women. In the evening about twenty men and women came together at our house, and spent an hour or so in

singing and prayer. A Sabbath at Kisulidini is very refreshing after one's experiences at Mombasa, where every sight and sound reminds us that we are in a heathen land.

Monday, March 22nd—A rather busy day; had up a number of the Christian Africans and proposed to them my scheme for setting them up as cultivators. Eleven accepted the offer. Of these I have selected three, who are to cultivate a piece of land under Mr. Last's superintendence. This is to be a sort of model shamba, on a small scale, on which experiments will be tried in the cultivation of cereals and vegetables not yet introduced into the country. Carrots, onions, beans, and beet, as well as other vegetables, will no doubt do well in this rich soil; and the introduction of any one of them as an article of food will not only be profitable to our Native Christian cultivators, but a boon to all. At present the only vegetables we get are onions, and very poor potatoes; and we are dependent on Bombay even for these. Sometimes for two or three weeks together we have no vegetables at all, except the cassava root, which is very tasteless and insipid. Went out this afternoon, accompanied by Remington, Last, and George, to spy out the land. There is no lack of good arable soil, which only wants to be cleared of rank grass; and George says any man, in this free country, where there are no laws, may pitch upon any plot of land he takes a fancy to, and appropriate it to himself, provided it is not already under cultivation. So I have arranged with old Abraham (Abe Gonja) to go with the men to-morrow, and assist them in selecting suitable sites for cultivation. I attach much importance to this scheme, and trust it may please God to prosper it. It not only provides for some of our people who have no trade, and would be badly off and a constant drag upon the Mission, but it is itself a good and desirable thing to have a number of independent men attached to the soil, and living under Christian rule and discipline. It may be hoped that some of them at least will be consistent Christian men, and every one such will be "a light shining in a dark place!"

Saturday, March 27th—Sent off our letters, &c., for the Zanzibar mail of April 11th. What a relief! I have allowed fourteen days between Mombasa and Zanzibar. It ought to be enough for one hundred miles, but at this season the wind is not much to be depended on. If it is from the south, no native craft will make head against it, and after all our letters may be too late. I hope not,

however. A few hours after I had sent off Carus with the mail a special came from Mombasa with a packet from Dr. Kirk containing two official letters and one private. The main points are (1) an assurance that we have, by treaty, full liberty to purchase land and settle; (2) Said Bargash exempts us from all custom dues on private or Mission effects, and (3) Dr. Kirk promises to make over to us any captured slaves as soon as we are ready to receive them. We all set to work to copy the letters for transmission home, and I sent them off by two men at night, who, I hope, will reach Mombasa in the morning before Carus leaves for Zanzibar. And "now comes the tug of war." I shall (D.V.) return to Mombasa in a few days, and at once see what I can do towards obtaining the land. We shall no doubt find some mountains in the way, but if the good hand of our God be upon us we have no cause to fear. Then I must set Ishmael and others to work to lay in wood and other materials for temporary and permanent dwellings so as to be prepared on short notice to receive and give shelter to any number of freed slaves. Possibly 200 or 300 poor wretches—men, women, boys, and girls—may be made over to us in one batch. We shall require four separate quarters for them. They will probably be full of cutaneous and other diseases and in need of doctoring. They will be a wild and untrained lot, unaccustomed to the usages of a state of liberty, and will need to be brought under kind and wholesome restraints. Then, too, all our movements will be jealously and suspiciously watched by the Arab authorities, and we shall need to act with the wisdom of the serpent to avoid exciting their active opposition. Oh! how greatly I feel the need of two or three really efficient helpers—men with well-trained minds and devoted hearts—men of large faith and full of the Holy Ghost, who would throw their whole life and soul into the work! May the Lord of the harvest raise up and send forth a goodly band of such labourers! Truly "the harvest is great."

Easter-day, March 28th—Held our service in the new school-room—a much more decent and commodious place than any Kisulidini has ever had before—but we are so thick on the ground that even this has been used as a sleeping-place. We ought to have a nice little church here, and I hope some kind rich friends will help us to build one. About 500*l.* would suffice. In the afternoon Mrs. Price, with the assistance of Polly, had a

Bible-class for women which was well attended, and afterwards I baptized a child. Had conversation with David, an old disciple who lives in a village a few miles off—the only Christian in the place, and who comes regularly to the Sunday services. He says his wife is very hard; she won't listen when he reads or prays. The only thing in which she obeys is in not going to work on the Sabbath.

Tuesday, March 30th—A grand wedding this morning between Richard Rutton and Janet. They are both in Mr. Last's service—the husband as general house-servant, the wife as cook. Some Wanika came as usual to look on. A Christian marriage, decently and orderly performed, is for them an instructive sight. Gave a feast this evening to the Christian congregation. Nothing like a feast for getting a correct census of the population! Men, women, and children, we mustered altogether upwards of seventy. The feast consisted of a plentiful supply of curry and rice, of which three fat sheep formed a principal ingredient, and for "tembo" we substituted a good wholesome cup of tea. Polly and Priscilla superintended the cooking, and did their work admirably. The feast was held in the new school-room, which was splendidly illuminated with the wall lamps which I have just got out from England. After dinner I showed the sciopticon, which was a great amusement as far as it went, but I had only a few slides. I must get some more. Then there was the magneto-electric machine, which astonished the nerves of those who had courage enough to try it, and gave abundance of fun to those who had not. In the interval, Henry came in with his choir and sang some of the old Sharanpur songs, new at Kisulidini, and well appreciated by the audience. About nine o'clock I spoke a few words, and, after singing the Doxology, George concluded with a prayer in Kiswahili. The affair was well managed, and all our people, young and old, spent a very happy evening together. The windows and doors were crowded with Waswahili and Wanika, who reminded one of a poor hungry boy with no coppers in his pocket flattening his nose against the window of a pastry-cook's shop. It will do them good to see that Christians can enjoy themselves without tembo and tom-toms.

Wednesday, March 31st—Hard at work to-day with Remington and Last, trying to put together the agricultural implements which we lately received from England. The drill we managed without much difficulty, but the plough and harrow are failures.

Guided by the numbers and marks, we joined the several parts together, but with no satisfactory result. As far as we can see, the machines cannot be put together in any other way; and yet, as they are, they are perfectly useless. It is a pity that in sending such implements to foreign parts a diagram and instructions are not sent with them. I am greatly disappointed, as we had much need of these implements just now.

Thursday, April 1—Conducted the weekly prayer-meeting. About forty men and women present. A happy conclusion to our visit to Rabai.

FROM MOMBASA.

Friday, April 2—Our two weeks' visit to Rabai has been very pleasant to ourselves, and I hope not without profit to the little community there. We have given a good start to the agricultural scheme, and eight or ten of the Christians from Bombay are now in a position to maintain themselves on the soil without their being any further burden to the Mission. If these succeed, no doubt more will follow their example. There is any amount of good land only waiting to be occupied and turned to account. It would be a great thing if we had some man possessing a knowledge of tropical agriculture to superintend this department. About twenty Native Christians availed themselves of the opportunity of partaking of the Lord's Supper on Easter-day. It was the first occasion of using the very handsome service which the Misses Sharpe, of Walmer, have lately presented to us. May Heaven reward them!

Saturday, April 3rd—I had a long palaver with two Arabs, the owners of the land which I wish to purchase for our settlement. As far as they are concerned they will be glad, I think, to turn their property into hard cash; but they seem to apprehend opposition and plotting on the part of their co-religionists. For myself I feel sure that God will give us possession of the land, in spite of all obstacles, if it be necessary or desirable for the accomplishment of our objects, and, if not, He will guide us to some better site. "The earth is the Lord's and the fulness thereof."

Sunday, April 4th—Services as usual; congregation diminished, several families having gone to Rabai. The carpenter's shop has been put in order and whitewashed, and looked quite respectable.

Monday, April 5th—Paid a visit to Ali

bin Nasir, the new Governor. He is said to be a thorough Anglo-phobist, but he received me very graciously, gave me sherbet and coffee, and promised eternal friendship. Good old Herbert says, "Good words are much worth, and cost little." In East Africa only the latter half of the proposition holds good. The two land-owners came to see me. They are willing to sell the land I want, but hold back for fear of my friend the Governor. He has warned them not to sell without express sanction from Said Bargash. The treaty and the letter of the Consul seem to count for nothing in his eyes. Went out this afternoon to Kisownee to point out the boundaries of the land which I wish to purchase from one of the Arab owners.

Thursday, April 8th—Much occupied the last few days in negotiating about the land. Oh! what duplicity, lying, and distrust one has to encounter in such a simple transaction! The Wali professes friendship and willingness to do anything I wish. The landlords, on the other hand, declare that he warns them not to sell land to me, and they fear that, if they should do so, both he and Said Bargash will, sooner or later, pay them out for doing so. I have written to the Consul explaining the state of things. To-day news is brought to me from several quarters that many of the people in the town are running away with their stores, owing to a report that the English are coming to take Mombasa and set free all the slaves. I very much suspect my smooth-faced fiend, Noor Bhai, is at the bottom of this mischief. It may lead to serious results. If I hear any more of it I shall see the Wali about it. We are living in the midst of enemies and dangers, but our refuge is in "the shadow of the Almighty."

Friday, April 9th—Set out at six a.m. in the canoe on a cruise round the island to spy out the land with a view of finding another site for the colony in the event of our failing to obtain Kisownee. We had the tide against us and were two and a half hours in reaching Tougivee, where we put up our little umbrella tent for breakfast; but the place swarmed with large red ants, so we were glad to get away again, and our men, though tired with pulling against the stream, making no objection, about ten o'clock we set out on our return. On coming to the ferry at Makupa we found the tide out and only a sand-bank in front of us, and there was nothing for it but to sit on the shore in the scorching sun for a full hour before there was sufficient water to

afford us a passage. Again we had tide and a strong wind against us, and it was not until two p.m., tired and worn out with exposure to the sun, we reached Mombasa. The result of the expedition was that I saw no spot at all likely to suit our purpose. We passed through Port Rietz, a splendid land-locked harbour, in which it is said the largest ships may find safe anchorage. I understood from Dr. Krapf that the Shimba plateau rose directly from the margin of the lake, and was rather disappointed to find that between the base of the highlands and the water there is a belt of low country separating the two by some twelve or fourteen miles, if not more. If spared till we have the launch I should like to make a fuller exploration of this region, but I have seen enough to convince me that it would be unwise to fix our *first* settlement at Shimba. The objections to it are both economical and strategic. The necessary outlay at the commencement would be very great indeed; we should be far removed from the protection of the European flag, and we should be too widely separated from our brethren at Mombasa and Kisulidini to be able to render one another mutual help and encouragement. These, to my mind, are serious objections to fixing upon the Shimba country for our operations in the first instance. By-and-by, when we are firmly established, if the Lord prosper our undertaking, it may be desirable, and it will then be an easier matter to open up new ground, and, in that case, no doubt the Shimba heights will possess many attractions. Just now a sort of panic has seized upon the people, and all our movements are watched with suspicion. Last night, after dinner, I walked through the town to call on Mr. Wakefield, who is laid up with an ulcered leg, and whilst I was there Sparshott came in. To-day it is passed from mouth to mouth that we met at night for a private conference, of course with some reference to the taking of Mombasa and the liberation of all the slaves. Our leaving early this morning to go round the island is viewed as only another proof that something serious is brewing, and, to make matters worse, it so happened that, without any concert between us, Sparshott crossed the island on his donkey and made a short excursion on the opposite coast to visit a fresh-water lake.

Sunday, April 11th—Holy Communion this morning at Sparshott's house. We should have had it in our usual place of assembling, but as at ordinary services we leave our doors open, and any natives who wish to come

in are at liberty to do so, and we should have had, on this occasion, to exclude them, I was afraid it might give rise to some further suspicion. European and Native, the communicants numbered thirty persons. May each one be a partaker of the life and spirit of Christ!

Wednesday, April 14th—To day the long-looked-for mail has come. My poor wife is laid up with fever, and, now that her precious letters are come, she is not able to look at them. A kind note from Dr. Robb to the effect that my packet of letters reached Zanzibar several hours too late for the mail, so he sent them *via* Natal and the Cape, and whether they will reach, if ever, is very doubtful. I sent a special messenger with our mails, and allowed fourteen days to Zanzibar, yet he was too late!

Agreeably surprised to receive an importation of four mechanics, viz. two Parsee carpenters and two Guzarathi blacksmiths from Bombay. One of the latter worked for me some years ago as foreman of smiths in the Sharanpur Institution. He is a good workman, and, having heard by some means of my coming to Africa, he went to W. Jones in Bombay and expressed a wish to join me, though he had never left the shores of India before. These men will be a great acquisition as soon as we get the land; but even now there is plenty of work for them. It was wonderfully kind and thoughtful of Mr. Robertson and Mr. Deimler to send them. They thoroughly comprehend our wants, and do their best to supply them. The men are engaged on rather high pay, but it is only fair to give them something extra for venturing so far; and, after all, the four together cost less than one European, although they will count for a great deal more in point of usefulness. I am very thankful to get them.

Friday, April 16th—Last came down to arrange about the new mechanics. Decided to keep them here, as there is no accommodation for them at Rabai, and without it they would be almost sure to get fever and be laid aside. They can do any work required at Rabai as well here as there. My dear wife is suffering from fever the last few days. The journey and exposure last Friday were too much for her.

Saturday, April 17th—Last left for Rabai, but had scarcely gone a mile when the canoe capsized. Last cannot swim, but one of the boatmen brought him safely to the shore, so that he escaped happily with nothing more than a fright and a good ducking. Of

course he returned to Mombasa to get a change of clothes.

Monday, April 19th—Went up to the landing-place this morning. I should have gone on to Rabai, but felt anxious about Mrs. P., who is still feeling weak and low after the fever. I had six hours on the water in a grilling sun, but we had a strong wind and some excitement from two or three narrow escapes of being capsized. The rest-house at the landing-place is making good progress. It will serve the double purpose of a house of rest and a sanitarium both for Rabai and Mombasa when finished. I intend to place in it articles of necessary furniture, so that in any emergency any of the Rabains may avail themselves of it without being obliged, like the snail, to carry their house on their backs. The dhobie who came from Bombay has been suffering for about six weeks from a large ulcer on his instep, so that he is unable to stand, while the cook, a fine healthy young man, is laid up with severe fever. These poor men expose themselves to considerable pains and risk for a few extra dollars. Surely we may well do it in prospect of the "incorruptible crown"!

Friday, April 23rd—A special from Rabai with rather alarming news of Remington. He is suffering from a rather sharp attack of fever and jaundice. Wakefield happens to be there on his way to Ribe, and has given him some medicine. I have made arrangements for him to come down at once to-morrow if he is at all equal to the journey. I hope to hear again in the morning, and if he is too ill to come down I shall (D.V.) go up and do what I can for him. It becomes more and more evident that if this Mission is to be carried on upon any scale, and without serious loss of life, two things are essential, (1) houses built on sanitary principles, and (2) an experienced medical man. The first I am doing my utmost to supply; the second rests with our friends at home. I am sadly afraid that the sickness and perhaps death of one or another of us may give a too unfavourable impression as to the climate, and perhaps deter some from joining the Mission. The climate, no doubt, at certain seasons is trying, but I do not believe it is more unhealthy than Bombay and other parts of India with which I am acquainted, if only men had decent houses to live in, and conformed in their mode of living to the most obvious sanitary rules. The cottage at Rabai, in which we suffered so severely, and which is now occupied by Last and Remington, is utterly unfit for the

permanent residence of Europeans. The mechanics from Bombay will enable us to get on faster with our building work, and I am very hopeful that in a few months all the men will be properly housed.

FROM KISULIDINI.

Saturday, April 24th—A heavy blow has fallen on us to-day. About 2.30 a messenger arrived from Rabai with the sad news that our Brother Remington passed away at nine a.m. In a quarter of an hour Sparshott and I were on our way to Rabai. We had a strong south wind, and, making the best of it, reached the landing-place in a little more than an hour and a half. Our donkeys had not arrived, so we set out and walked as fast as we could to Rabai, sending on a messenger ahead to let the brethren know that we were on our way. We arrived soon after sunset, and in the presence of two European brethren and a considerable number of Native brethren, together with a crowd also of Suahili, I committed the body of our brother to the ground "in the sure and certain hope of the resurrection to eternal life" through our Lord Jesus Christ. It was hard to realize that one from whom I had received a letter only two days ago, written in good spirits and speaking hopefully of the work, was taken away from our midst, and that we should see his face again no more. Why is this? Why did God, who knew all beforehand, permit him to come to East Africa to fall a victim so soon to the climate, and to pass away before he had accomplished the work which he had it in his heart to do? We cannot answer these questions; but one thing is sure, that He who alone can bring good out of evil, and who knows also how to "make *all* things work together for good," has some wise purpose to effect by this, to us, sad event. Let us hope the lesson will not be lost upon us who remain. Our brother, "cut down like a flower," still speaks to us and says, "Work whilst it is called to-day." May we not also hope and pray that the example of a young man leaving country, home, and kindred, and laying down his life in the dear Master's cause, will arouse the slumbering zeal of some of our Native Christians, and inspire them with desire to do something in making Christ known to those around them? What will our friends at home think of it? Will they think that we have been trusting too much to an arm of flesh, and that our undertaking has been a mistake? I humbly and earnestly trust not. That would indeed be to forget the lessons of

the past and to give proof that we have entered upon an undertaking of no common difficulty and danger without having counted the cost. Those men of prayer and faith whom God has blessed in former times were differently affected by the trials which befell *them*. But how if any young soldiers of the cross are inclined to offer themselves for active service in East Africa? What will they say when they hear that, in six months from the time our little party left England, two have been cut down—one having left in such a helpless, prostrate condition, that it is doubtful if he has survived the journey to his native land,* and the other, after a day's sickness, having found a grave in East Africa? Will their courage fail, and will they discover that, after all, there is plenty of Missionary work to be done at home without exposing

* Mr. Williams arrived home safely, a good deal better for the voyage.

themselves to such risk of life? Well, if it be so, they had much better remain where they are. The Lord has no need of the faint-hearted. Let no man come here who is not prepared to take his life in his hand for the Lord's sake. Let it be well understood that it is a serious matter to enlist for service in East Africa, and then they only will join us who, having counted the cost, are prepared to do so at all risks. All others would only be a burden and a drag on the Mission. God uses means, but He is not bound to them, and the falling away of a few fearful ones will not delay for a moment the fulfilment of His promise to the Everlasting Son, "I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession." I do not yet believe that the martyr-spirit has died out of the Church, and feel sure that, if the matter is fairly and honestly put to them, some will be found ready to come forward and be "baptized for the dead."

(To be continued.)

In Memoriam—The Rev. Henry Budd.

VERY shortly after the arrival of Bishop Anderson in his remote diocese of Rupert's Land in 1850, the privilege was vouchsafed to him of ordaining the first Native Minister in those wild regions. Henry Budd (so named after the well-known Evangelical clergyman, the Rev. Henry Budd, Rector of White Rothering, Essex) had eighteen years before been baptized. The entry in the Baptismal Register stands thus:—"July 21, 1822, Henry Budd, an Indian boy, about ten years of age, taught in the Mission School, and now capable of reading the New Testament and repeating the Church of England Catechism correctly. (Signed) JOHN WEST." The particulars of his career as a Minister of Christ have been recapitulated in the "Church Missionary Gleaner" for the present month, and need not therefore be reproduced here, especially as the students of Missionary literature are familiar with the main outlines of them. It is by way of affectionate remembrance of one who was in labours amongst his countrymen most abundant and most successful, and who by his life and conduct adorned the doctrine of God his Saviour in all things, that this brief notice is inserted. Most fully did he realize every expectation and prayer that the excellent Bishop who ordained him had formed on his behalf; and now at an advanced age, after the experience of many mercies, and of much tribulation, the aged and bereaved servant of Christ has been called to his rest. He died about April 3rd in the present year, the Native Pastor of a Christian Church which had been gathered by his own labours out of heathen Indians, to whom he had been sent as a Missionary in 1840. The last journal received from him is contained in our present volume. "Mark the perfect man, and behold the upright; for the end of that man is peace."

THE GOSPEL AS A WITNESS IN CHINA.

A PAPER READ BEFORE THE NINGPO MISSIONARY ASSOCIATION, MARCH, 1875.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come."—What is the meaning of this prediction, and how far has it been fulfilled in China ?

IN endeavouring to ascertain the meaning of these words, observe that there are two crucial points, on the right interpretation of which depends the true explanation of the whole passage. What is meant by "*the end*," and what is meant by "*a witness*"?

Now, in all probability, the disciples regarded the destruction of Jerusalem and the levelling of the Temple, which our Lord foretells in the first verse of this chapter, as a coming of Christ and an end of the world, or of "the age," the "existing constitution of things." A comparison of the verses in the Synoptical Gospels (St. Mark xiii. 4 and St. Luke xxi. 7) seems to make this point clear. But it is not so certain that our Lord, in His answer to their question, adopts their view. The end is not "by-and-by," is not "close at hand," as the words mean ; "the end" is "not yet," as St. Matthew has it. And perhaps our Lord adopts their phraseology, "the end of the world," and carries it on in His sublime and awful prophetic discourse from their near to His farther horizon of the future. The expression, "the end of the world" (*συντέλεια τοῦ αἰῶνος*), occurs six times in the New Testament, and five of these times in St. Matthew's Gospel ; three of these references being in the thirteenth chapter, and each of those (referring to the parable of the tares and of the net in the bay) seeming to point to the consummation of all things. The fourth reference is in the twenty-eighth chapter, the great Missionary promise, "Lo, I am with you alway, even unto the end of the world"—a promise surely not to be limited by time, till time shall be no more ; the fifth is our text ; and the sixth a very remarkable passage in Hebrews ix. 26, "Now once in the end of the world hath He appeared," where the word "world" is in the plural indeed (*αἰώνων*), but with a difference of meaning which it is hard to define. At any rate, the consensus of these passages would seem to constrain us to expound the "*end of the world*" in verse 3, and the "*end*" in our text, of an event more remote and more transcendent in importance than the destruction of Jerusalem, tremendous as that catastrophe nevertheless was. I am aware that in our text the word is *τέλος*, not *συντέλεια* ; but the text is evidently our Lord's answer to the disciples' question in verse 3, and we may fairly assume, therefore, that the word in verse 14 conveys a meaning similar to that in verse 3. In 1st Cor. xv. 24—a passage wholly parallel with the one before us—the expression occurs, *ἐπὶ τὸ τέλος* ; and surely both words, *τέλος* and *συντέλεια*, bear a meaning almost identical, that, namely, of the *accomplishment* of anything, with the idea of the *arrival of a complete state* after a long period of imperfection.

Then, secondly, with reference to this word "witness"—a word, if I mistake not, too often used without any very definite idea as to its meaning—what, I would ask, *does* it mean ? We do not require to be told what a witness or testimony signifies, but rather in what sense the Gospel was to be preached as a witness. A witness of what ? I notice that the Gospel itself is called by St. Paul in one place the testimony of Christ (1 Cor. i. 6), in another the testimony of God (1 Cor. ii. 1), and in a third the testimony of our Lord (2 Tim. i. 8). St. John also sums up the Gospel as the *record* that God hath given to us eternal life, and this life is in His Son (1 John v. 11) ; and St. Paul again in remarkable words (1 Tim. ii. 6), which bear perhaps very immediately

upon our subject, "Christ Jesus gave Himself a ransom for all" (therefore preach Him in all the world, unto all nations), "to be testified," he adds, the *witness*, (τὸ μαρτύριον), "in due time;" as though, to anticipate a little, this preaching for a witness be, after all, not a superficial, frigid, judicial, temporary act, but one in which all the power and all the blessing of the universal Gospel shall be displayed. But we are still faced by the question, A witness of what? And here the commentators supply us with innumerable hints, but with nothing definite. "Ancient expositors," says Lange, "interpret this of the conviction of the nations and condemnation of the heathen." Lightfoot, expounding the passage exclusively of events anterior to the fall of Jerusalem, remarks: "Jerusalem was not destroyed before the Gospel was spread over all the world, God so ordering and designing it that the world, being first a catechumen in the doctrine of Christ, might have at length an eminent and undeniable testimony of Christ presented to it, when all men—as many as ever heard the history of Christ—should understand that dreadful wrath and severe vengeance which was poured out upon that city and nation by which He was crucified," implying, if I understand him aright, that the world, having heard the Gospel, would itself be a witness to the justice of God in destroying the city which had rejected that Gospel. Grotius remarks: "In order to make known to the Gentiles the stiff-neckedness of the Jews." Alford interprets it "as the opportunity granted to the Jews scattered throughout the Roman world of receiving or rejecting the Gospel before Jerusalem fell," and then carrying it on to pre-millennial times, he seems to imply that the whole heathen world will hear and reject this witness, even as the Jews did. "The apostacy of the latter days and the universal dispersion of Missions," he says, "are the two great signs of the end drawing near." Others, again, expound the words generally of "a testimony to the justice and mercy of God;" "to the truth and mercy of Jesus;" "to the wisdom, love, and power of the Father, testifying of God's love to all mankind." "A witness," says Matthew Henry, "for those who believe that they shall be saved, and against those who persist in unbelief that they shall be damned." "Testified to them faithfully," says Lange, "even unto martyrdom, it will be a witness unto them, and then it will be a witness concerning them and against them;" and Chrysostom's exposition, as cited by Wordsworth, is in the main identical with Lange's view.

But, if so, in what conceivable sense does this preaching of the Gospel as a witness differ from any other imaginable preaching of the Gospel? The words "as a witness," if rightly expounded as above, so far from diluting the Gospel, do but point to its strength and essence; so far from pointing to an intermediate state of preaching, they describe to the life the very nature of that noble occupation.

Is this, however, the correct interpretation? Possibly a key to its more accurate exposition may be found in Acts xiv. 17, where the Apostle, describing the ages before the Gospel was proclaimed, remarks, "In times past God suffered all nations to walk in their own ways. Nevertheless, He left not Himself without *witness*, in that He did good." The nations, that is, were left in a sense to themselves; and yet from the outward witness of nature, and the inward testimony of conscience, were without excuse. Is it possible that the preaching of the Gospel spoken of in the verse we are considering was to answer for a while merely that end which in former ages rain from heaven and fruitful seasons had answered—a standing witness to God's power and love, though witnessing to eyes blinded and ears deafened by unbelief—a preaching such as we see, in fact, too often in this Ningpo field—a testimony to a rebellious house—a witness to those who yet, as in ages past, seem suffered still to walk in their own way?

I confess that this appears to me, from some Scripture analogies, the more logical interpretation of the phrase. Our Lord's words should by all means be noted here;

His directions to His Apostles to shake off the dust under their feet as a testimony, a witness, against those who will not receive nor hear the preacher. Is the preaching of the Gospel—the bare act of preaching—to answer for a while the end, not only of witnessing rain and fruitful seasons, but also of the witnessing dust? It is worthy also of special note that, whilst the expression “for a witness” does not occur at all in St. Mark, its occurrence in St. Luke gives a different complexion to the idea: “It shall turn to you for a testimony;” *it*—that is the persecution you shall endure—and your being brought before kings for the name’s sake of the Lord.

But now, leaving the minute definition of these two expressions, “the end” and “a witness,” and, taking the verse as a whole, what after all does it mean, and to what era or eras does it refer?

Now, surely there are two or three considerations which almost compel us very definitely to restrict the primary, and possibly the only direct and legitimate, meaning of these words to the forty years which elapsed before the destruction of Jerusalem. See how the verse is fenced off from the undoubted references to the end of all things, into which the rapture passes towards the close of the chapter. The very next verse speaks of signs which were fulfilled alone at the time of the siege of Jerusalem. It is distinctly stated, in words which can have no figurative sense, “Then let them which be in Judea flee into the mountains.” Then, again, in verse 34, our Lord gives what should seem to be a definite landmark of time, “This generation shall not pass till all these things be fulfilled,” *i.e.* till the end come.

And again: “Ye shall not have gone over the cities of Judah till the Son of man be come.” It is true that Jerome interprets this word “generation” of “the whole human race;” Calovius, with whom agree Stier and Alford, of “the whole Jewish nation;” and Maldonatus, of “Creation;” but New Testament usage surely strongly preponderates in favour of the common meaning of a generation, limiting, that is, the coming of the end to the lifetime of some of those who were contemporary with the Apostles.

And this view derives the strongest corroboration from St. Paul’s exposition of our text. “Have they not heard?” he says, writing to the Romans about twelve years before Jerusalem fell (A.D. 58); “Yea, verily, their sound went into all the earth;” “I have fully preached the Gospel of Christ;” “Your faith is spoken of in all the world;” and later (A.D. 64), to the Colossians, he says, “Ye have heard the Gospel; and it was preached to every creature under heaven. It is come unto you as it is in all the world, and bringeth forth fruit, as it doth also in you” (Col. i. 23). Eight years after this last utterance, the end arrived; the Romans came and took away both the place and nation of the Jews.

And this fulfilment of the prophecy which we are considering is confirmed by Church History. The translators of Mosheim, in a note, give “a sober and judicious view” of the spread of the Gospel by Apostolic hands; and after enumerating the labours of Peter, Paul, and John, as gathered from the Scriptures, they add, “Andrew probably laboured on the shores of the Black Sea, near the modern Constantinople, and perhaps in Greece. Philip, either the Apostle or the Evangelist, is reported to have ended his day at Hierapolis in Phrygia. Thomas seems to have travelled eastward to Parthia, Media, Persia, and India. Bartholomew took, perhaps, a more southern course, and preached in Arabia; Matthew is also reported to have travelled east in the modern Persia. Mark probably preached the Gospel in Egypt.” “The nations beyond the ocean,” says Clemens Romanus, “were governed by the precepts of the Lord.” St. Paul, he says again, “was a preacher both in the East and West; he taught the whole world righteousness, and travelled as far as

the utmost borders of the West." Theodoret, writing in the fourth century, asserts that the Apostles had induced every nation and kind of men to embrace the Gospel. Thus, both from Scripture testimony and from the witness of the more immediate successors of the Apostles, we conclude that the stupendous work described in our text—the preaching of the Gospel as a witness unto all nations—was actually accomplished within thirty-five years from the utterance of the prophecy—*about the period which has elapsed since the foundation of the Ningpo Mission.*

Perhaps we might close the discussion here, and conclude that this interpretation, having both Scripture and the Fathers on its side, is sufficient; and that modern Missions, in their plans and works and hopes, rest on other texts, not on this fourteenth verse of the twenty-fourth chapter of St. Matthew.

Two considerations, as it appears to me, at once compel us to reject such a conclusion. In the first place, the very elastic meaning of the word "*end*," which we considered just now; and, secondly, the vastly enlarged meaning of the expression, "all the world," "all nations" since the Apostles' time. They penetrated, indeed, to the utmost bounds of *their world*; but our Lord, that same Jehovah who sits on the circle of the earth, knew of, and did He not speak of, a larger world than that covered by the Roman Empire? The veil is lifted for us now; and with this wider world, we, the successors of the first Missionaries, incur the responsibility of supplementing their work—by "preaching the Gospel in all the world for a witness to all nations."

I find that this view is taken by nearly all commentators; indeed, the majority of them seem to consider the work done before the fall of Jerusalem as a mere sample or firstfruit of the great Mission work of the Church in all ages. Even Bishop Newton, after showing with wonderful minuteness the fulfilment which the prophecies of St. Matthew xx. received before the destruction of Jerusalem, adds the words, "The destruction of a great city is a lively type and image of the end of the world; and we may observe that our Saviour no sooner begins to speak of the destruction of Jerusalem than His figures are raised, His language is swelled, and He expresses Himself, indeed, in such terms as in a lower sense are applicable to the destruction of Jerusalem, but describe something higher in their proper and genuine signification."

"The nearer and the more remote events are so blended," says one commentator, "as to make it impossible to separate them." Indeed, if we limit the words of this verse of St. Matthew xxiv. to the work of the Apostles alone, with almost equal justice must we limit the great Missionary command in the twenty-eighth chapter to that same era. "Go ye into all the world" is the order given to fulfil the prophecy of our text; "Preach the Gospel to every creature" is the direction as to the way in which "this Gospel of the kingdom is to be preached among all nations." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," is, perhaps, our Lord's own exposition of that which has detained us so long—the phrase "for a witness." Can we surrender our marching orders to the dead Apostles alone? As little can we agree to relegate the commands and hopes of my text to the primitive ages of the Church. Prophecy, says Wordsworth, *seems* to represent many future events as contemporaneous, till one of those events is *near*, and detaches itself from the rest, and then the true sense of the whole becomes more clear. See this especially in such chapters as Isaiah vii.

So, in our Lord's prophecy, Jerusalem's fall and the terrors of the last day, connected by the startling word *immediately*, and actually so in the prophetic perspective, are separated to us toiling through this vale of tears, by centuries of events; and the *end*, therefore, which succeeded to the Apostles' great work, melts onward in the azure

future into the great end which will succeed to the whole work of the Church; and the verse cannot be denied a reference to modern Missionary work, and to our own duties and expectations.

But here another great difficulty meets us—a difficulty which I can but state without any very definite attempt at explanation. It is this: Assuming that our present work is that of the text—preaching the Gospel for a witness to all nations—and assuming for the moment that the end spoken of is the end of the world in its ordinary acceptance—the great day which the magnificent close of chap. xxv. describes—can we discern, either in the Mission work of the Apostles or in the work of Modern Missions, anything approaching to the wide-spread *success* (not *spread* merely, but *success*) of the Gospel which the Bible leads us to expect before the consummation of all things? What is the future of this sin-stricken, Satan-possessed world? “The heathen shall be Thine inheritance, O Son of God; the uttermost parts of the earth Thy possession” (Ps. ii. 8). “His name shall be excellent in all the earth” (Ps. viii. 1). “All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Him” (Ps. xxii. 27). “All kings shall fall down before Him: all nations shall serve Him” (Ps. lxxii. 11, 17). “The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory” (Ps. cii. 15). “The Gentiles shall come to Thy light, and kings to the brightness of Thy rising” (Is. lx. 3). “The Gentiles shall come unto Thee from the ends of the earth” (Jer. xvi. 19). “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab. ii. 14). “Men shall worship *Him, every one from his place*, even all the isles of the heathen” (Zeph. ii. 11). “He shall speak peace unto the heathen: and His dominion shall be from sea to sea” (Zech. ix. 10). “From the rising of the sun to the going down of the same My name shall be great among the Gentiles, saith the Lord of hosts” (Mal. i. 11). “In Him shall the Gentiles trust” (Rom. xv. 12).

Have these glorious words in any adequate sense been fulfilled? and if they are to be fulfilled before the end come, alas! must we not mournfully repeat our Lord's words, “The end is not by-and-by”?

But do these prophecies refer to the present dispensation? There is another verse in this same twenty-fourth chapter, the 31st, which speaks of “the angels of the Son of Man sent with a great sound of a trumpet to gather together His elect from the four winds;” and in Rev. xiv. we read of “an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Do the words of our text refer to the same work, which is figuratively ascribed to the world-wide flight of angels? Is our present Missionary work to result—not in the conversion of the nations, but—in the gathering in of God's elect—the few who will receive the Gospel testimony? If so, are we not constrained to give a threefold meaning to the word “end” in the text?—the end of the Jewish dispensation; the end of the present dispensation; and the end of the predicted thousand years, the final close of this world's mortal history? If so, we may not after all have so long to wait before the end shall come; and the full realization of the prophecies I have quoted above may be reserved till after the second end; even as the Gospel which was “preached in all the world for a witness unto all nations” ceased not to spread after the fall of Jerusalem, but was rather stimulated in its course by that first end; so much so that, only forty years later, Pliny wrote to the Emperor Trajan that in his province of Pontus, and Bithynia, the temples of the gods were forsaken, the sacred solemnities intermitted, and the sacrificial victims found very few purchasers. Aye! surely there is some wide and vaster blessing in store for this earth. The time will come, described in sacred poetry, when

" Evangelists,

Of whom the least was mightier in God's might
Than that prophetic voice by Jordan's banks,
Went forth from Salem. All the powers of hell
Were bound, and not a rebel spirit abroad ;
But angels plied their ministry unchecked,
Untired ; and human hearts, weary of sin,
Weary of warfare, weary of themselves,
Welcomed with shouts the messengers of peace
Upon the morning mountains."

On this most difficult and mysterious subject of the personal reign of Christ, as connected with our subject to-night, I will not venture to dogmatize. I will merely observe (1) that as Christ did come at the fall of Jerusalem in power, and yet was not bodily visible, as some of those who stood listening to our Lord when on earth did not taste of death till they saw Him coming in His kingdom—words referring also in all probability to the coming at the destruction of Jerusalem—so it may possibly be at the commencement of the millennial reign ; and His coming, when every eye shall see Him, be reserved for His final descent for judgment ; and (2) if we apply the words of my text, not to the Apostolic times only, but to these latter days, then must we not in fairness apply the rest of the predictions also, those especially more immediately connected with this fourteenth verse, " wide-spread persecution " and " abounding iniquity " before the end. Is it, then, that the end is in fact very near ? Is Satan already seized for binding ? Mohammedanism is for the moment making a spasmodic effort at persecution ; but, with that exception, is not persecution almost antiquated, cried down and suppressed, though not yet extirpated, by the loud voice of Christianity and of civilization ? Have we, then, already passed through the great tribulation ? Were the Reformation days, and the subsequent horrors of the Inquisition, the modern fulfilment of the prophecies of mighty persecution which St. Luke in his twenty-first chapter gives even more fully than St. Matthew ? And have we passed the days of abounding iniquity and frozen love ? Were not the years of last century, and the early part of the present, when infidelity was rampant and immorality fashionable, and orthodox Christianity, save when shaken by Wesley and Berridge, and Walker and Venn, and Whitefield, was asleep in the snow-drifts of religious winter ; were these the days foretold in the twelfth verse of Matt. xxii. ? Were the virgins all slumbering and sleeping from the time of St. Augustine down to the close of the eighteenth century—down to the commencement, that is, of this era of Evangelistic Missions, as it has been called ? And now is the Church awakened by the midnight cry, " Behold, the Bridegroom cometh " ? And, if so, is there nothing now before the Church of Christ save the more vigorous and faithful proclamation of the Gospel as a witness to all nations, and then shall come the end ? I merely ask these questions, and will not pretend to answer them ; but, concluding that the verse before us, with a primary reference to Apostolic times, and a direct fulfilment before the fall of Jerusalem, refers also to these modern days, and must be fulfilled before the end of this dispensation, I proceed to consider very briefly the last part of my subject,—“ How far has it been fulfilled in China ? Has the Gospel of the kingdom been preached as a witness among the Chinese ? ”

My answer, which I will endeavour in a few words to substantiate, is *No* ! If " the end " is the end of all things, and if the " preaching as a witness " is to produce the world-wide conquest of souls for Christ described in those passages from the Psalms and Prophets which I quoted just now, a stupendous work lies before the Church in China. If the preaching now be only a proclamation that all may be without excuse, still the work undone is appalling in its extent and requirements. I confine my remarks to China

alone, and must not pause to glance at Central Africa with no witness, and Central Asia with no witness. I speak of China alone. The Gospel has been preached in China for fifty years. Missionaries have trodden its shores and traversed its rivers and climbed its hills, and in Chinese speech have proclaimed this Gospel of the kingdom. Is not that enough? Has not the testimony been borne in the Chinese tongue and to the Chinese people? I answer by asking again, how did the Apostles fulfil the prophecy of the text? As to the extent of their work? "They went *everywhere*, preaching the Word." "God," said they in their sermons, and in their acting they acted on the words, "God exhorteth *all men, everywhere*, to repent." Paul spoke so diligently and so boldly that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." And *how* did they preach? Did they hurry into a town or village, lift up their voices like a trumpet, deliver their testimony, and pass on with satisfaction that they had done their duty, whatever reception the witness met with? Ah! was it so? Was it so with our Lord? "He went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the kingdom. And when He saw the multitudes, He was *moved with compassion*." So, too, the Apostles, imitating their Lord: "Remember, that by the space of three years I ceased not to warn every one night and day *with tears*." "As though God did *beseech* you by us: we *pray* you in Christ's stead, be ye reconciled to God."

Widespread, universal, individual, earnest, importunate, affectionate, yearning—such was Apostolic work for souls; and such, brethren, should be ours in China. Has it been so? I have neither the right, and I believe neither the necessity, so much to criticize the manner of our preaching. We all desire to speak to the heathen with affection and earnestness, and prayerful belief in their salvability. We would work as though all Ningpo might be converted.

But as to the extent to which our preaching has gone, as to the number who have heard it as a witness from among these immortal creatures, every one of whom, according to our Lord's command, is to hear the Gospel, suffer me in conclusion to add a few words. My belief is that scarcely half of the present population of the city have ever heard the joyful sound—that of those who have heard, a very small proportion indeed could tell to themselves or to others anything about the Gospel; that very few comparatively know who the Lord Jesus is; that fewer still know what the Lord Jesus has done and suffered for them; and since that which is not understood cannot be considered a witness saving or condemning, I conclude that we have a vast work before us, even in this city which has heard the Gospel so long, ere in its full sense the Gospel shall have been proclaimed here as a witness. To hearts scared by sin, encrusted in worldliness and deaf to all heavenly voices, line upon line, precept upon precept, here a little, there a little, must be brought to bear till in honesty and in faithfulness we shall have delivered our message. I was much struck with this a few years ago when I attempted, for two or three years in succession, the systematic and orderly evangelization of the towns and villages within a comparatively limited district to the north of Ningpo. With the catechists who helped me we had a large number of places under regular visitation, preaching in each place four times a year. We met very frequently the same persons on each visit, but it was a joyful surprise, as being a rare exception, when we found that any intelligent account of what they had last heard could be rendered by our friends.

Four times a year is seldom enough—once a month would not be too often—but if this were attempted we should find that our present band of foreign labourers, with all our native assistants, dividing the land between us, would be utterly unable to visit the 5000 or 6000 towns and villages in the Ningpo plain alone. And yet this is the only

practical suggestion which I can offer. Let us indeed *lengthen our cords*, stretch forward into the regions beyond, break new ground, preach in those places where Christ has not yet been preached; but let us also *strengthen our stakes*, and by our own more systematic labour, and by encouraging our native labourers in the same, Bible-women in house-to-house visitation, and catechists in orderly and persevering itineration, let us endeavour, more freely than we have done hitherto, to preach the Gospel as a witness in this province. But what of Sz-chuen, and Honan, and Yunnan, and Kwei-chau, and Kwang-si, and Kiang-si, and Shensi, and Shau-si, and Kan-suh? for I believe I am right in supposing that in only nine out of the eighteen provinces are there resident Protestant Missionaries. Appalling as the prospect is, yet this great Chinese Empire is not so large as the old Roman world. Remember what the prospect was from the Mount of Olives when our Lord uttered the words we have been considering. Twelve Apostles, some of the seventy perhaps assisting them, in forty years preached the Gospel as a witness throughout its length and breadth. For twelve we have well-nigh two hundred labourers in China. With faith, and love, and zeal Apostolic, which are all Divine and not human virtues, China may be evangelized in a few short years, and "the end" shall come at last.

"The whole creation groans, and waits to hear that voice
Which shall restore her comeliness, and make her wastes rejoice.
Come, Lord, and wipe away the curse, the sin, the stain,
And make this blighted world of ours Thine own fair world again!"

Come, then, Lord Jesus, come!

ARTHUR E. MOULE.

LAHORE DIVINITY COLLEGE.

Report of the Rev. W. Hooper, January to June, 1875.

THE time under review has been a longer period of actual college work than it has been hitherto my duty to describe. It has had several special features which strongly mark it out from the former periods reviewed.

It is the first time, since I have been connected with the college, that we have *sent forth* students equipped as far as lay within our province and our power to equip them, to the beginning of the great work of their lives, to the putting into practice on the actual Mission-field of what they have been taught in the college. It is, of course, a time of very deep interest, of special need of prayer, of fear and hope combined; though, I am thankful to say, in these cases the hope decidedly predominates. It may be as well to give a short notice of each of those we have thus sent forth.

(1) Jalaluddin, a Pathan from the Yusufzai country, was brought to the Saviour in Peshawur, and sent to Lahore, almost a mere boy. But by God's grace, especially during his last year, he very greatly improved, especially after he had been enabled to rise victorious out of temptation of a kind peculiarly trying to his Affghan temperament, therefore stretching his Christian principles to the utmost. He is gone to labour among his own countrymen in the desolate outpost of Bunnoo, and the accounts hitherto received have been very good and encouraging. For special domestic circumstances compelled him to take the long journey in the middle of April instead of waiting till the end of June.

(2) John Baptist Ventura, of an old Roman Catholic family in the Goruckpore district, was brought under Protestant influence in his childhood, and had the great

benefit of a sound elementary training in the Benares Normal School. His progress has been steady in every respect, and he is now gone to labour in the same Goruckpore district which he came from—probably, though I am not aware that it is settled yet, as schoolmaster in a neighbourhood where he will have abundant opportunities of preaching Christ to all classes of men. God has not given him special powers for bazaar preaching, but a very effective way of influencing others in private conversation.

(3) Aman Masih Levi, son of a respected Catechist at Benares, also enjoyed the benefit of the Normal School there, which has enabled him to make, by his own diligence, full use of the advantages of the Divinity School. He is gone to be settled as Catechist in the city of Benares, where, as the old Evangelists day by day grow more infirm, and less able to carry on their arduous, and for the most part thankless, labours, the accession of a young man, fresh from a Divinity School, ought to be a great source of strength, by the Divine blessing. But he feels, in the prospect of work among the Hindus of the sacred city, the one defect, as it seems to me, of our Lahore College (and I do not see how it can be remedied, so long as it remains the only such college for the whole of the Hindi and Urdu countries), viz., the absence of any explanation and refutation of opposite systems of philosophy and religion as a recognized part of the instruction given.

(4) Prabhu Das, who joined our Society from the Baptists' at Simla, is now gone, after the completion of his course, to labour, under the supervision of the Chaplain at Jhelum, among the few nominal Christians and the many heathen in that city and neighbourhood. God has given him the fluent speech which may be employed as such a useful talent in the Master's service.

(5) Nathaniel Rahim Bakhsh is a convert of a few years' standing from Benares, who by his energy has made up for the want of previous advantages, and has left the college, after only two years' training in it, nearly as well prepared for work as those who have been a longer time there. He is going to occupy a post of much responsibility and importance at Ahrowra, where he will have rich opportunities for displaying all his energy in attracting souls to the Saviour's side.

(6) To these must be added one who has left the college, not to enter upon the work of his life, nor for any fault of his own, but simply because, after two years' trial, there does not seem the least likelihood of his obtaining that proficiency which would be necessary for Mission work, and therefore it has seemed to me to be unfair to let him live for another year on the support which Christian friends give on the distinct understanding that those who profit by it are to be fitted for being teachers, in some form or other, of their countrymen. A certain amount of "brains," as well as grace, is needful for this; and as A. G. did not seem to possess it, we thought it our duty, reluctantly, to send him away.

It has pleased God of His great goodness to keep us, with one single exception, all in good health throughout the half-year. The exception was the case of a student who had been very robust as an ignorant energetic Mohammedan, and also since becoming a Christian as long as and whenever he was kept in the open air; but college life and study always had a deleterious effect on his health, and at last his eyes became so extremely painful that it was useless for him to remain here, and so advantage was taken of Jalaluddin's going to Bunnoo to send him there, too, in the hope that in the absence of study he might be well enough to return in October; but the accounts hitherto received are not encouraging, for the drought and glare of that desert place seem to have kept his eyes from recovering. I may add here that, being persuaded that much unhealthiness arises, or is likely to arise, from the native habit of sitting on the floor to

learn, which, as the students are continually writing as well as reading during lectures, compresses the chest and brings the blood to the head and eyes, I have just had some ordinary desks and benches made for them. I was very unwilling to destroy the sentiment of disciples "sitting at their Master's feet," especially as Orientals feel it wanting in respect to their superiors to occupy seats, of whatever description, as high as they do; but it seemed to be a case in which practical should have the preference to sentimental advantages, and adherence to most excellent custom should be sacrificed to health.

I must give the students due praise for working hard this half-year. Especially towards the end, when strenuous efforts were needed so as to finish successfully the various subjects by the end of the academical year, they worked with a will, in spite of the great heat which they might easily have made an excuse for relaxing their diligence. In fact, we got through much more work during the last two months than in any similar period before.

After the conference which occupied the first week of the year, we had a fortnight's holiday, and again ten days in April. But these were no holidays to the students, for they spent them altogether in reading up their notes, in comparing notes with each other, and in diligent preparation for the examinations which occupied the first week of the respective terms. Their only real holidays were a day or two *after* the examinations, which they spent at Shalimar and Shahdra respectively.

The subjects of instruction during the half-year have been :—

I.—To all the students.

(1) The Books of Numbers and Deuteronomy—all the more important passages in Hebrew. This completes a careful teaching of the Pentateuch, which those now gone out have received.

(2) The Acts of the Apostles xvii.—xxviii., in Greek, with a careful exposition of the inspired Church history contained therein.

(3) The First Epistle to Timothy iv.—vi., and the Second Epistle, in Greek, with special reference to *pastoral* theology.

(4) Psalms xviii.—xxii., in Hebrew. In these four classes only those students are allowed to construe who have some idea of Hebrew and Greek; the others look on and listen and take notes.

(5) The whole of Neander's second period of Church History, including the Church's relation to the world, and the history of its doctrines, constitution, customs and worship, from the accession of Constantine to that of Gregory the Great. I have been deeply impressed with the special importance of this period of Church History for the study of the infant Indian Church. While in some respects, of course, the state of the Church in this land rather resembles that of its *first* period in the Roman Empire, yet the fact of its living under a nominally Christian Government, with no or very little violent persecution, and its tendency to use whatever political ascendancy it may have or hope to have in an unlawful way, as well as the fact of its having, on the whole, far out-reached the half-conscious condition of the first period as regards doctrine, its consequent danger of all the heresies and need of all the definitions of the second period,—these and many other facts seem to me to make the study of this second period so pre-eminently useful here, that I entertain the hope, if permitted, and if not forestalled by some abler hand, to write a history of this period in Hindi in the course of a year or two.

(6) In Doctrine, after finishing Martensen's "Christian Dogmatics," they have been through the Thirty-nine Articles, chiefly, however, historically, as there was not time for a thorough exposition by Scripture proof.

(7) The Prayer-book has also been carefully taught, up to a certain point, by Mr. Wade.

(8) Paley's Natural Theology has been much liked and appreciated.

(9) Logic, though hard, has no doubt done their minds much good.

II.—The students who have not yet mastered, but seem to be capable of mastering, the Hebrew and Greek languages, have received instruction in them from the pupil-teacher, each three times a week. An Urdu Hebrew Grammar is still a great desideratum, for it is simply impossible for any one to acquire a real knowledge of a language only by learning paradigms by heart, when the explanations of the structure of the language are entirely in an unknown tongue. I should certainly have tried before this to remedy this great want, but that I have been assured that a Missionary in Gwalior is engaged in the undertaking. This is a great relief to my mind, and I only hope the new grammar may reach us by October this year. The class of Greek learners consisted only of two; but one of these, at least, has, I think, obtained a real understanding of the language, which will be exceedingly useful to him hereafter.

III.—While these have been learning languages, the other students have been receiving Scriptural instruction from Mr. Wade and Mr. Shirreff. The latter has gone through the Book of Ezekiel with all those not learning Hebrew, both those who are supposed to know it and those who are not capable of learning it, as only certain passages have been read in the original. And while the two above referred to have been learning Greek, Mr. Wade has been teaching St. Luke in the original to those above them, and Mr. Shirreff the Gospel History in the vernacular to those below them in point of power.

Sermon-writing has been continued, as before, in the case of the senior students; but for new-comers I have thought it far more profitable to get them to study a certain number of chapters of the historical parts of the Bible weekly, and bring them to me on a certain day to be examined in and explained, for without this elementary knowledge of Divine revelation all our other teaching is in vain. In sermon-writing I have noticed great improvement; some, especially of the sermons of those now gone out, have been really beautiful compositions.

Our Wednesday and Friday evening meetings have gone on as usual. The latter have been taken alternately by Mr. Shirreff and myself, and we have gone through the Epistles of James, 2nd Peter, 2nd and 3rd John. At the former Mr. Wade has given the students the history of the China Mission, and latterly some account of Brainerd's and John Williams' lives; and I have concluded a detailed account of the West Africa Mission, the Niger portion of which is at present specially connected with our college by the fact that all general offertories in chapel are reserved to be sent to Bishop Crowther. For use at our evening meetings I have had printed an Urdu translation of the Manual of Prayers for Missions and Missionaries. This will come into use (D.V.), next term, and I think it will be an advantage not to be *so much* dependent as we have hitherto been on the extempore prayers of the students.

And now as to our regular worship. The foundations of our chapel are yet unlaied, though the site is defined and the plans are in the hands of an architect friend. I feel it more and more to be the one great want, externally, of our college machinery. The room in which we still worship has not one single feature specially adapting it for Divine Service, and it is very small. This smallness is felt not only when outsiders come in great numbers and fill up all the space, but especially in the impossibility of a decent performance of the sacraments. Just before the Communion, great changes have to be made in the furniture to allow room for the communicants, who even then are most uncomfortably pressed, and for baptism of infants we have to put a teapoy in

front of the Communion-table. A font has, indeed, been ordered from Delhi, with money kindly subscribed by friends in England; but, when it arrives, the difficulty will be where to put it. I dwell upon these things because I am sure that they constitute a real loss to the object of our college, which is not only to fill the students' heads with theology, or even only to make them earnest, zealous workers in the Lord's vineyard, but *also* to train them in those habits of *reverence in worship* which the Native Church so sadly lacks, but which may be fostered in it by our students who go forth to all parts, *if* only they be fostered in them first. It will be asked, Why, then, do you not erect a proper chapel at once, especially as you have, or might easily have, all the funds required for it? This is easier said than done, for we Missionaries could not possibly spare time to superintend its erection ourselves, and as yet no suitable person has been found to undertake the work, though there is great hope that this defect will before very long be supplied. Meanwhile, in order to cherish habits of outward devotion as far as is possible in our little room, we have, acting on the suggestion of the Calcutta Secretary, begun to hold our morning worship *every* day in the chapel, and for the purpose I have had printed certain selections from the Prayer Book, to be used on all days except Sundays, Wednesdays, Fridays, and holydays. The reading of the lessons on Sundays has likewise improved very much of late. I am inclined to think there is one thing more wanted in order that we may be bound together as a congregation before God as well as a divinity school,—viz. daily *evening* worship together. Besides the Wednesday and Friday meetings above described, the students themselves meet together for prayer on Saturday evening; but on the other three days also I think we should meet, at the time of the shutting of the gate, for a short act of united worship, and I hope in October (D.V.) to begin this practice.

The conduct of the students has, on the whole, been very good. They have in several instances shown a considerate desire to settle little matters among themselves, and not let me be troubled with them. I say "on the whole," for there is one distressing exception, though it does not affect the character of the college as a whole at all. A young Mohammedan convert of Benares seemed to have no one to take a special interest in him, and I was persuaded first to let him live in the compound, and then to admit him as a probationer student. He had always given himself out as son of the Prime Minister of Jeypore, and believing him to have suffered much for Christ's sake, one was naturally more indulgent to him than others, and devised various schemes to enable him to make both ends meet. He was in several ways very disappointing from the first, but I hoped he would gradually improve under Christian influence and instruction. At last, however, only about a fortnight before the end of term, it suddenly came out that he was a most daring and thorough impostor, being the son of a poor man at Agra. When discovered, his true character came out; and with difficulty, and covered with shame, *we* (for he had no shame) sent him back to Agra, feeling that the college had indeed had the heaviest blow that it had ever received. Still, as I say, the bitter root did not spread, but was cast out as a foreign substance.

The students' wives have been regularly under instruction this half-year, besides the services in chapel, which are always opened to them. Still they ever remain an anxious part of our charge. In the transaction between the unnatural confinement and bondage of woman amongst the heathen, and her taking her proper place in Christian households, it is not surprising if much takes place which is painful to us, and a stumbling-block to the heathen.

We have had the very great advantage, throughout this half-year, of the near neighbourhood of a well-beloved Native Christian from Delhi, who has been trans-

ferred to Lahore in Government services, and takes a special interest in our college. Intercourse with him can, under God, result only in good to our students; and in the way he brings up his numerous family they have before them an example well worthy their own imitation.

In my last report I mentioned that the experiment had been tried of Mr. Wade's taking charge of the railway district, which necessitated his and Mr. Shirreff's living a long way off the college. Speaking from my own point of view only, I cannot call this experiment a success. There is no doubt that a large community of our own countrymen have greatly gained by it; there is no doubt also that the brethren have done their very best to prevent their absence from the college from doing it any harm; but still, I think, we have been *inevitably* the losers. The students cannot possibly have had so much of that most beneficial informal intercourse with Christian gentlemen which they would otherwise have had: and I have sadly, and in some instances disastrously, missed the counsel of one who is peculiarly fitted to give advice when knowledge of character is required.

It remains to say something about work outside the college. The number of inquirers this half-year has far exceeded any in my former Missionary experience, here or elsewhere. Of these, one has proved himself a deceiver, and left us, happily without baptism; two Bengali Babus have left the place, not without good hope of being elsewhere brought within the fold of Christ; and one, the relative of one of the students, and by him brought to a knowledge of the truth, is still at Lahore, and, if kept steadfast during the vacation, will, I hope, be ready for baptism soon after term begins. Two others require a longer notice. One is a Parsee, connected with one of the principal Parsee firms in this direction. He had held conversations with Mr. French and Mr. Clark when they took the students to Abbottabad some summers ago, but had then opposed the Word of God. However, the seed sown was not without effect, and after a while he became an inquirer into the truth of Christianity. My first sight of him was at a preaching at the gate, when he vigorously attacked a Mussulman opponent of ours. One of the students preaching with me found him out, and brought him to me, though with some difficulty, as he was much ashamed of coming to a padre. I gave him a room in the garden, and soon after took him into my house, where he has been till the end of term. After about a month's regular teaching, he was baptized on Easter-day in our baptistry in the garden. Several friends, English, Native Christian, and heathen, came to witness the solemn ceremony. Since then he has grown much in Christian knowledge and character. I have been unsuccessful hitherto in getting employment for him, though, having been like all Parsees brought up to business, there are many kinds of work in which he could advantageously be employed. To all applications to his brethren after the flesh, the answer is, "Only on one condition," and that is one which, by God's grace, he will never accept. He was not prepared for such decided and continued opposition on the part of his former friends; but finds therein the word of the Lord fulfilled. Indeed, their hatred has gone beyond reproach and refusal to help. Not long ago, a relative of his came from Bombay on purpose, bringing a few with him, to get hold of our friend; and actually entered my house and carried him off by force, and had planned everything to take him off by train the same evening. But God turned the wisdom of the wise into foolishness, and they allowed him to come back for his clothes in charge of a servant. Once within my house, of course he was safe; but only on condition of not venturing outside it. The Missionaries at Umritsur are now kindly taking him in.

The other is a still more remarkable case, and that it has not yet resulted in

baptism is purely the result of circumstances, and a great trial to the convert, which he bears for the greater glory of Christ. He is a Khatri, whose mind was already prepared by his father, who, long before the Punjab was a British possession, heard the Gospel preached at Saharunpore on his way back from the Hardwar *mela*, and not only never worshipped idols again, but ever afterwards worshipped our Lord after his own fashion, though he never asked for baptism. The son also received much benefit from the American Missionaries at Rawul Pindee, near which his village is. On coming to settle in Lahore in the spring of this year, he was brought by a student whom he had known at Pindee. Six students took it in turns to teach him on the six working days of the week, and subsequently I took him more in hand myself. I found him a most earnest inquirer, and a man of prayer, with a strong attachment to our blessed Saviour. But with all this there was total ignorance of the completeness of the work of Christ, and of the way of salvation through simple acceptance of that finished work. This, when set before him, was indeed a new revelation to him, and he believed it and grasped it with all the energy of his earnest soul. From that time to this his countenance has shown the peace of God, yea, the joy of the Holy Ghost, keeping and ruling in his heart and mind. His baptism has been delayed simply in order to bring his wife and children too. And the result hitherto has been such as fully to justify this course; for his wife, though at one time quite opposed to Christianity, has been gradually brought round through patience and kindness, specially the sympathy shown her by Christians when she lost her infant and only son a few weeks ago; and his two girls have, by attending the Christian Girls' School, been quite delivered from their prejudices. The convert is now appointed keeper of our garden, and there is good hope that before Christmas the whole family *together* may be received into Christ's Church.

Of bazaar preaching there is nothing particular to say. Experience has taught me the necessity of giving it up in the hot season, when I have other work for which it is needful to reserve the best of my strength. But Mr. Wade has continued throughout to take the students occasionally to the gates, where our American brethren continue their thankless labours unwearied, unfalteringly. The Musulmans lately have made a great ado about the Gospel of Barnabas, which has been translated at Lucknow, and which they flaunt in our faces as the "original Gospel."

The Christian Girls' School has been greatly blessed of God lately. The Spirit of God seems to have moved in the hearts of many of the pupils, and stirred them up to seek and find Christ themselves, to hold private prayer-meetings among themselves, and to endeavour to bring the younger ones to a saving knowledge of the Redeemer.

A site has now been secured for the erection of a substantial church for the bazaar congregation, of which Mr. Shirreff takes the oversight.

In conclusion, it is my duty to inform the brethren that the great want of the college at the present time is the want of *students*. God has graciously raised up so many friends to supply the necessary *funds*, that the college is not likely to break down for want of *them*. But I cannot conceal from myself, and must not from others, that the prospect as to supply of students is not a very bright one. Six students, as we have seen, have now left, and as yet I know of *only two* to come in their places in October. This will make the whole number, *including* the pupil-teacher, *only eight*, even if the one who went away with bad eyes is able to return. It is not that we do not receive applications for admission; these we do in great numbers; but, alas! in every case (during this half-year at least) inquiry has proved the applicant to be unworthy of admission. And the sad experience above recorded only shows that we must be more rather than less careful in admitting students. What, then, is to be done? I

think it *possible* that some of the brethren from Peshawur to Bhagulpore and Jubbulpore may hitherto have not made sufficient efforts to supply the college, and through it the Church, with their best men: and, if so, I would hereby earnestly request them to bend themselves more self-denyingly to this object. And if there is anything in our plans which fails to secure their confidence, we should be very thankful for advice.

But I am inclined to think that the chief cause of this lamented want of supply is, that there are not sufficient youths in the whole field, qualified by grace as well as talent for the high work for which our college is the training-school. This is a melancholy view to take of the matter, but it is one which should make us very earnest in pleading unceasingly with the great Head of the church, that He would be pleased to pour out His Spirit upon the North Indian branch of it, and raise up of its sons for prophets, and of its young men for Nazarites, in greater abundance.

W. H.

P.S.—One thing I see I had forgotten to state. In my last report I proposed that the pecuniary help afforded by the various Missions or individuals to the students whom they send should be limited to cases of need, and in almost all cases to three rupees. It has seemed to me, within the last few months, better that the help thus afforded should take the form of *allowances* rather than a regular addition to their incomes. And I would propose one rupee per mensem for each child the student may have (and therefore nothing if he has none), and five rupees for each confinement—this last being an occasion in which it is extremely hard for those who have nothing to save to keep out of debt. These two are the chief occasions of the need of allowances; but if any others occur to the brethren, they will use their judgment concerning them. I only throw out the above as a *suggestion*—the result, however, of a little experience and reflection.

In Memoriam.

ON the 30th of July, at Wallingford, in his eighty-sixth year, there passed to his rest the Rev. John Langley, a dear and honoured servant of God, and a most zealous and long-tried friend of our Society.

There are several reasons which induce us to believe that a slight sketch of his labours in connexion with the great cause of Missions will prove both interesting and profitable to our readers.

Our old friend's devotion to that cause was the result of no superficial and evanescent fancy, but of his deep-seated conviction of what was the will of the Lord, and of his large-hearted compassion and love for the poor and perishing of mankind. Therefore, though the advancing infirmities of his later years prevented Mr. Langley from taking such an active part in advancing the Society's interests as formerly, they in no way abated his zeal and love, which continued as warm as in the days, now long past, to which we proceed briefly to refer.

In the year 1817—fifty-eight years ago—Mr. Langley was curate of St. Chad's, Shrewsbury. There had been something of a Missionary spirit fostered in the quaint old town, previously to this year, by the Rev. Henry Campbell; but to Mr. Langley belongs the honour of the parentage of the Shrewsbury and Shropshire C. M. Association. The meeting held for its formation in that year was attended by the late revered Edward Bickersteth, then Assistant Secretary of the Society. "Twenty

ladies," we are told, * "put down their names as collectors of one shilling per week each, and the sums paid in the vestry, and after a sermon by the Assistant Secretary, amounted to 125*l*." Mr. Langley was the first Secretary of this Association; and "the result of the first year's effort was a contribution of 638*l*. to the funds of the Society."

It is interesting to be reminded that Reginald Heber was "one of its first Committee and early Vice-Presidents," and that he retained his name in connexion with it even after he had been raised to the See of Calcutta.

The Jubilee of the Shrewsbury Association was held November 1st, 1866, and Mr. Langley, then a venerable man, fast verging upon eighty years of age, was privileged to attend the interesting gatherings. Things had prospered with our friend in Shrewsbury, and he found the meeting presided over by the Bishop of Lichfield (Dr. Lonsdale), as the patron of the Association, and graced with the presence of Sir Herbert Edwardes (himself a Shropshire man), as the chief speaker.

Great interest must have attached to the proceedings, for the Rev. E. H. Bickersteth, whose father had been the Society's representative at the founding of the Association, was present, and preached (as his father had done before him) on behalf of the Society; and among the speakers at the evening meeting was the Rev. B. Bailey, who was that year commemorating the jubilee of his own departure from these shores as a Missionary to Travancore. But over and above all other incidents of interest was the rising, at both meetings, of the venerable founder of the Association himself, to speak a few brief sentences for the great cause which for so many years had claimed and received his constant thought and prayer and effort.

The value of his initial work is shown by the fact that the contributions for the Jubilee Year of the Association reached the sum of 1573*l*.; and that the total sum forwarded to head-quarters during the fifty years of its then existence had amounted to no less a sum than 31,837*l*.

But meanwhile Mr. Langley had removed from Shrewsbury, and entered upon a sphere of labour which was to occupy him well-nigh all the rest of his life. He became Curate of Wallingford in November, 1828; and after six months he was presented (on the earnest petition of the parishioners, supported by the influence of the two members for the borough) by the Lord Chancellor to the combined rectories of St. Mary and St. Leonard, Wallingford, and St. James's, Sotwell—an important but very ill-paid charge.

No sooner was Mr. Langley fairly at work in his new sphere than we find him doing there what he had done at Shrewsbury, and consequently we learn that on September 3rd, 1829, a C. M. Association for Wallingford was established. The sum collected for 1829-30 was 80*l*. During the years that have intervened since then it is not too much to say that the Society has had no truer friend, no more faithful co-operator, than the Rector of Wallingford. By reason of his heavy parochial duty he was unable to undertake much deputational work; but he was indefatigable in his own neighbourhood; and the village Associations of Aston Tyrrold, Basildon, Blewbury, Brightwell, Cholsey, Ewelme, Goring, Hagbourne, Harwell, Ipsden, Long Wittenham, Nuffield, Streatley, &c., &c. (some of which, alas! no longer exist, in consequence of changes in the holders of the livings), owe much to him for their formation, and for the personal interest in their prosperity, which led him, as long as his strength permitted it, to attend their anniversary meetings.

The total receipts from the Wallingford Association since its formation have exceeded the large sum of 5000*l*.

* In the Report of the Jubilee Proceedings.

It may convey a useful hint to some of our readers if we mention that Mr. Langley, for several years past, added a donation of three guineas to his usual subscription of two guineas, because he said that he had been relieved from the payment of that sum by the great diminution of the income-tax, owing to the blessing of God which had caused the country to be so prosperous. And he felt it a privilege to dedicate the money thus saved to the service of the bountiful Giver of all good things.

To the very last the venerable Secretary (who resigned his parochial charge two or three years ago) was wont to attend the annual meetings of the Association in the Town Hall. They were generally presided over either by the M.P. for the Borough, or by a gentleman who formerly held a high position in the Bengal Civil Service. Mr. Langley was very deaf, and therefore unable to hear the various speeches; but his fine intellectual face always wore an expression of great contentment and gladness, as though he was thoroughly entering into the spirit of the proceedings; and when, at their close, he rose, as he always did, to say a few words, so bright, and loving and earnest—not to say somewhat quaint—were his remarks, that it was a genuine treat to listen to them, and they always seemed to send one away refreshed and cheered, and strengthened for fresh and more self-denying efforts. The good old servant of Jesus Christ passed away at last with the utmost peace to his loved Master's presence. A few days before his death he said (reversing the celebrated utterance of Wolsey), "I have served my Master for more than seventy years, and He won't desert me now." At another time, being asked by his daughter, after something had been done to alter his position, if he was comfortable, he said, "Oh, yes, my child, any change is pleasant; and a glorious change is awaiting me. After my little sleep I shall awake abundantly, *abundantly*, satisfied in my Saviour's likeness." His faith was not misplaced. So calm, so Christ-sustained, so gentle, was his end, that one who tended him with loving ministry writes, "I was reminded of the words of the poet:—

"Ho did not die; die is too harsh a word;
He glided into heaven."

And those who best knew him, and the source of his habitual confidence and peace, cannot but feel how appropriate, in his case, are those glorious words intended (as used by our Church) to raise the mourner's thoughts from the poor mortal remains committed to the grave, to the happy and immortal spirit in the Paradise of God, "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

CHRISTIAN VERNACULAR LITERATURE FOR INDIA.

WILL the education of the people of India—that is the secular education provided by Government—upon which so much money is now being spent and so much administrative and professional talent employed, be for their benefit or for their injury? Good reason was given, in the article in the September number of this journal on Progress in the Madras Presidency, for believing that, in many ways, the results are beneficial. Superstition is discredited; the iron fetters of caste are loosened; the popular mind is enlarged; correct ideas on political and social subjects, and even on morals and religion, can more easily find a lodgment, and thus have an influence for good upon public opinion. And, comparing the present time with twenty years ago, there are already signs of improvement in these respects.

Yet there is undoubtedly another side to the question. For one thing, we are in danger of raising up a generation of infidels, who will be our most troublesome subjects. As Mr. Vaughan of Calcutta said at the last C.M.S. Anniversary, "Had Hinduism been a mere system of theology, it might have survived the shock of English education; but it is a system of religion mixed up with false science; the science is in fact a part and parcel of the religion. Now the Government, in teaching science, was compelled to teach *true* science; but to teach true science was to deal a deadly blow at the false science of the old system. But the same blow which slays the false science slays the false religion too; they are Siamese twins, and must live and die together. Thus it comes to pass that, in by far the majority of cases, the youths trained in Government schools and colleges quit those institutions with no real faith in Hinduism. They have lost their ancestral faith, and, alas! Government education being what it is, they have received nothing in its stead." It is left, therefore, for the Christian Church to build upon the ground thus roughly and ruthlessly cleared; and this must be done, not only by maintaining in fullest efficiency the Missionary week-day schools, which mingle sound religious teaching with the ordinary secular instruction, but by the establishment in India of Sunday-schools, and also by those efforts in another field of Christian enterprise on which it is the special purpose of this article to enlarge. The situation, in fact, at present in India is very similar to that at home. Among ourselves, the rapid spread of the School Board system has made Sunday-schools and other voluntary Christian agencies more important than ever; and if the undoubted benefits of Government education in India are not to be marred by serious evils, the Church of Christ must bestir itself, and that quickly.

Again, by teaching the masses to read we are certainly giving them the key of knowledge. But when the key is turned, and the door opened, what will be found within? Is the mental food that is ready to hand nutritious? We fear the reply must be that the great bulk of it is not. It is pleasant to the taste, and will be eagerly devoured; but there is poison in it. And as we are doing our best to create an appetite for reading, and are teaching the people of India to gratify it, it is now our part also to meet its wants by providing wholesome and satisfying food. Vernacular education is making rapid strides; now we want a good as well as attractive vernacular literature.

We have said that there is poison in much of the mental pabulum now existing. There is no lack of popular literature in the vernacular languages of India, but the greater part of it is grossly immoral—so much so that its existence is a positive obstacle to the spread of female education, at all events among the middle and upper classes. Hindu fathers object to their daughters being taught to read, lest their minds should be polluted by the indecencies that disfigure the majority of the publications likely to come into their hands. It is true, as Dr. George Smith, late editor of the "Friend of India," observes, that "the daily and the festal worship of an ordinary Hindu family, the marriage rites, and the periodical amusements," are "almost equally polluting;" but the custom of ages has made the people blind to this, while they at once observe a new influence in the same direction.¹

The literature continually pouring forth from many Native presses consists chiefly of poetry, romance, and dramatic pieces. "Many," says Dr. Murdoch, the Indian agent of the Christian Vernacular Education Society and the Religious Tract Society, whose untiring exertions in the spread of Christian education and Christian literature are so well known, "contain false morality; nearly all are superstitious; not a few are indecent; frequently the three defects are combined." The Rev. J. E. Payne, L.M.S. Missionary at Calcutta, believes that "not one in twenty" of the current Bengali

¹ "Light for India," January, 1875, p. 13.

² "Proposal for Conference," &c., p. 1.

publications are fit to read.* Mr. Yorke, Principal of the Christian Vernacular Education Society's College at Dindigul, says, "There are tales and poems in praise of the gods so utterly vile that it would not be possible to translate them into honest Anglo-Saxon." Sir William Muir sent to Dr. George Smith "an ordinary Hindustani newspaper," which the latter submitted to Syad Ameer Ali, a Mohammedan barrister, and the author of a "somewhat free" Life of Mohammed. "Even he was startled by the writing, and declared that he dared not attempt to express it in the English language."† Mr. Yorke also writes:—

Though mingling with the people, and acquainted with their language, during my thirteen years' residence in India, I was not alive to the open manner in which these books were sold, until within the last year of that period. Wishing then to make a small collection of Native works, I sent to the book-bazaar, requesting the owner to send me specimen copies of the works he had in store, that I might select and purchase. On examining them I was astounded. Many of them were of the most obscene nature. On

consulting the bazaar-man's list I found these were the books which sold most readily, as the number sold was entered against the names. Further inquiries in Dindigul, and in the city of Madura, showed that such books were sold at every book-stall. At only one stall did the man assert that one of the worst could not be sold by him, lest the Government should prosecute him, and then the inquiry was made by me personally, instead of by a Native agent, as in the other cases.

It is something to know that the circulation of all this vile trash is illegal, as the last sentence in the foregoing extract intimates. Twenty years ago the Legislative Council of Calcutta passed a stringent law on the subject, and the Rev. James Long, the veteran C.M.S. Missionary, wrote almost immediately afterwards, "Already good effects have resulted. Three booksellers have been prosecuted in the Supreme Court for selling three obscene books, value four annas [6d.] each, and fines and costs of court have involved them in an expense of 1300 rupees, and one man has since burned 500 copies of his."‡ But, as home experience in similar matters abundantly testifies, it is one thing to have a law, and quite another to set that law in motion. Before the Government can prosecute, they must have information whereon to act; and more would no doubt have been done had Christian men in India, and indeed all who set any value on public morality, acted more vigorously. Dr. Murdoch has brought under the notice of the authorities the immoral character of many even of the vernacular school-books used in the Government schools, and it is to be hoped that decisive measures will be taken to replace them. Mr. Yorke mentions' that in 1872 the Report of the Registrar of Books on Madras publications severely condemned a popular but most indelicate native drama, which procured the immediate suppression both of its performance and of the book of the play; whereupon he (Mr. Yorke) wrote to the Madras Educational Department, stating that the strictness of the Registrar ought to be extended far beyond a single book, which was but one of an entire class of objectionable literature, and describing some which he had himself purchased at the book-stalls. To this a satisfactory reply was returned to the effect that the Government were "attentively considering the best means of dealing with the sale of obscene works—not classics—but written for a clearly evil purpose." At the Allahabad Missionary Conference in December, 1873, a resolution was unanimously passed instructing the Managing Committee to bring the whole subject under the notice of the Government, with a view to more active measures of suppression.§ But, perhaps, the most interesting of the efforts made to cope with this great evil is the establishment, by the educated Natives of Calcutta themselves, of a Society similar to that for the Sup-

* Report of Allahabad Conference, p. 416.

† "Light for India," October, 1874, p. 54.

‡ "Light for India," October, 1874, p. 54.

§ "Light for India," January, 1875, p. 13.

¶ "Ch. Miss. Intelligencer," June, 1856, p. 133.

Report of Allahabad Conference, p. 486.

pression of Vice in England, having for its direct object the enforcement of the law against obscene publications. In this effort Hindus, Brahmos, and Christians have met on common ground, and found that they could co-operate together, the Society being presided over by the President of the Society for the Defence of Hinduism, by Babu Keshub Chunder Sen, the leader of the Brahmo Somaj, and by the Rev. Dr. Wenger, the eminent Baptist Missionary, so well known for his Biblical translations. The very magnitude of the evil is an encouragement to efforts of all kinds; for as a Hindu proverb (quoted by Mr. Yorke) happily expresses it, "Even a blind man may shoot when a mountain is the target."

But, after all, measures of suppression are but a small part of what is necessary to be done. We have created a demand for popular literature, and we must supply it; and the truest way to destroy the taste for bad reading is to allure it to good reading. Dr. Chalmers's great principle of "the expulsive power of a new affection" is all-important in this respect. Occupy the field with what is good and wholesome, and thus leave no room for the noxious. Do our readers doubt the power of the good to supplant the bad? The following incident will afford them some encouragement. It was related by one of the Baptist Missionaries, Mr. Kerry, at the Allahabad Conference* :—

A pure literature which should be attractive and interesting would be an inestimable boon, and he thought that the pure might be expected to a great extent to drive out the impure. A remarkable illustration of how this was had recently come within his notice. A few weeks since his friend Mr. Payne with other brethren hired a boat for a Missionary tour. They found that the Mussulman boatmen spent much of their leisure time in singing the current filthy songs of the country.

Scriptures and tracts were given them, and a beautiful new Bengali hymn-book, prepared by the Rev. Chondra Nath Banerjee, most of the hymns being written in the Bengali metre. It happened a few days after Mr. Payne's return from his journey, he (Mr. K.) also took a journey, and, without knowing it at the time, hired the same boat; and was delighted and surprised to find the boatmen at the times of rest singing the Christian hymns they had obtained.

Before proceeding to give some account of what has been done, and is now proposed to be done, to supply this great need, it may prove interesting if we submit some information respecting the growth of Native Vernacular Literature. We have no particulars of Indian publications generally, but we can gather from various quarters what will serve our purpose as specimens.

Twenty years ago, in September, 1855, at a Conference of Bengal Missionaries, the Rev. James Long read a valuable paper on this subject, and, with a foresight which time has amply justified, urged the importance of preparing and circulating wholesome books. In this paper he said† :—

The mind of the masses is awaking from its torpor, and the activity of the vernacular press is one of its signs. While, in 1821, it was reckoned a great phenomenon by the editor of the quarterly "Friend of India," that 20,000 volumes were printed and sold among the Natives within the previous ten years; we have the fact that, in 1853, according to a return of mine which the Government are now printing, 418,275 books and

pamphlets in Bengali issued from the *Native* presses in Calcutta, the greater part of which were sold within the year; while since the commencement of this century more than 1600 works have been printed in Bengali, either original compositions, or translations from the Sanskrit, English, or Persian. These have had a circulation of probably not less than twenty million copies. Over all these how little influence have Christians had!

At the same time Mr. Long prepared a Report on the same subject, which was published by the Indian Government, in which he analyzed the issues of some of the most

* Report of Allahabad Conference, p. 440.

† "Church Missionary Intelligencer," June, 1856, p. 183.

widely-circulated works. Part of the results of his inquiries were thus summarized in our own pages in the following year* :—

In his list he did not include any of the more gross and scandalous publications, by which the people are polluted. Their abominations are countless and nameless: they are full of woodcuts of the vilest kind, which the women can read if they cannot read the type. He showed that, from April 1853 to April 1854, there were published in Calcutta above 418,275 copies of 252 different books and pamphlets, at forty-six different Native presses. Of these, about 50,000 were almanacs that were emphatically Hindu, full of astrological calculations, superstitious emblems, and the like. And taking separate presses, what was the character of their other works? Take the first press in the list. Its works were—Ram's History and Conquests, 500 copies; a Sanskrit Dictionary, 1000; a Love Tale, 1000; Reading Lessons for Schools, 1000; Vedantic Theology, 500; Outline of Indian Geography, 500; a Tale from the

Persian, 1000; The Sanskrit Drama of Sakantala, 500; Vedantic Theology, 500. This is a very favourable specimen.

Here is another of another press—Passages in Durga's Life, 1000 copies; Introduction to Spelling, 2000; On Creation, &c., 1000; On Krishna's Worship, 1000; the Mahabharat, Vol. I., 1000; the Mahabharat, Vol. II., 1000 (this is the Hindu epic); Songs for Hindu Festivals, 1000; an Almanac, 5000; Songs for Hindu Festivals, 1000; Ditto, 1200; Songs to Radha and Krishna, 1000; the Ramayan, 9000 (the Epic on Ram's Conquests); On the Vaishnav Marks, 800.

Then, going through the list, we have numbers of others about Ram's Birth, Warning to Careless Moslems, Muhammad's Ascent to Heaven, A Thousand Questions to Muhammad, the Life of Krishna, Durga's Life, and so on.²

An interesting paper on "The Press in Bengal" was read at the Allahabad Conference by the Rev. J. E. Payne, L.M.S. Missionary, which tells us something of the present activity of the Native book-market. On comparing his figures with those of Mr. Long twenty years before, given above, it would seem at first sight as if there had been little

* "Church Missionary Intelligencer," June, 1856, p. 138.

² In 1853, in the Third Annual Report of the South India Christian School-Book Society, which was one of the precursors of the present Christian Vernacular Education Society, Dr. Murdoch gave a list of some of those books to be met with in the Native book-shops of Madras which had the greatest demand. Here are some items from this list (N.B., a pie is equal to half a farthing, and twelve pies make one anna = three half-pence) :—

Songs in Honour of Vishnu, 18mo, 6 pp., 3 pies.
Praises of Parvati, 18mo, 8 pp., 3 pies.
Arithmetic, 8vo, 76 pp., half bound, 6 annas.
Holy Praises of Supramanyen, 18mo, 72 pp., 1 anna.
Dialogue between Laksmi and Parvati about their Husbands, 18mo, 7 pp., 3 pies.
Snake Songs against Idolatry and Caste, 18mo, 30 pp., 8 pies.
Light of Siva (Summary of Vedantic Science), 18mo, 10 pp.
A Light to Know the Heart, 18mo, 18 pp., 9 pies.
A Treatise on Animal Nature, 18mo, 24 pp., 6 pies.
The Wisdom-looking Man, 77 pp., 1½ anna.
Astrology and Omens, 18mo, 24 pp., 1 anna.
Five Methods of Interpreting Omens, 18mo, 16 pp., 1 anna.
Almanacs (several), 2½ annas.

One of the Almanacs mentioned in this list is thus described :—
It commences with "Victory by Rama; Homage to Parvati, ruler of the universe. For the fulfilment of my object I worship Brahma, the great Vishnu, Siva, Ganess, praised by all the gods, and

Episode from Mahabarat, Herald's Challenge, 18mo, 12 pp., 6 pies.
Ditto, Embassy of Krishna, 8vo, 77 pp., half bound, 4 annas.
Ditto, Horse Sacrifice, 8vo, 40 pp., half bound, 8 annas.
Dramatic Ramayana, 8vo, 378 pp., half bound, silk, 1 rupee.
Marriage Songs, 18mo, 24 pp., 10 pies.
Auspicious Puberty, 18mo, 29 pp., 1 anna.
Directions about Marriages, 18mo, 26 pp., 1 anna.
Twelve Tales by the Son of a Prime Minister, 8vo, 138 pp., half bound, 8 annas.
History of Queen Pavulakodi, 18mo, 180 pp., half bound, 4 annas.
Witty Sayings, 18mo, 12 pp., 5 pies.
Thirty-two Stories related by a Doll, 8vo, 230 pp., half bound, 8 annas.
Story of a Silent Woman, 4to, 74 pp., half bound, 4 annas.

my tutelary god." The fortunes of the year are next foretold; lucky and unlucky times are pointed out; and, lastly, there are elaborate astrological calculations for every day in the year.

or no increase. But it is evident that they reckon differently. Mr. Long gives the number of books *printed* in Calcutta in 1853, but no doubt a large proportion of these were not new publications; whereas Mr. Payne tells us the number *published* in 1871, which is obviously exclusive of issues of previously published works:—

91 Newspapers published in Bengal were registered at the General Post office in 1871-72; of these 37 were in English, 48 in the Vernaculars, and 6 English and Vernacular.

769 books were published in Calcutta in 1871, of which upwards of 700,000 copies were printed. About one-third of these books were in English; more than a third were in Bengali; and the remainder were in other languages.

624 of the 769 books published in 1871 have been classified as follows:—Arabic, 1; Bengali, 235; English, 183; Hindi, 8; Musalman Bengali, 8; Nepalese, 1; Persian, 15; Sanskrit, 65; Santali, 2; Urdu, 17; Uriya, 33; Diglots, 53; Triglots, 3.

The Bengali works published in Calcutta in 1871 have been classified thus: Biography, 2; Drama, 11; Fiction, 25; History, 2; Language, 12; Law, 6; Medicine, 14; Miscellaneous, 50; Philosophy, 40; Poetry 4; Religion—Brahmo, 7; Christian, 28; Hindu, 16;—Romance, 7; Science, 11.

The most ancient Bengali work known is less than five hundred years old. Bidyapati gave the first start to Bengali literature about 1380 A.D. Chandidas and Gobindadas lived about the same time. These three authors appear to stand at the head of the line of Bengali authors. Their writings show that they were worshippers of Vishnu.

The great teacher Chaitanya, who lived in about 1484 A.D., and who is to this day regarded as an incarnation of Vishnu, gave the second impetus to Bengali literature.

Throughout the sixteenth century, Jibgoswami, Narharidas, Brindabandas, and many other disciples of Chaitanya, wrote poetical works and hymns in large numbers.

Rajah Krishna Roy of Nuddea gave the third impetus to Bengali literature in the middle of the eighteenth century. To the literary men of his court belongs the unenviable fame of producing several popular works that are to this day a curse to Bengal, and of starting the licentious and filthy literature now belched forth by the presses of Bottollah in Calcutta, and sold in every town and market throughout the country.

The year 1871 will be memorable as the year in which cheap popular Bengali newspapers were commenced. To Babu Keshub Chandra Sen belongs the honour of commencing them, by issuing the *Sulabh Samachar* at one pice per copy, soon after his return from England, where he had seen the success of the *Echo* and other half-penny newspapers. The success of the *Sulabh*, which soon attained to a circulation of 7000 copies a week, led to the appearance of several other cheap papers, but most of them continued for a few weeks only.

In 1863 there were but twelve vernacular newspapers to be examined by the Government Translator; now there are 39. Of these 23 are Hindu organs; 5 are Mohammedan; 5 are political with a strong dislike for religion in general, and for Christianity in particular; 4 are Brahmo; and 2 are Christian.

From Mr. Clements R. Markham's Report to the Secretary of State for India on the Moral and Material Progress of India for 1872-73 (the Report reviewed more at length in our August number), it appears that in the year reviewed by it 1082 books were published in Bengal, 97 in the North-West Provinces, 387 in Madras. Of this 387, 144 were on religion, 37 on language, and 36 poetry.

It is now time to say something about the efforts that have been made for the diffusion of Christian Vernacular Literature in India. Hitherto little has been done beyond supplying the immediate and most urgent requirements of the Missionaries and their converts. A few religious books—chiefly controversial—i.e. exposing Hindu and Mohammedan errors, or refuting Hindu and Mohammedan objections to Christianity—and reading-books, &c., for use in schools—these form the bulk of what has been provided. The deficiencies are obvious; but before proceeding to dwell further on these, and on the plans now in progress for supplying them, we will give some more detailed particulars of the publications already issued.

As far back as twenty years ago some little progress had been made. The Tract

Society in Calcutta had published in Bengali the "Peep of Day," and "Line upon Line," the "Pilgrim's Progress," the "Life of Luther," and some volumes of anecdotes. Two School-book Societies were also at work in the same language; and a Vernacular Literature Society devoted itself to the translation of popular works like "Robinson Crusoe," Lamb's "Tales from Shakspeare," &c. In Madras, the South India Christian School-book Society, already alluded to, was established in 1855, and it is interesting to notice that among the first contributions sent to its funds were 29% from the Maharajah Dhuleep Singh and 3% from some negro children in the West Indies. It began its operations by issuing some Tamil lesson-books and a Telugu book of geography, and followed these up with an easy account of the electric telegraph and History of England, Hints to Mothers, &c., and also a magazine for the young in Tamil. In three years the Society circulated 70,000 copies of various publications.

The name of one of the most successful of the early attempts to reach the popular ear will probably not be new to many of our readers. We allude to "Phulmani and Karuna," written by Mrs. Mullens in Bengali, and afterwards translated into other Indian tongues. It was an original work, and for that very reason much more attractive than a translation, and it caught the style of an Oriental as nearly as it is possible for an European to catch it. It "inculcated a love of flowers, neatness, and cleanliness; pointed out the advantages of female education, contained numerous hints about the training of children, and showed the way to reclaim a bad husband, as well as to do good to neighbours. The proneness of the people to get into debt and other defects in their character were noticed; and, above all, the leading doctrines of the Gospel were clearly set forth."

The Baptist Missionaries at Serampore, the Germans at Tirhoot, the Secundra Press attached to the C.M.S. Mission at Agra, and especially the American Press at Lodiana, may be mentioned in passing as having, among many others, done good service in the cause.

In 1858, the Christian Vernacular Education Society was established. Hitherto its publications have been almost exclusively school-books. Not that these, in their own sphere, are to be despised as a Missionary agency. The Rev. John Harrison, C.M.S. Missionary at Bezwar, in the Telugu country, describes them in a recent letter as "full of Christianity." Still they cannot be called "popular literature." One or two magazines, however, have been maintained by the Society: among them the *Lamp of Truth* in Marathi and Bengali, and the *Dawn of Truth* in Marathi and in Gujarati, both monthly periodicals for children; the *Desopakari* (Friend of the Country) and the *Mission School Magazine* in Tamil—the latter also for children—edited by the Rev. W. T. Sathianadhan, the C.M.S. Native Pastor at Madras; the *Hitavadi* (Good Adviser) in Telugu; the *Auronodaya*, in Canarese; and the *Lanka Nidhana* and *Children's Lamp* in Singhalese, for adults and young folks respectively, in Southern Ceylon. In Tamil only has the Society issued "popular" books for general reading, such as "Stories of Lions," "Stories of Serpents," "The Soul's Abode" (a description of the human body), &c.

A comprehensive review of the existing Christian vernacular literature of India is given by the Rev. T. S. Wynkoop, of the American Presbyterian Mission, and Secretary of the North India Tract Society, in a paper read by him at the Allahabad Conference. A brief summary of the facts brought together by him has already appeared in the "Intelligencer," in the article on that Conference in the number for February last year. In some of the languages a fair beginning has been made in supplying the Native Christians with theological and devotional books; but of general literature with a Christian tone, suitable for wide circulation, there is scarcely anything at all. The whole

number of Christian books is thus given by Mr. Wynkoop :—Tamil, about 100 works ; Telugu, 10 ; Canarese, 20 ; Malayalim, 30 ; Oriya, 10 ; Bengali, 35 ; Marathi, 25 ; Hindustani (including Hindu and Urdu), 60. These numbers, he says, are but approximate, and would no doubt be variously stated by different persons, according as a wider or a narrower standard were applied. Indeed, Mr. Wynkoop appears to have excluded from his list very small books, which, for the purpose of a sale among the masses, are by no means the least useful.*

Let us take the last Report, for 1874, of the Punjab Religious Book Society, of which our Missionaries the Revs. Robert Clark and F. H. Baring are Secretaries, as a specimen of work done in one province. A large part of its business is in English books, but we confine ourselves to what it does in the vernacular languages* :—

The sales of Vernacular Books during the last few years have been as follows :—

In 1871	Rs. 211
" 1872	" 456
" 1873	" 583
" 1874	" 1,010

Language.	Books.	Tracts.
Urdu	3,969	13,050
Roman Urdu .	1,023	35

Language.	Books.	Tracts.
Panjabi . . .	150	1,798
Hindi	172	157
Arabic	21	—
Persian	47	—
Pushtu	—	11
Bengali	20	—
Total	5,402	15,051

Several new vernacular books were published by this Society in 1874, a list of which will be found in the foot-note below.⁶ A work of great importance is in

* The Government Report on the Moral and Material Progress of India, already referred to, gives the following list of works published by the twenty-four Mission Presses in India, Ceylon, and Burmah, in thirty-one languages and dialects :—

English	375	English and Gujarati . . .	6	Canarese	158
Bengali	206	Marwari	6	Canarese and English . . .	4
English and Bengali . . .	6	Nepalese	1	Malayalim	395
Sanskrit	4	Kondah	1	English and Malayalim . . .	23
Hindi	214	Panjabi	40	Khasia	1
English and Hindi	1	Tibetan	20	Tulu	11
Urdu	189	Tibetan, Hindi, and Urdu .	10	Kodagu	1
English and Urdu	6	Burmese	1	Singhalese	289
Persian	4	Pali	2	Portuguese	10
Oriya	131	Sgau Karen	13	German	2
Santali	24	Bghai Karen	10	Latin	1
Assamese	20	Marathi	13		
Assamese and English . . .	13	Tamil	568		3,410
Gujarati	125	Telugu	88		

Many of these, however, were mere tracts. In the same period, according to the Report, 8,570,129 copies of Christian books and tracts of all sorts were printed, besides 3,375,040 copies of school-books, and 1,315,503 copies of portions of Scripture.

* Report of Punjab Religious Book Society for 1874, pp. 8, 9.

* VERNACULAR BOOKS, &c., PUBLISHED BY THE PUNJAB RELIGIOUS BOOK SOCIETY IN 1874 :—Translations of *Jessica's First Prayer* and *The Old Man's Home* into Persian Urdu, by H. E. Perkins, Esq., C.S., to sell at one anna (1½d.) each ; "Bulawat-i-Ilabi," a translation of *Come to Jesus* into Persian Urdu, by a Native Christian, Moonshes Henry Wood, price one anna ; "Tafsil-ul-Kalam," a translation of the Dublin *Scripture Text Book* into Persian Urdu, by the late Rev. T. H. Fitzpatrick of the C.M.S. Umritsur Mission, and prepared for press by Mr. Perkins, price Rs. 1 : 4 ; "Haqiqi Arfan" (2nd edn.), a work on practical godliness by the Rev. Imad-ud-din ; "Waqiat-i-Imadia," the autobiography of the Rev. Imad-ud-din (2nd edn.), price half an anna (¾d.) ; "Nathaniel Ka-Kissa," an account of how Nathanael became a disciple of Christ, by the Rev. Imad-ud-din, price three pie (a farthing and a half) ; a Lecture on the Brahmo Somaj, by the Rev. R. Clark, translated by the Rev. Imad-ud-din. All the foregoing are in Persian Urdu, i.e. the Urdu language written in Persian characters. The following are in Roman Urdu, i.e. the Urdu language in Roman letters :—Barth's

preparation, viz., a Commentary on St. Matthew's Gospel in Persian Urdu, by the Rev. R. Clark and the Rev. Imad-ud-din, "written with especial reference to the present wants of India, and after reference to all available commentaries of past as well as of modern times." Mr. Perkins writes of it, "This is a wonderful book, full of the Spirit's teaching. I rise from each day's study of it with thankfulness to God, who has given His Church in India such a book." Also, a book on the types, with coloured pictures; and several smaller works.⁷

A circular put forth by this Society last year offers (through the liberality, as we understand, of the Rev. F. H. Baring) prizes for works in Urdu or Punjabi, on "any doctrinal or practical Christian subject which shall be simple and elementary both as regards style and matter;" also on such subjects as Humility, Honesty, Purity, Temperance, Truthfulness, Debt, Slander, Idleness, Bad Language; Sin, its nature and consequences; and Fate; also for tracts suitable for women, and for original hymns for children.⁸

We must now come to what is the special occasion of this article—the action recently taken by the Christian Vernacular Education Society, the Society for Promoting Christian Knowledge, and the Religious Tract Society, to meet the peculiar needs of India at the present time.

This action was initiated by Mr. H. Carre Tucker, C.B., formerly Commissioner of Benares, who has devoted so much time and thought to this particular subject, as to everything that is for the good of the people of India. On February 2nd, 1874, he addressed a letter to the Christian Vernacular Education Society, pointing out the urgent necessities of the case, and pressing on that Society the importance of their taking up "the grand work of the preparation and dissemination of a pure Christian vernacular literature with vigour and energy." This letter itself contains striking evidence that Mr. Tucker is no mere trumpeter to summon others to the battle-field without fighting himself. In it he gives, by way of illustration of the kind of books most wanted, a list of *some* of the vernacular books he himself had printed while in India for his private distribution. This list includes a Life of Christ; selections from the Proverbs; the Sermon on the Mount, and Matthew xiii., in doggerel Hindi verse for singing; Blunt's Elisha; Notes on Indian History, Natural History, Agriculture and Farming, &c.; selected tales, such as "Sandford and Merton," and the works of A.L.O.E., Charlotte Elizabeth, Miss Edgeworth, Mrs. Sherwood, &c.; and several other books.

The result of this letter was that the Committee of the Christian Vernacular Education Society resolved to extend its operations beyond the publishing of school-books, and voted 1000*l.* as a first instalment, to be expended in the ensuing year on popular vernacular literature; and the Committee of the Religious Tract Society passed a resolution to co-operate with the C.V.E.S. by every means in its power. At the same time the attention of the S.P.C.K. had been drawn to the same subject. On Feb. 28th, 1874, the Secretary of that Society wrote to the Church Missionary Society that the Standing Committee had been informed that "money spent on Christian literature is *the most effective mode of aiding Missions in the present condition of India*," and expressing their readiness and wish to forward this object; and they wished to hear what sort of books were

Scripture History, by H. E. Perkins, Esq.; "Sawál-i-Rúh wa Jawáb-i-Iláhi," a translation of Washington Moon's *Soul's Inquiries answered in the words of Scripture*, by a lady; and a "Silent Comforter," on rollers for hanging up. In Pushtu, the vernacular of Peshawar, there are "Durj-i-Murján," the Parables of our Lord in verse, and "Afgháni Jhanda," a part of Dr. Pfander's "Mizan-al-Haqq," both by the Rev. T. P. Hughes, and each to sell at one anna six pie (2½*d.*).

⁷ Report of Punjab Religious Book Society for 1874, pp. 18—18.

⁸ *Ibid*, p. 18.

⁹ "Light for India," April, 1874, p. 3.

most wanted, and who were the men best fitted to write and edit them, "with any information likely to help on the good cause which both Societies have in common." Copies of this letter were sent to the C.M.S. Missionaries in India, and elicited some interesting replies, from which we select the following extracts :—

From the Rev. H. D. Hubbard, Benares, representing a Sub-Committee of the North-West Provinces Missionaries.

On the supposition that books for both heathen and Christian readers were intended, the following were among the suggestions :—Commentaries, Evidences, Compendium of Theology, Church and Ancient History, good fables, Bible stories, Biography (especially of eminent Christian women of all times, for female readers), History of the progress of Ancient and Modern Missions, Picture Cards, Family Prayers, Manuals of Devotion, Catechisms, Plain Sermons, and stories of every kind for the children.

As to the men best fitted to write or edit them, it was generally felt to be a most difficult matter to decide at once; but that as the work to be effective must be of a permanent character, it would be best that a *Standing Committee* be appointed, who would consider which of the above-mentioned works be taken in hand first; the persons most suitable to prepare them; the *style* of language to be used, &c.

From the Rev. R. Clark, Umritsur.

Very heartily, I am sure, shall we Missionaries of the C.M.S. welcome the assistance of the S.P.C.K. in the great work of providing Christian literature for North India. The want is everywhere greatly felt; and the weakness which is apparent in the Native Church, and the slow progress of the Gospel amongst the Natives generally, may be in part attributed to the want of books of sound practical divinity, and historical and biographical instruction. (Mr. Clark adds an account of the work of the Punjab Religious Book Society, already referred to.)

From the Rev. F. H. Baring, Umritsur.

The S.P.C.K. will, I feel sure, be doing a most useful work if they give further assistance towards the creation of a Christian vernacular literature for North India.

In answer to the first question asked, I would say a very great variety of books are needed. (a) *Works for theological students.*—Under this head I would include not only such works as translations or compilations from books like "Pearson on the Creed,"

"Boulton on the Articles," "Liddon's Bampton Lectures," "Litton's Guide to the Study of the Scriptures," "Selections from the Fathers," "Burton's Church History," but also Hebrew and Greek grammars in the vernaculars; a Scripture Atlas; also some short histories or biographies; a series of tracts on *Baptism*—(1) The necessity of baptism, addressed to the unbaptized, (2) Infant and adult baptism, almsgiving, &c. The great need at present, I believe, is a series of very cheap attractive little books (if possible with pictures); the number of people who are willing to read a book of 100 pages is very very small: on the other hand, I have found that little books of ten or twenty pages have a very wide sale, and are very popular. Under this head books are needed (a) for the children in schools; (b) specially suited for women. The majority of these books should be poetical if possible.

From Mr. W. Briggs, Multan.

Let the S.P.C.K. make use of existing institutions by all means, but let the stewards of the S.P.C.K.'s bounty seriously consider the great need there is for short pithy tracts addressed to the hearts of the people. Something for the heart, as a help to the evangelist, as the polemical treatises already in existence are a help to the controversialist.

From the Rev. W. Thwaites, Dera Ismail Khan.

May I add to what Mr. Baring has written, the necessity of having a few tracts on the duty and importance of Holy Communion, and the requirements from the communicant?

From the Rev. T. J. Lee Mayer, Bunnoo.

And let me add that most necessary of all, for the proper managing of the Church of God, the taking care of one's own household; some good tracts for servants, or some of the R.T.S. translated into Urdu.

From the Rev. S. Dyson, Calcutta, representing a Sub-Committee of the Bengal Missionaries.

Treatises and Tracts, discussing controversially the superstitions of Hinduism, and setting off against them the character and

claims of Christianity, already exist in adequate amount.

Treatises on Christian Theology are imperatively required. Some few works do exist, but they are very few in number, and inferior in quality. Some of them were prepared many years ago, before English education had taken such rapid strides, and the style of the Bengali composition is complained of. There is no doubt that the Christian Native Church in Bengal is far behind the Tamil Churches in South India and the Hindustani Churches in North, as regards the quantity and quality of vernacular theological works available. This, no doubt, is partly accounted for by the fact that educated Native Christians are, in Bengal, generally acquainted with English, and the preparation of such works has not been such a felt necessity. Still, the number of vernacular Christian scholars, either as teachers or preachers, is increasing, even if we say nothing of the mass of vernacularly educated Native Christians who are not officially employed in Mission work, and these men do at present urgently need theological books of a higher character than any at present procurable.

Other books were mentioned as desiderata: an introduction to the Bible; a collection of homilies or sermons; expositions of the Church Catechism, and of the Thirty-nine Articles; condensed translation of Pearson on the Creed; Hooker's Treatise on the Sacrament, Book V.; a translation and adaptation of Whately's Easy Lessons on the Christian Evidences; an outline and simplification of Butler's incomparable Analogy; a manual of Primitive Church History. In fact, in the absence altogether of vernacular standard works on theology, the publication of any good book on any branch of the subject will be hailed as a benefit.

The great difficulty is to procure competent men to translate or produce these treatises. There are Missionaries in Bengal who are competent, but being fully occupied with other engagements, they cannot spare the time.

The Rev. A. Stern, Missionary, Calcutta, is already engaged in a work on Christian

Ethics, or the origin and development of holiness of life. He has already written and published a superior Catechism on Christian Theology, adapted and translated from one extensively used in Germany, and is ready to undertake the preparation of a Commentary on some portion of the Holy Scripture.

The Rev. F. Gmelin, Principal of the Training School at Krisnaghur, has now in hand, primarily for his own pupils, ultimately for publication, Expositions of the Church Catechism and of the Thirty-nine Articles. Another similar work, "First Steps to the Church Catechism," written by him, and printed by the S.P.C.K., Bishop's College Press, is now out of print, and he proposes revising and reprinting it.

The Rev. Dr. Baumann, Cathedral Mission College, undertakes to prepare a General Introduction to the New Testament, or a Commentary on some one book. Perhaps other needful works may also be taken in hand by other Missionaries from time to time.

There is a periodical conducted by the Rev. C. Bomwetsch, the *Bengali Christian*, published monthly, which appears to the Standing Sub-Committee very deserving of assistance, and at present there is a History of the Primitive Church appearing in that periodical, which, when completed, it is intended to republish as a book for the use of Native Christians. Such a book is urgently needed. It is contemplated also to publish other works which are likely to be permanently useful, in the pages of this periodical, e.g., new translations of portions of Holy Scripture, Explanations and Commentaries, Religious Biographies, Expositions and Vindications of distinctive Christian doctrines, and in the present lamentable meagreness of vernacular Christian literature the Sub-Committee entertain no doubt that most of these will repay publication in a book-form. I may add that this periodical has already an extensive circulation, and its circulation is increasing among all denominations of Native Christians.

(Mr. Dyson adds some practical recommendations as to the way in which the S.P.C.K. funds might be utilized to pay Native writers and copyists, &c.)

It will be observed that most of the foregoing recommendations refer to directly religious books. A tacit understanding has, we believe, been come to, that the S.P.C.K. shall mainly publish distinctively Church of England books, which the other societies could not well include in their lists; the R.T.S., religious works of a general character; and the C.V.E.S., besides its regular school-books, those miscellaneous and attractive publications for which, as we have said, there is so great a need.

S.

(To be concluded in our next.)

MORE NEWS FROM EAST AFRICA.

REV. W. S. PRICE'S JOURNAL.

(Continued from page 320).

Sunday, April 25th—The excitement, the journey in the sun, and thoughts of the sad event which had overtaken us, brought on severe headache and gave me a sleepless night. Before service this morning I sent for Henry, who manages the choir, to arrange about the hymns. He said Mr. Remington had appointed hymns for to-day. He had done so in the early part of the week, before he had any idea of what lay before him. This being so, I felt I could not change them, and there was no need, for they were both touchingly appropriate. The first was,

"I heard the voice of Jesus say,
Come unto Me and rest," &c.;

and the second was the 342nd in Bickersteth,

"O Lord, how happy should we be,
If we could cast our care on Thee,"

one of the hymns for the visitation of the sick. I only added one, which was sung after the sermon,

"Servant of God, well done."

Mr. Wakefield, who is still here, kindly gave us a sermon in Kiswahili, and what he said was apparently to the point, and was earnestly listened to by our people. From all particulars I can glean of dear Remington's death, it was sudden (in the ordinary sense of the term) both to himself and to those around him. On Wednesday he was in high spirits, and passed a happy evening in the company of Wakefield and Last. On Thursday he complained a little of oppression, but it was accounted for by the dullness of the weather. He passed, however, a disturbed and restless night, and next morning (Friday) symptoms of fever and jaundice, accompanied with sickness, set in. Wakefield gave him some medicine, which seemed to do him good, and then sent off a messenger to me. I got his letter in the evening—too late for me to attempt the journey; so I sent off two special messengers, and made arrangements for Remington to be brought to Mombasa next day. It appears that after Wakefield's messenger was sent off the disease rapidly increased, and he passed another very troubled night. In the morning (Saturday) he suffered from short and rapid breathing, and became conscious that his end was drawing

nigh. He took leave of those around him, and of several of the Native brethren who came in to see him, and begged that a message might be sent to the dear ones at home, to the effect that he died at peace and happy in the Lord, and at nine a.m. he quietly breathed his last. I say again, emphatically and deliberately, that this event is no proof of the exceptional unhealthiness of Rabai. I have known many similar deaths in India. Sparshott and his wife lived several months at Rabai, and had fever there; but a few weeks ago he had an attack in Mombasa, which he said was the most severe he had ever experienced. To give any man a reasonable hope of health and active life in East Africa four things are requisite—(1) A naturally good constitution; (2) temperate habits; (3) a good house, with sleeping room above the malarious level; and (4) wholesome food and pure water. The records of our own and of other Missions in East Africa make it abundantly clear that nearly all the cases of sickness and mortality which have occurred are directly traceable to the neglect of one or other of these necessary conditions of life and health in a tropical climate.

Monday, April 26th—Heavy rain in the night. Set out at seven on my donkey, but the ground was so wet and slippery that I had to dismount and walk most of the way. We had tide in our favour, but a strong contrary wind, so did not reach home till about 11.30 a.m. We were three and a half hours on the water, and, as I had had no breakfast, I came in tired and hungry.

Tuesday, April 27th—As the Wali is sending off an express with letters to the Sultan, I took the opportunity of sending two men, having charge of our letters for the mail in their company. They have to walk to the Pangani, about eighty or ninety miles, and get a boat across to Zanzibar. I do hope they will be in time. We had very short time to finish off letters and make up our packet, as we had been reckoning upon the steamer calling, which would have given us twelve days more. Even now, after all, I think it possible the steamer may call, in which case we may be able to send later news. This evening I have a letter from George, telling me of the death of an infant at Rabai,

and that Mr. Last is laid up with fever. I have ordered Ishmael to go up early in the morning with a boat, and have sent to George to arrange for Mr. Last being sent down. As long as Mr. Wakefield and I were there he was in good spirits; but no doubt he would realize his loneliness and the loss of his companion more after we left. It will anyway be well for him to have at least a week's change to this place. In a short letter from Bishop Steere a few days ago he says, "Just now East Africa seems to be particularly trying to all of us." God grant that these trials of our faith may have their proper and designed effect upon us all!

Friday, April 30th—Last felt better, and sent back the boat; but this morning I have another letter from him saying that he again feels unwell and would like to come down for a change; so I have sent a boat to bring him. A Hindu came this morning with a little boy about eight years of age, to ask my advice under the following circumstances. The boy was formerly his slave, had been liberated by the Consul, and the man produced the certificate. He was now going to Kutch, and wished to take the boy with him, but did not feel sure that he would be safe in doing so. I told him I thought he would run considerable risk in doing so—he certainly would lay himself under grave suspicion of having disregarded the Consul's certificate. He said in that case he would leave him with his brother, a very convenient relative in this part of the world. The fact is, a certificate of freedom given to a child is just so much waste paper. When the Consul leaves, the master gets the document into his own hands, and practically things remain as they were. In all probability there are many young people in this place who have been freed by her Majesty's Consul, who still, to all intents and purposes, and as far as they themselves know, are slaves. The only way of securing the freedom of such is to provide a home for them in an asylum, in which they may be properly cared for, and protected by their former masters. I have been much struck in looking over poor Remington's papers, at finding that he had a strong presentiment of his speedily approaching end some two or three weeks before the event took place. There is a paper dated March 22nd, in which he expresses his wishes as to the disposal of his effects in the event of his decease. Again, there are two letters, dated April 13th, one to his aunts, another to a friend, in both which he plainly says that he has symptoms of heart disease,

and that he is looking forward to a speedy departure to a better world. They might have been dictated from the bed of death; it will at least be some consolation to his friends to find that "his hopes were surely fixed where true joys are to be found." It seems strange he did not open his mind on the subject to any one—not even to Last, with whom he was living. When we were at Rabai, three weeks ago, I noticed his sad expression of countenance, and asked him if anything was the matter, but he assured me there was nothing.

Saturday, May 1st—Busy all day with monthly payments. Last is with us; he is looking well, and I hope in a few days he will have fully recovered his spirits and appetite.

Sunday, May 2nd—Services as usual. At the early service there were forty Native Christians, and a good many Swahili. I spoke to them from the words of our blessed Lord, "I am the resurrection," &c. Last had a Bible meeting, which clashed with the afternoon service, so the latter was not so well attended; but I was glad to see a goodly gathering of Swahili people, who were very attentive to Ishmael's discourse. At night a number of Christian men and women assembled at our house. We sang together some of the good old hymns, and Last concluded with prayer.

Monday, May 3rd—At breakfast a man came with a packet from Dr. Kirk, containing an official and a private letter, an Arabic proclamation from Said Bargash to his beloved subjects at Mombasa, to the effect that I have his full permission to purchase houses or land, &c., and a letter addressed to the Wali by the Sultan, in which the former is severely "wiggled" for having obstructed me in obtaining land, and strictly charged to render me all assistance for the future. Called on the Wali, accompanied by Ishmael and J. Smith. He winced on reading the letter, and asked why I had reported him, &c. I replied that I had simply reported what the landowners stated, and I had done so because I saw no chance of obtaining the land without. He protested that he was most anxious to be my friend, and that I might command him night or day, anyway I pleased. Called on Abdullah-bin-Said, the landlord. He is suffering from brow ache, for which I took him some medicine. Showed him Said Bargash's letter, which appeared to satisfy him. He and his elder brother are living

in a poor, wretched, and dirty old house, apparently in great poverty, a painful picture of fallen greatness. I should think a few hundred dollars for some of their waste land at Kisownee would be a grand windfall for them. At 3.30 went over to Kisownee, taking old Abdullah-bin-Said with us to point out the portion of his land which I wish to purchase. Met Kamis, the other land-owner, there, and walked with him over the boundaries of his property. It took us a little over an hour, from which I calculate roughly that the boundary line is from two and a half to three miles in extent. It contains plenty of good building sites, and here and there plots of good arable land. The more I see of it the more I am persuaded that it is in all respects a most eligible site for our colony. I am convinced it possesses the conditions of salubrity in a remarkable degree. It is quite open to the sea-breeze, as it directly faces the entrance to the harbour. It has a clean, sandy beach. The elevation from the shore is quite equal to Mombasa, and there are no surroundings of native piggeries or of mangrove swamps. It would be very difficult to find another site possessing so many "pros" with so few "cons" as Kisownee, and if it is possible to secure it for a reasonable sum, I shall leave no stone unturned till it is accomplished. At present all seems promising, but there may be rocks ahead which we have not taken into account.

Thursday, May 6th—After a good deal of useless talk I have to day concluded an agreement with Kamis-bin-Said for the purchase of his land. He wanted 2000 dols., but finally accepted my offer of half the sum. Even that is no doubt more than the actual market value of the land, as between Arab and Arab, but it is worth much more than that to us, and we must expect to have to pay something extra to the man who ventures, in opposition to the fears and suspicions of his countrymen, to sell to us at all. The ice is now broken. A new and altogether unprecedented thing has taken place. The Mzungu has, by legal purchase, obtained right and title to an extensive shamba in the immediate vicinity of Mombasa. The deed has been drawn out to-day, and it now only remains for us to obtain the Wali's signature, then to have it countersigned by Said Bargash, and, lastly, to have it duly registered in the Consular Office. I am anxious, however, before finally concluding this business, to secure the adjoining land belonging to Abdullah-bin-Said, which is very important, as giving us a

considerable extent of shore line, besides two or three eligible building sites. This matter will, I hope, be arranged to-morrow, as we have already agreed as to terms, and, as far as one can see, no other obstacles are likely to arise.

Friday, May 7th—Arranging matters with Sparshott in expectation of the steamer possibly calling for them on Sunday. Saw the Wali and obtained his signature to the sale of Kamis's land. Writing home letters, &c.

Saturday, May 8th—The first and a very important step has now been taken towards the creation of a Freed Slave Colony near Mombasa. The land is purchased, the deeds are signed by the Governor, and I, as representative of the C.M.S., am in lawful possession of the property. Of course the great work still remains to be done, and for that we shall, above all things, need much wisdom and grace from above. Yet let us at this stage set up our "Ebenezer," and praise the Lord who has so graciously removed obstacles and made plain our path. This opens up a new era in the East Africa Mission. God grant it may be only as the first drops of the shower of blessings with which it shall please Him to visit us!

Sunday, May 9th—Service at 11 a.m. in the carpenter's shed. Mr. Wakefield, who is here for a few days, gave us a sermon in Kiswahili. I only wish I could do it myself; but, though I am trying hard, I have so many other things on my hands, progress in the language is very slow. We have now heavy rains, and all our houses are leaking and very damp—the Mission-house, I am sorry to say, the worst of all.

Tuesday, May 11th—Still raining. The town is a swamp. Anxiously looking for the mail-bag. In the afternoon took advantage of a little break in the weather to go to Kisowni with Abdullah-bin-Said, and stake out the land I have just bought from him.

Wednesday, May 12th—The Church assembled this morning, at my invitation, to join in praising God for the help already vouchsafed to us, and in special supplication for a blessing on the new work opening up to us at Kisowni, and also for the outpouring of the Holy Spirit and the revival of spiritual life amongst ourselves. Sparshott came, and also Wakefield of Ribe, who is still here, and they both took part in the service. Ishmael offered up a prayer in Kiswahili, and I concluded. I had written to Last of our intention, and hope to hear that a meeting for the same object has been held at Rabai. May

God hear our prayers, and send us a gracious answer for Christ's sake!

Friday, May 14th—At 6 a.m. to Kisowni. Sites are cleared for a washerman's hut, a good large work-shed, a hut for the Shamba keeper, and a small temporary cottage for myself, to enable me or Last occasionally to spend the day there in directing the work. A good road, ten feet wide, has been commenced. It is intended to carry it all round our territory, so as to answer the purpose of a boundary mark. A woman applied to me this morning to interfere in procuring her freedom. She stated that she belonged to a Hindi Borak, who, hearing that the Consul was coming last year to set free the slaves of British subjects, sold her to a Swahili on the coast. For some time she has been allowed to remain here with her husband; but now, her master having sent for her, she puts forth her claim for freedom. While she was telling her story the Hindi, her former master, came, looking very much frightened. He did not deny that the woman was formerly owned by him, and that he sold her; but said it was four or five years ago—a very unlikely story. I told him that I had no authority to interfere in the matter, but that I felt sure it would go hard with him if the case came before the Consul, and advised him as a friend to wash his hands of the business by procuring the woman's freedom. This he promised to do. Though I have always disclaimed for myself any authority for deciding in cases of this kind, a contrary impression is evidently taking root in the minds of both slaves and masters. There is no doubt that a Consular visit to this place would elicit many cases similar to this, and result in the liberation of a considerable number of slaves.

Sunday, May 16th—Service at eleven. Prince Mahomed, son of the late Sultan of Johanna, who understands English, with two of his friends, were present. There were also a good number of Swahilis, who behaved with decorum. Oh that I could have given my discourse, which was based on the second lesson, in their own tongue!

Monday, May 17th—A rainy day. We are obliged to close all the windows and sit in darkness. I had pleaded very hard with Kamis, the Arab landowner from whom I have purchased the land at Kisowni, to give freedom to N'annia, who has grown up from a child on the estate, together with his wife and child. He was very reluctant, for fear of the construction that would be put upon his step by the Arabs of the town; but to-day he

granted my request, saying that he could not feel happy in going against my wishes. I am happy in the thought that our possession of the property commences with an act of deliverance to the captives, and I am sure poor old N'annia will "leap to lose his chains," although I have reason to believe that Kamis is not one of the most cruel of masters. In the afternoon, rainy though it was, went over to Kisowni. About a hundred people, under the direction of Thomas Smith, a most energetic overseer, were engaged in clearing away grass and jungle for building sites, making the road, &c.

Wednesday, May 19th—Last has been ailing again, so I thought it better for him to come here for awhile, especially as he can find useful occupation now in laying out the necessary buildings at the settlement. He came to-day, having had rain most of the way. Next week he will (D.V.) return to Rabai to finish off some building work, and then come to Mombasa for a month or two. It will be better to suspend building operations at Rabai for a few months, till the rains are well over, as the difficulties of transit are so great.

Sunday, May 23rd (Trinity Sunday)—Service in the carpenter's shed as usual; good attendance. I have been reading again Krapf's Journal. It has a fascination for me above every other book of African travels. To read it on the spot, in the midst of the peculiar races and scenes which it describes, is most refreshing. But the charm lies in the pious simplicity and unflagging Missionary zeal of himself and his worthy fellow-labourers. One cannot help thinking that if the East Africa Mission had been carried on from then till now by a succession of such men, by the blessing of God we should have seen a very different state of things to that we now see. May He who is the source of all wisdom and grace bestow upon us, and all who may follow us, a rich abundance of both for the accomplishment of His merciful purposes towards the benighted and oppressed races of Eastern Africa! It appears that even now we are not to be permitted to take quiet possession of our newly-acquired property. The Wali sent to me to-day, by the hands of an Arab, a very polite message, and commissioned him to read to me a letter which had been forwarded to him by some people of the town. They complained that in selling me their land for a certain price the two owners had broken through the established custom of the country. According to

this, they said that an enclosed shamba (garden), containing cocoa-nut trees, might be sold, but not open land. This, under no circumstances, could be sold; but, if the owner allowed it to remain without cultivation for twelve months, any one was at liberty to take possession of it. They protested against the *sale* of such land. The letter was anonymous, purporting to come from the heads of the "nine tribes" of Arabs. The Wali—who appears to be, after all, a timid man—sent to ask me what was to be done. I sent him a polite message, and an intimation that I would call on him in the morning. It is always difficult to discover the motives which regulate the actions of a semi-civilized people; but, as far as we can see in the present case, they have too late opened their eyes to the fact that the "Mzungu" has become possessed of the most eligible site in the harbour of Mombasa, and, more than all, that it is on the direct line of route by which slaves are smuggled into and out of Mombasa! They naturally see in this fact something which is likely to prove a serious hindrance to their nefarious traffic. It seems to me only another indication that Providence has directed us in the selection of the particular locality.

Monday, May 24th—Called on the Wali, and found him very civil and obliging; but he seemed in some perplexity how to act in regard to the letter. I advised him to take no notice of it, being, as it was, an anonymous communication; to which he said that he knew the writers of it. I replied that all my transactions with regard to the land had been *open* and *legal*, and *with the sanction of the chief authority*, and now, if these men had any just cause of complaint against the men who had sold me the land, they must bring it forward in the usual way; but I begged the Wali to warn them that, if it should turn out that their complaints were frivolous and vexatious, it would then become apparent that they had combined for the persecution of the owners for having sold me the land, and they must take the consequences of their act. I further added, that they ought to know that our intentions were in no way hostile to them or their true interests; that we wished to live at peace with them, and to do them all the good in our power. The Wali replied, that the people of Mombasa all knew this very well, and that they had great

regard for me personally; but, he added, they are like children, who want a little sugar now and then. Finally, the Wali decided to reply to the petitioners that he could not take up the case, and that they must await the return of Said Bargash from England, and then, if they had any just ground for complaint, prefer it at head-quarters. At the utmost, it will probably resolve itself into a petty dispute about boundaries; but, as we have no occasion for some time to come to erect buildings on any portion of the land that may possibly come under dispute, the question is of little or no importance. The Wali was careful to impress upon me that, in any case, there was no complaint against me, and that it was simply a matter to be settled between the sellers and the petitioners.

Thursday, May 27th—To-day I had the honour of a visit from the Wali. He was very agreeable, and made one or two complimentary speeches. He said as soon as Said Bargash returned he would like to make a good road from Mombasa to Kisowni. At present there is only a narrow, sinuous path, with dense jungle on all sides, and we have to wriggle through it as best we can. I said, "When we settle at Kisowni, I hope you will now and then come to visit us;" to which he replied, "I will come not only to Kisowni, but to Rabai, for the pleasure of seeing you," and much more to the same effect. How I longed to be able to speak freely with him in his own language, and to say a word or two to him on the most important topic! God helping me, I may yet have the opportunity. I am beginning to feel my way a little, and the first difficulties in a new language are usually the greatest.

Friday, May 28th—Prince Mahomed and two of his friends came with me to Frere Town. He expressed himself delighted with the situation, and suggested that a coffee plantation would be profitable. I had an interesting conversation with him on the subject of slavery. He said that the status of a slave in Johanna was much better than in Zanzibar and Mombasa. It is probably true, yet even so, and under the most favourable circumstances, the slave is a slave. He has no separate individuality; he belongs to so-and-so, is part of the estate, and may be sold by his master to pay his debts, or for some whim, just as easily as a palm-tree or a log of wood.

ON MISSIONARY BISHOPRICS.

THERE is a good deal of difference of opinion among Evangelical men as to the utility of Church Congresses. It would be quite foreign to the object of this article to discuss this question; but there can be no doubt that they furnish a ready medium for disseminating notions good, bad, and indifferent, among the clergy, especially the younger portion of them, who usually attend in considerable numbers. So far as our observation has extended, a good deal of loose declamation and imperfect information characterizes many of the addresses, and still more the replies made on the spur of the moment. It is often urged that, if any baneful or injurious statement is made, it can be promptly repelled; but it is not always easy, even when there is the most perfect courtesy and fairness exhibited by the chairman, to demolish, in an impromptu reply of five minutes, a studied and deliberate attack, long and carefully digested which has occupied twenty minutes.

While this holds good of most topics brought forward at these Congresses, many of which deal with questions in which most persons present take a lively interest, and on which they possess a good deal of information, enabling them to discount, to a certain extent, extravagant statements as they are listening to them, it applies with far more force to topics like Missionary questions; from wide prevailing ignorance the audience is, as regards them, completely at the mercy of the speakers.

We propose, in the present article, to deal with one question brought forward at the recent Church Congress, which was made the medium for a virulent attack upon the Church Missionary Society. It is an important although not a novel one, and deserves full and dispassionate consideration. We mean the question of Missionary Bishoprics, and the attitude of the Church Missionary Society towards them, which has been severely impugned by the Rev. Joseph Higgins, who was put forward as the exponent of hostility to the Society on the occasion.

Before entering into the question, it may be convenient to consider what special claims Mr. Higgins has to the prominent position which he recently occupied. Messrs. French and David Fenn, who preceded him, are well known as having devoted their lives to Missionary labours of the most successful kind. Mr. Higgins presents the appearance of a native of India, and was, we believe, trained for Missionary labour at the expense of the S.P.G. For some time he discharged the office of Catechist in the fairly-successful but isolated Mission of Cuddapah, and for a very brief period, perhaps a year or two, was an ordained Missionary at that station. He is not now a Missionary. So far as we are aware, he only knows of the great Missions of the Societies in Tanjore and Tinnevely by hearsay report. Why he so speedily relinquished his own Missionary labours is not apparent. He now fulfils the more easy but somewhat invidious task of criticizing the work of those who are labouring. It is convenient that our friends should know so much concerning the gentleman who enlivened the recent Congress by a furious onslaught upon the work of the Church Missionary Society.

Dismissing him, however, for the present, we will apply ourselves to the general question. Here we are not *in limine* with the important question whether (1), as some maintain, a Bishop is to be sent out with a staff of clergy under him to undertake the preparatory work of Christian Missions, and to be the moving principle of the whole work *ab initio*, or (2), as others—notably the Church Missionary Society—maintain, the preliminary work is to be the effort of Evangelists preaching Jesus Christ as the Saviour of a lost world; and, when congregations of believers are formed, Bishops

should be placed over them to regulate them, and to furnish those powers which, by the order of the Church of England, are dispensed through the medium of the Episcopate.

We have no hesitation in describing the first of these two theories as a novelty in the history of the Christian Church, which has no warrant from primitive usage. Despite the declamation of Mr. Higgens, in the beginning it was not so. It was then the common work of all Christians, whatever might be their ordinary avocations. We think it would be difficult to controvert the striking descriptions which M. de Pressensé has given as to the mode of the early diffusion of Christianity.

We shall proceed to examine the means employed in the propagation of the Gospel. We observe, first, that the work was not done through any fixed organization. We shall not find in the Church of the second or third centuries any of those great Missionary Associations which form so important a part of modern Christian agency, for the simple reason that the whole Church was then essentially a Missionary Society. A stranger and a sojourner rather than a settler in the world, hard pressed on all hands by surrounding paganism, its very life was one long conflict. It must fight in self-defence, and conquer or die. There was no distinction then between home and foreign Missions; the Christian had but to cross his own threshold, and walk the public streets of his own city, and he found a pagan people at his own door to be converted. The whole civilization of the empire was the creation of paganism; there was, therefore, no delusive veil, such as is too often drawn over the true state of the heart by modern civilization, in which the presence of some Christian elements suffices to conceal from superficial observers the undying paganism of a world at enmity with God. In the cultivated citizen of Rome or Alexandria the Church saw only a pagan, harder to convert than a barbarian of Scythia

or Germany, because more skilful in eluding the truth. Thus, every Church was a Mission centre, radiating Gospel light far and near. Missionaries were not subjugated, any more than pastors or bishops, to any course of special training. Their aptitude for the work was tested, and they were chosen when they gave clear evidence of their vocation. It was thus Origen was delegated by the Church of Alexandria to carry the Gospel into Arabia, at the invitation of the Governor of that distant country, who had embraced Christianity. Before him Pantænus, the famous teacher of Clement, had long preached in India. A new Mission generally arose out of some incidental circumstance, and wherever a Christian set his foot, however barren the soil, there he planted the Cross and gathered around him the nucleus of a Church. We have testimony that cannot be contravened, since it comes from an enemy, to the spontaneity of Missionary zeal in the Early Church. "Many of the Christians," writes Celsus, "without any special calling, watch for all opportunities, and both within and without the temples boldly proclaim their faith; they find their way into the cities and the armies, and there, having called the people together, harangue them with fanatical gestures."

Upon the foregoing we might remark that if the Portuguese, the Dutch, the French, and the English, who successively found their way to India, had been animated with the spirit of primitive Christians, as described by M. de Pressensé, and had not rather done dishonour to the name of Christ by ruthless deeds of ferocity and monstrous vices which memory shudders to dwell upon, there would not seem to have been any reason why India should not have been Christianized as Gaul was by merchants from Asia Minor, and other traders, and we are quite prepared to concede that in that case Missionary Societies would have been a superfluity. As for Bishops, it is notorious that when Missions were established they neither went nor sent others; it was much to be thankful for that they tolerated the Lutherans, like Ziegenbalg and Swartz, who did go. Mr. Higgens opines that if Swartz had been a Bishop he might have done more. We opine that if he had been a Bishop he would not have been in India.

The opinion of the learned Bingham agrees with that of M. de Pressensé. "As soon," he says [not before], "as the Church began to spread itself over the world, and

sufficient numbers were converted to form themselves into a regular society, their rulers and other ecclesiastical officers were appointed among them, and a distinction made that no one—no, not even of the clergy themselves—might presume to meddle with any office not committed to him, and to which he knew himself not ordained.” This is quite the view held by the Church Missionary Society. The Bishop is called in to regulate and superintend the Church gathered in by Evangelists. In Canon Robertson’s valuable history of the Christian Church we have an account (vol. i.) of the introduction of Christianity into Abyssinia as the result of a scientific expedition under Meropius, a philosopher of Tyre. Two of his followers, Odesius and Frumentius, with the help of Christian traders, introduced the Christian doctrine and worship. When it had been introduced, Frumentius went to Alexandria, and “*requested that a Bishop should be sent to follow up the work.*” The Iborians or Georgians, in the reign of Constantine, were, we are told, converted through the instrumentality of a captive; when the king and queen were converted; “on application to Constantine, they were supplied with a Bishop and clergy.” It would be superfluous to multiply examples; but we may notice, as a curious fact, that where Bishops seem to have been put in the front, in more than one instance, they were Arian. Theophilus of Diu, who preached in Arabia, and apparently endeavoured to introduce Arianism among the Christians of India, had been consecrated a Bishop by Eusebius, of Nicomedia. Ulfilas also, “the Moses of the Goths,” converted them to Arianism; he was consecrated a Bishop at the age of thirty. We must not linger longer upon this question; but we presume that no one pretends to say that Origen was a Bishop, or that St. Columba was a Bishop, or that Augustine was a Bishop when he came over to England to evangelize it according to his notions, or that Boniface was a Bishop when the Pope sent him out to preach to the heathens in Germany, or that even Francis Xavier was a Bishop when a Missionary in India, China, or Japan. Mr. Higgens’s theory is a late discovery even for the Church of Rome. We may fairly, then, upon the evidence of ecclesiastical history, dismiss the notion that Missions to the heathen need to be, or have been, as a rule, headed by Bishops. Instances may be adduced where Bishops have taken a lead; but it has been the fruit of individual zeal, not an essential principle, of Church polity. If Mr. Higgens thinks it a better way, he is of course free to hold that opinion; but the consensus of the Church Catholic is largely against him—we will not go so far as to say exclusively. Even he himself cannot withstand the argument that antiquity is against him, and that “the Houses of Convocation,” comprising men of antiquarian learning, are against him. It is something refreshing to see one, who no doubt ranks himself as a High Churchman, pooh-poohing them both, and setting up a modern crotchet against them, enforced by his personal authority. It is a faint renewal of “*Athanasius contra mundum.*” If, to use his own language, Mission work in India has been backwards and not forwards, from the circumference to the centre, and not from the centre to the circumference—supposing there is any meaning in these “prave ’ords,” which we are not sure of—we may console ourselves with the thought that it was so in the olden time; it succeeded fairly well then, and has succeeded fairly well now as a means of bringing souls to Christ.

But Mr. Higgens has a further charge against the Church Missionary Society. He says “it has strenuously and successfully resisted the extension of the Episcopate in India.” He will not, he says, “go further back than 1852.” But with his permission we will do so. Is he aware, or is he as unwilling to state, that the present Ecclesiastical Establishment there owes its existence mainly, we will not say exclusively, to the Church Missionary Society, its founders and its supporters when the English Episcopate hung back, and through Mr. Wilberforce the scheme was brought before the Christian

Knowledge Society and Parliament? Will he pretend to say that the Church Missionary Society hindered the extension of the Episcopate when two much-needed new Sees were added to that of Calcutta? We distinctly and wholly repudiate the charge that the Church Missionary Society has, in any of its Missions, withstood the judicious introduction of an Episcopate holding well-defined relations with the clergy and laity—nay, we assert, without fear of contradiction, that it has been zealous in forwarding the creation of these Sees, and has contributed with princely munificence to the maintenance of them—some of them owing their very existence to the Society.

The fact is that Mr. Higgs is once more reviving a controversy which has been urged on spasmodically at intervals ever since the delivery of Archdeacon Grant's Bampton Lectures in 1843. The Archdeacon's theory may be fairly viewed as a direct outcome of that early Tractarianism, even at its outset leavened with Romanism, which a few years previously was rife in Oxford. There was a theory even then afloat that Bishops were everything, and "without the bishop do nothing." In Tract No. 33 will be found the germ of Archdeacon Grant's theory about Missions. In other Tracts the spurious and falsified epistles of Ignatius were freely circulated, perhaps in ignorance, maintaining the same extravagant theory of Episcopacy. Little did those who put them forth anticipate that within a generation many of them would be found amongst the most furious revilers of the Episcopate, setting the commands of their Bishop at insolent defiance whenever they happened to cross their whims and fancies. Without, however, discussing matters foreign from the question before us, some fifteen years after the publication of the Bampton Lectures, a violent attack like that of Mr. Higgs was made on the Church Missionary Society in the pages of the "Christian Remembrancer," a periodical now defunct. It was ably disposed of in the "Church Missionary Intelligencer" for that year by the then editor. In two most valuable articles, the theory maintained by the Archdeacon, and reproduced by Mr. Higgs, is effectually disposed of. We could but go over the same ground again in combating it, and therefore content ourselves with referring to the July and September numbers of our periodical for 1858, which are easily procurable. The question was again raised in 1861 by the "Colonial Church Chronicle," now also defunct, and was responded to in the December number for that year. In articles in April and October, 1869, urging, by the way, the appointment of Missionary Bishops in China, the question of Missionary Bishops is further discussed. We remit our readers to these admirable elucidations of the policy of the Church Missionary Society on this important point.

But Mr. Higgs is indignant that in 1856 and in 1857 the Society prayed the Board of Control "that measures might be adopted for better defining ecclesiastical powers and the relative ecclesiastical position of clergy and laity previous to the establishment of any new bishopric." It is quite conceivable that Mr. Higgs has not embraced ecclesiastical law in the course of his studies, and that he may be wholly ignorant of the complicated mass of confusion which has sprung up of late years in the colonial possessions of England, mainly arising from an undefined (or rather ill-defined) and so far arbitrary Episcopate. Still we should have thought faint rumours of these things might have reached him. At any rate they are pretty well known, and had certainly come before the Committee of the Church Missionary Society. We therefore commend the prudence which refused to imperil their prosperous Missions until these questions were fairly adjusted and placed on some satisfactory basis. Again, a reference is made to the action of the Society at the death of Bishop Dealtry in 1864, to which we will advert presently. Meanwhile we will refer to a startling statement made by Mr. Higgs that "for more than half a century Missionaries have been labouring in India without any recognized head." Now for a very brief period, but still pro-

bably for a period long enough to have demanded an episcopal licence, Mr. Higgins was himself one of these Missionaries. It might be a fair question to ask whether, during his short Missionary career, he held a licence from the Bishop of Madras. If he did, it might be a further question whether, in this case, he viewed him as "his recognized head." Perhaps he did not. It is quite possible, so short was Mr. Higgins's Missionary career, that, as visitations are triennial, Mr. Higgins may not have been visited by the Bishop of Madras; but, if he was visited, did he repudiate the authority of Bishop Gell? A few minutes previously he had heard from the lips of Mr. Fenn that "episcopal superintendence had not been lacking in Tinnevely—that triennial visitations had been paid by Bishops with the utmost regularity—that thousands of natives had been confirmed, and that sixty native clergymen, at this time labouring in Tinnevely, had been ordained by them, besides others taken to their rest." Whatever may have been the speculations of Mr. Higgins about his ecclesiastical ruler, we are quite confident that the Missionaries of the C.M.S. and their congregations felt that they had a "head" whom they recognized with joy and confidence in the excellent Bishop of Madras.

We must, however, now revert to the action of the Society in 1864. The future of Indian Missions, more especially in Tinnevely, was then a grave and anxious question. Although Mr. Higgins may please to consider, in the teeth of facts, that the Church Missionary Society has strenuously and successfully resisted the extension of the Episcopate in India, we deny the charge. On the contrary, it has for years past been an anxious and pressing question with them. While they most properly withstood the wild schemes of extravagant partisans, they were quite conscious that a further extension of the Episcopate was desirable. The question with them was what form that Episcopate should assume. If a Missionary Bishopric were established, should the new Bishop be an European or a native? If an European, the danger seemed to be great—that there might be an undue Anglicising of the Native Church, and there might be an undue postponement of the period when a Native Bishop might be called to preside over a Native Church. Many were eager that the experiment which the Society had so successfully inaugurated in Africa should be resorted to in India. Important negotiations were entered into to ascertain the practicability of this proposal. It did seem that the time had come when some one of the native pastors might be entrusted with the functions of the Episcopate over his brethren. We do not know how we can better give the friends of the Society an insight into these deliberations than by quoting a portion of Mr. Fenn's valuable address, which we have been permitted to incorporate into this article:—

Looking, then, at its numbers alone, Tinnevely may seem to have been ripe for a Bishop of its own for many years past; and its erection into a See has again and again been proposed during the twenty-three years that I have been a Missionary in South India. Among other plans, it was suggested, ten or twelve years ago, that a Native clergyman should be raised to the Episcopate. It was held, however, by the majority of those best acquainted with the circumstances of the Mission, that such a step would be premature. The motto, "Make haste slowly," was (they felt) safest to be followed. A certain amount of intelligence and independence of thought on the part of the laity in a Church

must accompany the independence of its clergy. But the great bulk of the 60,000 that have come over to Christianity in Tinnevely, as of the 164,000 Protestant converts in the rest of India, are drawn from classes that are probably even less intelligent than the uneducated portion of the agricultural classes in England. Add to this that, when converts join us, as in Tinnevely, in families and groups of families, mostly of the same class and caste, there must needs be an admixture of many imperfect members—of many hollow professors—and, even in the case of those who are sincere, inferior and worldly motives often mingle with the conviction that Christianity is the true religion, and Christ

the only Saviour. Surrounded, too, as they are by heathen relatives and heathen superiors, and possessed themselves of but little education, and having but few of the religious advantages which we enjoy in Christian lands, it is no wonder if their faith is feeble and their progress is slow. Is it not surprising, then, if those who know their infirmities are loth to leave them to themselves, or intrust them altogether to the care of teachers drawn from themselves?

Of late years, however, considerable advance has been made. The Shanars, who, though not the most numerous class in Tinnevely, have been the most ready to embrace Christianity, are, as a body, rising in wealth and intelligence. In the Church Councils, which have been recently established with the view of calling forth the consultative powers of Native laymen, and giving them a voice in Church matters, their head men display a fair amount of common sense. Add to this that there is among the converts in Tinnevely a larger proportion than in other rural Missions in South India of persons of higher caste and higher mental power. Many of the Christians have also come in for a share of that Western education now so rapidly spreading over India, and some of them have even matriculated at the Madras University, while a few have been appointed by Government to posts of influence in the magisterial and revenue departments. The Native ministers and the unordained teachers are, as a rule, consistent and earnest Christians. In many cases they are looked up to with sincere respect by influential heathen in their neighbourhood, as well as by their Native flocks.

The time seemed, therefore, to have come for making a forward movement towards the independence of the Native Church, and, with this view, the question of a Bishop or Bishops for Tinnevely has again been mooted—not that episcopal superintendence has been lacking to our fellow-Christians there.

It is rather because of the advance which the Native Church has made in intelligence, in independence, and in the important matter of contributions to the support of its ministers, that the Bishop of Madras and the Committees both of the Propagation and the Church Missionary Societies, with the cordial concurrence of the Archbishop of Canterbury, have thought that the time has now come for some modification of the existing system. The step which has been proposed, and which, after two or three years' discussion, is now, I believe, about to be carried out, is the conse-

cration by the Metropolitan of India of the senior Missionary of each of the two Societies in Tinnevely as Suffragans to the Bishop of Madras. They will, as Bishops, be able to exercise a more powerful influence over the numerous Native presbyters than if they continued presbyters themselves. They will have opportunities which the Bishop of Madras cannot have of judging of the fitness of those who will now in increasing numbers be added to the ranks of the Native ministry. They will also be in a better position to foster and encourage Native Church Councils, and thus to call forth more and more a public opinion on matters connected with the well-being of the Church, as well as to promote a healthy co-operation between Native clergy and Native laity.

The circumstance that these two Bishops will be still connected with the two Missionary Societies involves no novelty; for already eleven of our Colonial and Missionary Bishops are on the lists of Missionaries either of the Church Missionary or Propagation Societies. To my own mind, it is an additional recommendation of the plan. To sever too suddenly the link between the Native Church and the English Societies might prove disastrous. Had time permitted, I should have endeavoured to show how that connexion, and the counsel received from time to time by working Missionaries and by Native clergy, and laity from the Committees of the two Societies, has tended to the healthy development of the work, and has especially promoted the independence of the Native Church. The growth of this independence, particularly where the Church is a feeble one, as that in Tinnevely in many respects is, should answer to the description which Tennyson gives of the English Constitution:—

“Where freedom broadens slowly down
From precedent to precedent.”

But, while too sudden a change is avoided, I believe that the appointment of English Suffragan Bishops will effectually pave the way for the division of Tinnevely at no distant date into Sees for Native Bishops, who will mutually support one another, will be aided by Synods of Native clergy and laity, and will be sustained by the revenues of the Native Church. When that *εὐθυνασία* of the Mission shall thus have been attained, then may this—the largest Native Church which God has given to the labours of Protestant Missionaries in this country—be like some well-built vessel, floated away from the

Mission dock, where, by the agency of our Church Societies, her timbers have been patiently put together, and sent forth well manned and equipped, with the flag of a pure

and free Gospel floating above her in the breeze, to fulfil her mission for Christ in the great ocean of India's idol-worshipping millions!

While, therefore, some would have preferred waiting for the establishment of a Native Episcopate, the Society has yielded to the judgment of those who (including the Indian Bishops) incline to the opinion that an experienced Missionary, advanced to the Episcopate over the Native Church, may facilitate and not retard the Native Episcopate. The delay of his consecration has not been with the Society. It may be perhaps unbecoming for the writer of an article in a periodical like the "C.M. Intelligencer," to obtrude his individual convictions; but still much latitude is conceded to him. His feeling against Anglicising the future Church of India is so strong that, individually, he regrets the conclusion come to as likely to retard a Native Episcopate, but would fain hope and pray that his judgment may prove to be mistaken, and that the prophecy of Mr. French may meet with speedy realization, that "our English Bishops are only the foreign Augustines and Theodores to be followed by a goodly succession of native Stigands and Langtons." Into the "leather and prunella" with which Mr. Higgins concluded his oration we decline to enter. Viewed through the *lumen siccum* of common sense they may fairly be esteemed "light as those gossamer threads which float on the bosom of a summer eve." We would not rudely meddle with them, even if it were possible to grapple with the impalpable.

The hearty and ample tribute paid by the Bishop of Lichfield to the value of the work of the Church Missionary Society has been slurred over in the report of the "Guardian," which has thought it worth while to publish the opinions of Mr. Higgins *in extenso*. It was honest and generous, and, taken in conjunction with the prompt rejoinders made by friends of the Society then present, would have gone a long way vindicate the Society from the aspersions cast upon it, had it with them been suffered to appear with the fulness conceded to the attack.

CHRISTIAN VERNACULAR LITERATURE FOR INDIA.

(Continued from page 347).

THE great difficulty in producing books suitable for general circulation in India is that the European writers treat everything from a Western stand-point, which is often totally different from that of an Oriental. The Archbishop of York, with his usual acuteness, puts his finger on this difficulty in a letter to the C.V.E.S., expressing his approval of the project initiated by Mr. Tucker:—"The plan has my most cordial approval. The only advice I should presume to give is this, that the success of the plan will depend on choosing such books as will be consonant with the modes of thought, habits, and constitution of the various Indian races; and that the works selected should be submitted to the judgment of persons thoroughly conversant with India and its languages. A work thoroughly sound and valuable for an European public might fail for want of a poetical or imaginative treatment of its subject."

How important his Grace's counsel is may be seen from some remarks made at the Allahabad Conference by the Rev. G. H. Rouse, Baptist Missionary at Serampore, in urging the want of an intelligible commentary for Native Christians¹ :—

¹ Report of Allahabad Conference, p. 439.

The central fact of Christianity is that our Lord was crucified to make atonement for our sins; but a heathen has no idea of the meaning of the word "cross," or "crucify." We distribute books containing such words as *The Christ, Sabbath, Passover, Pentecost, Angel, Pharisee, Sadducee, Caesar, Moses, Aaron, Jerusalem, Sodom, Gomorrha*. These words are of necessity utterly unintelligible to the great mass of those who receive such books; and, strictly speaking, the translation of the Scriptures is not complete unless they are explained. Our object in a translation is to produce a book which shall give to an Indian reader the very same ideas which the perusal of the original gave to a Greek

reader. The latter, when he came to the word *stauros*, knew what it meant, because he knew what a cross was; but the Hindu reader, who meets with the word *kroosh*, has no idea whatever of the meaning of it—the Greek word is no more translated, in the full sense of the word, than would be the word *pistis* if adopted in Indian versions to represent "faith." The Hindu reads that Jesus was "crucified," but he does not know what was done to Him; he wishes to follow Jesus, but he is met at the outset with the command, entirely unintelligible to him: "If any man will come after Me, let him take up his cross and follow Me."

And the following passage from Mr. Wynkoop's paper at the same Conference, from which we have already quoted, bears on the same point* :—

In the preparation of this literature, let us have, as far as may be, original works or adaptations, rather than direct translations. The books are very few which will bear direct translation, and few are the men who can translate with the same freshness and vigour with which they write independently. But this is the least of it. No book can reach the people which is not fitted in a thousand ways to their mental peculiarities, modes of training and thought. This genuine sympathy with the people addressed, this adaptedness to their mental state, can scarcely ever be found in a foreign book. The transcendent literary excellence of the Bible is nowhere more evident than in this, that it is equally suited to men of every age and every land. Where independent authorship cannot be undertaken, let the translator, or *rédauteur*, by study and earnest thought, make the original work his own, and, having melted the true metal of it in the crucible of his own genius, recast the fervent stream in newer and better shape. The same mistake which we have made in imparting our sombre Gothic architecture from Northern forests, bare of foliage half the year, into the land of the palm and mango, putting churches fitted to a European winter beside the light and graceful structures of the East, we are in danger of making in our literature. It will be substantial and solid, but sombre and heavy. The Eastern reader will not feel at home in it; he longs for the play of light and air. One story like Miss Leslie's "Dawn of Light," written of and for the natives of this land by one familiar with their household

lives, is better than a dozen translations of stories of English life written for English readers, with which Indians are neither familiar nor in sympathy.

The Catalogues of most of our Tract Societies and Mission Presses read precisely like similar ones at home. Sometimes on a whole page one scarcely finds a single title which bears an Indian stamp, or embodies a distinctively Indian idea. The books are even printed and bound like English books. One is painfully impressed with a feeling that the whole thing is foreign. To a certain extent this is inevitable at present. Let us aim at an indigenous literature, an indigenous Church.

In the preparation of the Christian literature thus recommended, it would seem to be wise to do all in our power to encourage Native writers. There is a growing effort in this direction of late. Several prominent Mohammedan converts in Northern India have done much both for controversial literature and for the Christian body. We are largely indebted to our Native brethren in India for some of our best hymns, and indeed for nearly all the poetry we have. Doubtless, it is a difficult work to secure a large body of Native authors, and the mere offer of rewards or other incentives to literary efforts cannot create men of literary ability. But talent should be sought out, encouraged, and trained, especially in the direction of poetry. In spite of such instances as Father Beschi, the late Mr. Parsons, Mr. Christian and others, it will be but in rare instances that foreigners will succeed in attaining a high

* Report of Allahabad Conference, pp. 406, 411.

degree of skill in poetry. The value of good poetical works is so universally conceded, that it need be only referred to here.

With regard to the style in which our books should be prepared, there is also so great unanimity of sentiment that it needs be only mentioned that Christian books should be neither rude and inelegant in words or structure, nor indulge in those lofty terms and high-flown sentences which the bombastic rhetoric of some parts of India admires and requires. Clearness, simplicity, grace and sweetness are the principal points of a good style in any country; we have need

to insist upon them here. It is equally obvious that well-chosen illustrations, parables, fables are of great importance—in a word, that Christian writers should remember they write for the East and not the West. One point only further here. Why go into an elaborate explanation of our allegories and illustrations, often longer than the story itself? A Native tires of explanation, as a school-boy of the moral appended to the story he reads. An illustration or parable that needs more than a word of explanation to the quick perception of the East had better be left unprinted.

To the same effect the Rev. T. V. French has written: "None of the works I would suggest should be translated word for word; but with free rendering, and even paraphrasing, into Oriental idioms, points of view, figures of speech, and modes of thought."

The importance of these remarks may be further illustrated by quoting some of Dr. Murdoch's recommendations respecting the kinds of books most wanted³:—

The Bible is an oriental book, and hence apart from its Divine origin, is especially adapted to the country. Many of its narratives have been drawn up in a form easily intelligible to children in such works as "Peep of Day" and "Line upon Line." These have already been published in the principal languages of India, and are largely used in Zenana teaching. The books themselves, however, are too expensive to have a wide circulation. Separate stories, with introductions and conclusions adapting them for the purpose, might be published with great advantage. A few have been printed in England as specimens, to give a better idea of what is suggested. The vernacular editions, however, should be free and suited to Native taste:—

Story of the First Man.
Story of the First Brothers.
The Great Flood.
The Wonderful Cure (Naaman).
Story of a Queen (Esther).
The Fiery Furnace.

The people of India prefer poetry to everything else. In South India, tracts and books in poetry meet their own expenses. Native Christians who show any ability in writing poetry should be carefully encouraged.

The almost total absence of books of history and travels from the indigenous literature of India is an indication of the popular taste. Some greater interest, however, is

now being manifested both in the past history of the earth and in its present condition.

India would be the best subject. Its annals would furnish some interesting sketches. The difficulty would be to make them profitable. Still, subjects like the Vedic Age might be found. The mountains, rivers, peoples, and cities of India, travels in India, would all furnish useful topics. Skillfully treated, descriptions of the principal places of pilgrimage would form excellent subjects. They should be illustrated by woodcuts from photographs so accurate that the views would be recognized by those who have visited the places. Much error might be exposed and Christian truth introduced in such publications.

Biographical sketches, especially the lives of Native converts, the history of Christianity in India, accounts of Missions, may also be mentioned as subjects.

The overland journey, descriptions of England, Russia, Turkey, Arabia, Persia, China, &c., with illustrations, would be useful.

Science, as a rule, has no attractions. A very easy account of the heavenly bodies, and a similar treatise on natural phenomena might, however, be published.

The people are interested in the medical uses of plants. The natural history of India might furnish other subjects.

The following are some subjects which are suggested for small publications:—

A Popular Account of the Body.
Childbirth and the Management of Infants.

³ Memorandum on the grant of 1000*l.* for Christian Literature in India, pp. 4, 7, 8.

Hints on Health.
 Care of the Sick.
 Diseases of Children.
 Domestic Medicine.
 Healthy Homes and how to make them.
 Our Village, as it is, and as it ought to be.
 The Training of Children.

Advantages of Education.
 The Women of India.
 Female Education.
 Marriage Expenses.
 The Right Use of Money.
 The Evils of Debt.
 The list might easily be extended.

How entirely our Western notions may fail in very small matters is exemplified by Dr. Murdoch, in the same pamphlet, when he says, "Accounts of the death of pious children are often favourites at home. Hindus, however, would be apt to draw the conclusion that Christians die young." We are not sure, however, that a similar result does not sometimes ensue among our own young people.

What kind of books are most likely to sell is indeed a question of the first moment, as every publisher, even for the home book-market, knows, and as a good many know to their cost. The Secretary of the North India Tract Society writes that "the difficulty which will give us most trouble of all will be to get our books sold;" and the *Lucknow Witness* says of tracts and small books hawked by colporteurs, "A few have been sold, many gratuitously distributed, and loads are still on the shelves, serving as food for the ants. The people have not cared for them. The colporteur, weary and footsore, has returned with a heavy heart, and a burden about as bulky as that with which he set out." Yet we cannot help thinking that there must be some mismanagement in a case like this. There is, let us remember, "a good deal of human nature in man;" and we should like to know on what basis the colporteurs are paid—whether their living depends at all upon their sales. This seems a case in which the principle of payment by results might be applied to some purpose. It is, however, unquestionable that, if the books are to be sold, they must be such as will sell; and, though this sounds a mere truism, it has not perhaps been always sufficiently borne in mind. On this point, some statistics given by Dr. Murdoch are highly instructive. First, as to the preference of the people of India for poetry, narrative, and parable. The sales of Tamil tracts by the Madras Tract Society in 1873-74 were as follows⁴ :—

	Size.	Price.	No. of Tracts.	Total Nos. sold.	Average sold of each.	
					Prose.	Poetry.
Narrative Series.	32mo.	1 pie ($\frac{1}{3}d.$)	21	77,791	3,704	—
General Series.	18mo.	1 pie ($\frac{1}{3}d.$)	8	11,095	1,387	—
Do.	18mo.	2 pie ($\frac{1}{3}d.$)	27	25,618	851	2,172
Do.	18mo.	3 pie ($\frac{1}{3}d.$)	28	14,483	355	1,868
Do.	18mo.	6 pie ($\frac{1}{3}d.$)	4	951	238	—
Do.	18mo.	1 an. ($\frac{1}{3}d.$)	10	1,671	109	400

It may be said that these figures are to be explained by the differences of price; but let it be observed that the Narrative Series had nearly three times the sale of those of the General Series at the same price. Still the price is an important consideration too; the poverty of the people, and the difference in the value of money, make what we call a cheap book a very dear one to a Hindu. What we sell at home for a penny must be sold in India, if it is to be sold at all, for (say) a pie, or one-eighth of a penny. Witness the following analysis of the sales of books in three months by the colporteurs in Madras, under the direction of the Rev. R. C. Macdonald, C.M.S. Missionary—exclusive of school-books and Scriptures⁵ :—

⁴ Memorandum on the Extension of the Publication Department of the C.V.E.S., p. 5.

⁵ Proposed Conference, &c., p. 7.

⁶ Memorandum on grant of 1000*l.*, &c., p. 2.

		Percentage.
Sold at 1 pie each . .	5171	85
Do. 2 do. . .	409	7
Do. 3 do. . .	278	4½
Do. 4 do. . .	153	2½
Do. 1 anna do. . .	13	1
Do. 1½ as. do. . .	25	
Do. 3 as. do. . .	17	
	6066	100

It will be seen that 85 per cent. of the sales

consisted of publications at one pie ($\frac{1}{4}$ d.) each. Twelve one-pie tracts were sold for every two-pie tract, and eighteen for every three-pie tract. Of publications at one anna and upwards, the sales amounted to only one per cent. The books at three annas consisted of hymns used in public worship. All except the lowest-priced publications are practically useless for *colportage* purposes.

The *general circulation* largely agrees with the above, although the sale of books is somewhat greater.

Here we have opened up another important question—By what methods the circulation of good books can be promoted. *Colportage* is already largely used as an auxiliary to Missionary work; and in some places book-shops have been opened under the direction of the Missionaries. As regards the former plan, a great impetus ought to have been given to the work by Colonel Roxburgh's munificent donations for this specific purpose to the Church Missionary Society, the Bible Society, and the Christian Vernacular Education Society; but, much to the disappointment of the generous donor, these funds have not been utilized to the extent that he hoped and intended. It is pleaded by the Missionaries and other friends on the spot, to whom the administration of the grants has been committed, that they cannot find suitable *colporteurs*. There has no doubt been a difficulty in this respect; but we are disposed to think that more might have been done than has been done, and certainly men like the Colonel himself and Mr. Carre Tucker speak with authority when they affirm that *colporteurs* can be secured if they are looked for more perseveringly. Besides, why should the books be sold only by men directly employed for the purpose? There are numerous Hindu book-hawkers and booksellers who would, we have reason to believe, purchase really attractive books for their own stock, and thus be the unwitting means of helping forward the cause of the Gospel. But then they must be tempted to buy at such discounts and allowances as will make it worth their while to enter into the speculation. Experience has taught us at home the importance of these trade percentages, and only by well working a similar system will anything like an extensive bookselling business be done in India. To take a familiar example, where would be the sale of the *Echo* newspaper without the ragged boys who hawk it at the corners of the streets? And are they the employés of the paper? Not at all. They are speculators on their own account. A boy is possessed of one penny. With that penny he can buy three copies at the publishing office, for which, in the course of half-an-hour, he receives at the corner of the street three halfpennies, thus making one half-penny clear, or *fifty per cent profit*. Have our friends in India tempted the Native hawkers with the chance of doing business at that rate?

Touching Missionary book-shops we append two extracts from the last reports of our own Missionaries at Lucknow and in the Jhelum district. The Rev. J. P. Ellwood writes, concerning a railway book-stall which was started by the Rev. F. H. Baring when at Lucknow:—

The *Book Department* is still growing in usefulness. The sales at the book-stall in the railway station continue to increase. Native travellers now make it a practice to call at the stall, and buy something for the journey. A little boy is always busily engaged in going from carriage to carriage with a few religious books which the Natives readily buy. In the

two depôts, the sales during the year amounted to Rs. 1200, one-fourth of which was received for purely vernacular books. All our books are of a religious character, and therefore the more difficult to sell to Natives. Such books as Butler's *Analogy*, Paley's *Evidences*, Liddon's *Bampton Lectures*, have been readily bought by them, and a considerable number

of Bengalee books have found ready sale. The seed is being sown gradually, and I trust that ere long we shall see the fruits of our labours. The book depôt is still self-supporting. The North Indian Bible Society

allow Rs. 8 per month in support of this department. We beg to tender our thanks to the Oude and Rohilkund Railway again for kindly allowing us to have the stall at the railway station.

The Rev. G. M. Gordon, writing from Pind Dadan Khan, mentions two or three cases of persons he had met with who had bought books at the shop opened by him there:—

I have opened a small book-shop in Pind Dádan Khán, where a colporteur sent from Amritsar by Mr. Baring is in daily attendance. There has been a fair demand among the scholars of the Government School for cheap and attractive little books, but what is more satisfactory is that many portions of the Scriptures have been purchased, and have led to inquiry after the way of peace. Once on a tour in the Hills, after preaching in a village, I was followed by a man who earnestly asked for instruction, saying that he had purchased some books in Pind Dádan Khán and wished them to be explained. It was late, and I had an appointment, so I invited him next morning to bring them for discussion. He described himself as a stranger from Rawul Pindi, and though I have not seen him since, yet I hope that he has found some Philip in his own neighbourhood to instruct him.

On a recent walk I met another man who accosted me and reminded me that I had spoken to him once after preaching in the bazaar. He described himself as a faqir and disciple of a certain Moulvie of repute, now dead. He had paid several visits to the book-shop, and had purchased the New Testament and several portions of the Old Testament. He then produced the New Testament, which was carefully wrapped up with one or two

Arabic books in a cloth, and he asked me to explain certain passages which were obscure to him, such as the one in Gal. iii. 13, "Christ being made a curse for us," and the words of the Angel in Acts, which seemed to him to imply that Christ would return during the lifetime of those who saw Him ascend. So we sat down under a tree in a ploughed field and had an hour's conversation, which was joined in by other passers-by. I have since seen and discussed with the same man, who, if he is a true inquirer, as I hope, will have a hard battle to fight with his Mohammedan teachers.

Another instance I may mention was in a village called Darapore, on the Jhelum. Here I had a very interesting conversation with some simple zemindars, and one of them brought me a book which he said he believed to contain the same teaching as that to which he had been listening. It proved to be Dr. Pfander's "Tariq ul Hayyat," but from what source it came into the owner's possession I could not ascertain. Several other instances here and there in remote and unexpected quarters, in little country villages where the seed of God's Word has fallen, give one encouragement to hope that the soil is being gradually prepared for what may one day prove an abundant harvest.

Both in the preparation of books, and in the arrangements for their sale, it is highly desirable that each Mission should not go to work for and by itself. Some inconvenience has already been caused by this. Besides the inevitable confusion arising from differences of price and other matters connected with the details of printing and publishing, such independent action is sure to result in the same work being done twice or three times over. Unity of action and division of labour are essential to success. To this end we are glad to observe that the plan has been set on foot of holding a Conference of the Missionaries of various societies working among a people of one language for discussion of the whole subject, and for the practical adjustment of details. In February last, a Conference of this kind was held at Allahabad at the instance of Dr. Murdoch, to promote the development of a Christian literature in Hindi and Urdu—these two languages being closely connected—indeed, the latter being derived from a large admixture of foreign words (especially Persian and Arabic) with the former. It was wisely confined to a small number, being convened with a view, not to prolonged deliberation, but to practical action; and was attended by nineteen Missionaries of

various societies, including the Secretaries of the North India Bible Society, the Punjab Religious Book Society, and the Christian Vernacular Education Society, and the superintendents of the Mirzapore and Lodia Mission Presses. The C.M.S. Missionaries present were the Rev. Robert Clark, who was appointed Chairman, the Revs. B. Davis, F. H. Baring, J. P. Ellwood, and David Mohun (Native Pastor). An interesting Report of the proceedings has been published at Madras by the C.V.E.S., to which is appended both an alphabetical and a classified catalogue of all known Christian books and tracts in both languages. It would be out of place here to enlarge upon the resolutions arrived at, which had reference chiefly to practical details. We may however give, in part and condensed, a summary of the results contained in an article in the *Lucknow Witness* of March 5th:—

What books have we, what are most needed, and how shall we best procure them, were the questions first taken up. Lists of publications at present issued and for sale by the various Societies were presented.

A great many valuable books were mentioned as needed, and no small share of them were found to be in more or less advanced stages of preparation. Works in Christian biography, history, science, pastoral theology, and practical religion were spoken of as specially desirable. A resolution was passed expressing it as the sense of the Conference that, in the present aspect of the work, books of a controversial nature were not so largely required as those devoted to the explanation of Christian truth and its enforcement in the life. The experimental and devotional aspects of truth have been too much neglected for the polemical in past days, and it was deemed quite time that the Native Church be more liberally supplied with those works adapted to develop a deeper spiritual growth, especially with those which, like the *Imitation of Christ* by Kempis, have been standards through the ages.

It was voted that libraries of all current publications in the two languages be collected at the various trade centres, such as Allahabad, Lucknow, Lahore, and other places, all Societies sending copies of their issues for this purpose.

Sub-committees were appointed to draw up a descriptive catalogue of those Indian publications suitable on the one hand for Hindus, on the other for Mohammedans, with special mention of those found so generally useful as to warrant translation into English. The advantage of this latter proposal would be that when once these controversies were put into an English dress, they could then be made use of by Missionaries in other Mohammedan countries. A desire that this might be done has been strongly expressed in at least one influential quarter. And the Con-

ference put on record its wish that Missionaries in the Turkish Empire be requested, on their part, to draw up similar lists with a sketch of the efforts to reach Mohammedans in Western Asia. To these same sub-committees was assigned the task of reviewing the Hindu and Mohammedan controversies and making suggestions as to what further might be necessary; also of preparing a treatise showing wherein the so-called refutations by Mohammedans of works written against them have failed to successfully reply.

A resolution was passed to the effect that the Conference regarded it as highly desirable that the Rev. J. H. Budden should devote as much of his time as possible to the special business of preparing for publication works in Hindee. It was also voted that one or two Missionaries might with much advantage be set apart to study Mohammedan literature, and prepare, with the assistance of Native scholars, suitable publications replying to them in Urdu. The new Hindee paper proposed by Mr. Budden was referred for consideration to a select committee.

It was voted that transfusion and adaptation of books rendered from English into Urdu rather than closely literal translations be recommended, and that original works rather than either translations or transfusions were specially desirable.

Some little discussion took place as to the advisability of offering prizes and rewards for accepted manuscripts to encourage authors and translators. But the step was finally recommended by the Conference with but little dissent, on the ground that we could hardly hope to procure an extended literature, particularly some departments of it, without paying a fair price for the time and labour expended.

Much the more lively discussion, however, and development of differing opinions, was called out by the question as to which character should be used in printing Urdu, whether

the so-called Arabic type, the Persian lithograph, or the Roman letters. It was unanimously believed that as between the Persian and Arabic, or in other words as between the writing and the type, the former was much more acceptable to the people, and hence should be mainly if not wholly used. But on the employment of Roman-Urdu the Conference was very evenly divided.

Finally, by the close vote of eight to seven, a resolution was passed that the work of general education and instruction in Roman-Urdu should be vigorously carried on.

Perhaps the most important action of the Conference was setting on foot of arrangements whereby a more general exchange of publications between the different Societies and a much wider diffusion of Christian literature is likely to result. The Societies, both Tract and Mission, will allow each other a very large percentage of reduction in mutual sales, and thus they will each be able without loss to keep on hand books from all sources,

and, on their part, allow a liberal discount to Missionary purchasers.

It was voted that, while agreeing with the practice of occasionally giving away short tracts, especially handbills and leaflets, this Conference is of opinion that all books and tracts as a rule should be priced and sold.

It was resolved that John Christian be recommended to attempt to embody the life and teachings of Christ in a poetical work approaching in size and character the *Ramayana* of Tulsi Das.

It was also resolved that Government be solicited to allow five tolas of books and manuscripts to pass through the mails for half an anna.

In consequence of the immoral tone of some of the literature coming from the vernacular presses, a permanent committee was organized, on the motion of the Rev. F. H. Baring, to examine into this literature in order to bring to the notice of Government all such books as were found to be decidedly vicious and impure, with a view to their suppression.

One of the resolutions above mentioned we desire especially to endorse, viz., that based on the very sensible conclusion that "we can hardly hope to procure an extended literature without paying a fair price for it." No doubt our Missionary brethren will continue to regard it an important part of their regular work to assist in writing and translating, and will naturally not look for remuneration—though in some cases we believe it would be good policy to pay even them. No doubt, also Christian laymen, like Sir W. Muir, Messrs. Perkins, Oldham, Tucker, &c., will rejoice to be honorary, though none the less valuable, workers in the great cause. But, as was so well urged in the extract from Mr. Wynkoop's paper previously quoted, a real Native Christian literature must be provided by Native Christian writers, and for their labour we must be prepared to pay, and to pay well. Mr. Tucker has given as much as Rs. 1000 for a translation. And he justly considers that, until a reading public is formed in India, and a remunerative book-market thus supplied, any Christian Hindus who may take up literature as a profession, must depend very much upon the patronage of those who wish to encourage their efforts—exactly as literary men in England did a century ago. We quite believe that the churches of India can supply a fair number of educated men available for such work, and it should be done, not "intervals of business," but as the occupation of their lives; and if this is to be so, we on our part must "give them their hire," and give it them without stint.

We hope that this useful gathering will be followed by similar ones on the Christian literature of other Indian languages.

A noble task indeed is before the Christian men who are interesting themselves in this subject. They have for their encouragement a great historical example of what the vigorous use of the printing press may do in influencing the religion of nations. The Reformation owed much to the extensive sale of the spirited publications poured forth in such profusion by the German and Swiss Reformers. Without them, its progress must have been far less rapid, and the whole history of Northern Europe might have been different. And Indian Missions themselves afford abundant evidence of the power

of the Gospel in print. One cannot, indeed, tabulate and analyze the results in the conversion of souls of the different forms of Missionary effort, and attribute so many to public preaching and so many to school work—these to personal conversation and those to the reading of the Scriptures and of tracts—especially as in numerous cases two or more of these influences have been used in combination by Him who alone can make any one of them effective. But, judging by the prominent cases of conversion known to the readers of Missionary annals, it would be safe to say that the reading of the portion of Scripture, or the book or tract, has been at least as often made a blessing to the soul as any other means—certainly, we should say, in proportion to the degree in which this instrumentality has been employed.

But the task, if a noble one, is also a gigantic one. India is not a nation, but a continent of nations. The number of languages multiplies the amount of work to be done twelve or fifteen times. And even the differences of religion have to be taken into account. A tract that will appeal to the conscience of a Mohammedan may be unintelligible to an ordinary Hindu; and an argument which to a Hindu seems decisive may only bring a smile upon the face of a Moslem. And then there are the wild aboriginal tribes of the mountain districts, with their less complicated but equally debasing superstitions. Truly it is an overwhelming thought that for those two hundred millions of different “nations and kindreds, and people and tongues,” it is now proposed to prepare innocent and healthful Christian reading. But

“All great works are made up
Of little works well done;”

and if each man will use his own opportunity, and the talent given him of God, to bring some contribution, however small, to the great cause, the progress made will be far more rapid than to us now seems possible. “Who art thou, O great mountain? Before Zerubbabel”—before him who quietly works on in the strength of the Lord Almighty—“thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!” S.

P.S.—It is impossible to let this article be concluded without a sorrowful reference to the lamented death, since it was in type, of Mr. H. Carre Tucker, whose name occurs in it so often. It was written at his request, and the writer is indebted to him for many valuable suggestions. His loss is indeed a severe one to the cause of Christianity in India.

Only three weeks before his death, Mr. Tucker sent the writer some recent letters on the subject of this article; and the information gleaned from them was already embodied in a postscript, to be inserted here, when the news of his removal was received. It was as follows:—

The movement initiated by Mr. Tucker is already bearing fruit in India. Steps are being actively taken by Dr. Murdoch to utilize the Christian Vernacular Education Society's Grant of 1000*l*. He has also printed at Madras 3500 copies of small books for sale by colporteurs, in the Hindi, Telugu, and Tamil languages. The largest of these is a short account of our Lord's life, with explanations suitable to Hindus, entitled “The History of the True Incarnation.” Other Societies and Mission Presses have also been stirred up to fresh efforts in the cause—the Madras Tract Society and the Lódiana Press being particularly mentioned. The Punjab Book Society, in addition to the works already enumerated, is preparing an Urdu version of Mr. Tucker's excellent “Life of our Lord,”—a compilation entirely in the words of Scripture, the

narratives of the four Gospels being woven into a continuous history; and Bengali and Hindi versions of the same work are also being prepared.

We cannot but also just refer here to the prize of 20*l.* offered by Miss C. M. Tucker (so well known as a writer under the initials "A. L. O. E.") for the best Bengali poem of a given length on "The Lord Christ," to be competed for by women only. The result of this interesting proposal appears in the *Indian Female Evangelist* for October, which contains literal translations of the two successful poems, between which the prize was divided. The winners were Rebecca Radharanee Sircar and Brojongona Banerji, both Christian wives of Christian husbands, and the latter the mother of six children. Judging by the translation, the poems seem to have some real merit, and the interest they must excite among the Hindu population cannot but do good. The generous donor of the prize is now herself on her way to Umritsur to consecrate the talents which God has permitted to be so useful at home to the great work of winning the women of India to Christ. It is indeed a noble and self-denying example in one no longer young, and we heartily congratulate the Indian Female Normal School and Instruction Society on having such a Missionary. The commencement of her work will, however, be saddened by the intelligence, which has followed her to India, of the death of her brother so soon after her departure.

S.

MORE NEWS FROM EAST AFRICA.

REV. W. S. PRICE'S JOURNAL.

(Continued from page 352).

FROM MOMBASA.

Wednesday, May 26th—Mr. Last returned to Rabai quite set up again. He is now to finish as quickly as possible the iron cottage and one or two other necessary works, and then to come to take up his quarters here for a season.

Saturday, May 29th—I was startled from my desk by an exclamation from my dear wife, "A dhow! a dhow!" In five minutes I was at the bunder, and in about five or ten more I was taking long strides on my way back, through crooked, dirty paths, accompanied by a man carrying the mail-bag! How little can friends at a distance realize our feelings after waiting for weeks for news of dear ones at home! With an alacrity worthy of the General Post Office, the seal is broken, the string cut, and the contents poured out upon the table. The dear children's letters come first. How are they? They are all well and happy; the Good Shepherd has taken care of them, and so, with thankful and cheerful hearts, we go on with our explorations. There are letters from the Secretaries and other dear friends, which are

hastily glanced over and carefully laid by for reperusal. Then an envelope catches my eye, on which the startling word in large letters, "Telegram," appears. I open it and read, "Lay agent, with wife, and medical man, reach Aden by June 17th." God be praised! He has heard our prayers, and "sent forth labourers into His harvest." May He likewise endue them with His Holy Spirit, and make their coming here to be in the fulness of the blessing of the Gospel of Christ. Altogether, our news by this tardy mail is good and cheering, and inclines us to sing,

"Praise God from whom all blessings flow!"

Sunday, June 13th—Assembled for Divine Service as usual in the shed. A full congregation; very few absentees, and a large number of Swahilies and others. This service in the town affords a splendid opportunity of saying now and then a word in season to the heathen, if only we had a native preacher who knew how to make use of it. As a rule, the people who come in are exceedingly well-behaved and desirous to listen, and a well-furnished earnest preacher would be sure to have an attentive audience.

Monday, June 14th—To-day George has set out on a visit to the inquirers of Giriama. I have requested him to examine and report upon the fitness, as to knowledge and life, of all who wish "to join the book;" to spend some days with them instructing them more fully in the things of God, and seeking to confirm them in the faith by spiritual intercourse and prayer; to arrange for such of them as may be desirous of being baptized and as, in his judgment, are best prepared for that sacred rite, to come to Kisulidini for the purpose; and, lastly, to select a site for putting up a small temporary cottage, which I or any of the brethren visiting the station may occupy for a few days. May the Lord be with him and prosper him! Mr. Last will (D.V.) stay at Kisulidini till George returns.

Saturday, June 19th—On Wednesday (16th) a dhow arrived, bringing our mail-bag for Zanzibar, containing our letters from England of May 7th, which had been lying a fortnight at Zanzibar, waiting for transmission. At last they are come, and we have again to thank God for the good tidings they contain. We are cheered by comforting intelligence of our dear children. We are glad to have a confirmation of the telegram previously received, and to hear that the two fellow-labourers—a doctor and a lay agent—are actually on their way, and may shortly be expected; and we thankfully acknowledge God's goodness in bringing poor Williams safely, though still in much weakness, to the shores of his native land. In short, our correspondence is calculated to awaken in us a deeper sense of the gracious dealing of our Heavenly Father with us, and stimulate to more hopeful prayer for ourselves, for our beloved children, for our brethren, and for the work in which we are engaged.

Friday, June 25th—Busy the last few days removing our goods and chattels to the Mission-house. We have had a few showers of rain, and the state of that "most desirable residence" almost beggars description. Our friends at home will scarcely believe me when I say that the walls are saturated, and that I have to keep four women employed baling out water from the rooms. Such, however, is the fact.

Thursday, July 1st—It will be a relief when the doctor comes, and he will find his work ready to hand. Last night I had to perform the duties of accoucheur to one of our Native Christian women. It was a protracted labour, resulting in twins. It was nearly 2 a.m. when I got home, having to make my way

through a drenching rain, and streets ankle deep in water.

Wednesday, July 7th—This afternoon had the pleasure of welcoming our new fellow-labourers, Messrs. Forster and Harris, together with Mrs. Harris. They have been four days from Zanzibar, boxed up with about forty native passengers and confused heaps of miscellaneous cargo in a small and very dirty dhow—a sort of floating "black-hole." They slept, or rather coiled themselves up, in the poop cabin—a damp little den, about four feet high, full of unsavoury odours, arrived at with difficult scrambling on hands and knees. Poor Mrs. Harris! what privations she must have gone through during those four days! I almost shudder to think of it. And how glad they must have been to see a friendly signal from the shore, and to find at least a warm and hearty welcome at Mombasa. God has brought them safely through all dangers, and we praise Him for His goodness.

Friday, July 9th—I have an official from the Acting-Consul which leads me to expect that we may soon have to enter upon a more advanced phase of our work. Both the doctor and Mr. Harris have been over to Frere Town, and express themselves greatly pleased with the situation. The place has greatly altered in appearance since it came into our hands, and there are about it signs of life and development which I think must be cheering to new-comers.

Saturday, July 10th—The advent of the doctor is a grand event for Mombasa. Nobody would have dreamed there were so many ailing people in the place till there was somebody on the spot to deal with them. Last night one of the principal Arabs of the place called him to see his sick wife, and I accompanied him. The poor lady is a good specimen of African female obesity—in fact, a regular queen ant, whose life is spent upon the couch. She was suffering from a slight attack of fever, and we found her surrounded by half-a-dozen women, all more or less sympathizing with the invalid, and all equally bewildered. The doctor made a careful examination and administered his remedies, and to-day the patient is reported as quite well. One or two miraculous cures of this sort and Mr. Forster will have his hands quite full. We shall soon have to put on the check-rein. I hope shortly to have ready for him a dispensary, where patients may come to him at a certain hour, and where they may have medicine for soul as well as body. He is not

very strong himself, and must not be taxed with out-door visitation, except in very special cases.

Sunday, July 11th—Heard from Mr. Wakefield of Ribe. He had a fall from a donkey the other day and received some internal injury, which has laid him up ever since. He seems to be in a low and feeble condition. The doctor and I purpose (D.V.) paying him a visit to-morrow. We had a good congregation this morning. It was a cheering sight for the new-comers.

Tuesday, July 13th—Dr. Forster and I went yesterday to Ribe. It is a little farther from Mombasa than Kisulidini, but not nearly so high. My aneroid gave 350 feet high from sea-level, whilst Kisulidini is about 750. The road, too, lies through a good deal of thick jungle, and theoretically the situation is inferior to Kisulidini from a sanitary point of view. The Mission-house is built at the base of a hill. It would doubtless have been much more healthy, though more expensive, had it been on the summit. Mr. Wakefield is suffering from general depression. We left Ribe at 11.30 a.m. and arrived at 5.30 p.m., two hours of land and four of water. Oh! how I longed for the "Dove," which would have enabled us to make the journey in half the time and with so much less exposure to the sun. There was a great noise in the town yesterday. First a large number of children went in procession through the town, singing and shouting; and afterwards, I hear, a sacrifice was offered—an ox of three colours—to ward off any calamity which might happen to the town from the influx of more Europeans—rather a poor welcome to our friends on the part of the people of Mombasa; but it means nothing, and is probably got up by one or two clever rogues in their own interests. I have no doubt they will all be ready enough to avail themselves of Dr. Forster's skill when they are sick.

Wednesday, July 14th—We had a happy gathering to-night—all the Missionary workers, native and European, with the exception of Mr. Last, who was unable to come, met at our house for tea, after which the Native Church assembled for a service of praise and prayer. The special object was to thank God for His goodness to our fellow-labourers lately arrived, and to ask His blessing upon them. We had two prayers in English, and one by George David in Kiswahili. The singing was hearty, and must have set some of the people of Mombasa wondering what we were at. Altogether it

was a very refreshing season. I do believe Christ was in our midst, and that, in spite of all our imperfections, a blessing will follow.

Saturday, July 17th—Went early to Frere Town. Had scarcely reached it when, looking seaward, saw a ship in the distance making the harbour. What can she be? Perhaps one of her Majesty's ships with a cargo of slaves, or the Consul may be on board. Any way, it concerns me to be on the spot when she arrives, so we jump again into our boat and lose no time in pulling home. In about an hour her Majesty's ship "Nassau" cast anchor in the harbour, just opposite our house, and Mr. Sparshott, the doctor, and I were soon on board. Captain Gray and some of the other officers I had met at Zanzibar, so it was like an unexpected visit from old friends. There are no slaves, but Major Ewan Smith is on board, and he tells me he has come partly to settle some matters relating to Mahomed-bin-Abdullah, and partly to see for himself what our preparations are for the reception and accommodation of rescued slaves, and to give us any assistance in his power. I had a long conversation with him on various matters, and was much pleased with the intelligent interest he showed in our proceedings. I feel sure we have in him a kind friend, who is in sympathy with our objects, and that we may depend upon his doing whatever he can consistent with his position as her Majesty's Consul to forward our plans.

Sunday, July 18th—We had Holy Communion this morning at our house—European and native, about forty partakers. At 10 a.m. I went by appointment and held Divine Service on board the "Nassau." The rain, which was very heavy yesterday, and which threatened all morning, held off till just the close of my sermon.

Wednesday, July 21st—The presence of her Majesty's ship "Nassau" for a few days has put a little life into Mombasa and given us a pleasant change. The Acting Consul, Captain Gray, and indeed all the officers, treat us with the utmost kindness. They left us at 4 p.m., and we felt like parting with old friends. At parting the captain broached a bottle of champagne and drank to the prosperity of Frere Town. Mr. Laing got a passage in the ship, and has been our guest. Major Ewan Smith expressed the greatest satisfaction with our plans, and promises the first batch of slaves that come into his hands. He also, in the kindest manner, offered to help us in any way in his power. We closed

the day with praise to God for all His goodness, and in prayer for our kind friends, that they may be brought in safety to their homes, and that their kindness to us may be repaid a hundredfold in spiritual blessings on their own souls.

Thursday, July 22nd—This afternoon went out to Frere Town with Mr. Last, and marked out the foundations of a building which is to serve in the first instance as a temporary residence for him, and ultimately as a dispensary for the doctor.

FROM KISULIDINI.

Saturday, July 24th—Set out a little after 6 a.m. with my wife and Dr. Forster for Rabai. We were a good three hours in getting to the landing-place, and were caught in two or three showers. Found the rest-house very convenient. We took shelter in it through the hottest part of the day, and started for Rabai in the afternoon. Nothing could induce L— to ride the donkey, so she and I walked the whole distance, whilst the doctor, like a sensible man, preferring to economize his strength, rode. We arrived in good time, rather fagged, but not much the worse for our journey. It was very observable, both to the doctor and myself, that though Rabai is at least 350 feet higher than Ribe, the road to it is far more practicable than that to the latter station. The temperature is considerably below Mombasa, the ghee that was like oil there becoming congealed as soon as we arrived here.

Sunday, July 25th—Holy Communion at 7 a.m. Twenty Native Christians present—more women than men. Morning service at 11. I conducted in English; and at afternoon service, at 4, I took the prayers in English, and George gave an address in Kiswahili. Dr. Forster and Mr. Last had each a Bible class in the afternoon. We are all rather too much tired with the journey of yesterday to enjoy as we had hoped the quiet Sabbath at this place. The flesh is weak—very weak.

Monday, July 26th—Started at 6 a.m. for a long ramble with the doctor. We went and inspected the fields of the Native Christian cultivators. Some of them are looking very well, and George thinks they will succeed. The morning air was invigorating, and we returned with a good appetite for breakfast. The doctor's morning was fully occupied. Everybody with an ache or pain came to him, and he very patiently attended to

them all. He thinks with me that it will be well for him to have a branch dispensary here, and to pay an occasional visit to this station. Many poor creatures drag out a miserable existence, and sometimes die for want of a little timely help. I was occupied most of the day in making out a list of all Mission property, and stores, furniture, &c., and in impressing upon George David and others the necessity for scrupulous vigilance to prevent waste and misappropriation of the same.

Tuesday, July 27th—Gave directions to Henry Williams about work to be done at the Mission-houses. Planted two rows of gold mohur to form an avenue between Rebmann Lodge and the cottage. In the afternoon paid a visit with the doctor to Rabai M'pia, where Krapf and Rebmann lived together for five years in a Swahili hut. These were the early days of the Mission. No vestige of the hut remains, but the natives seem to hold the site sacred, and allow it to remain vacant. Rabai M'pia, or New Rabai, is a stronghold—a sort of city of refuge for Wanika in time of war. It is situate on a romantic hill, commanding an extensive view on all sides. There are a considerable number of Swahili huts, but all at present unoccupied, the inhabitants being scattered over the country in places more favourable to cultivation. Visited and examined Jacob's school. It is as yet only the day of very small things. He has only four regular pupils, but I was much pleased to see the pains he took with them, and how, under circumstances so little encouraging, he was patiently plodding on in prospect of brighter days and a wider sphere of usefulness.

FROM MOMBASA.

Wednesday, July 28th—Returned to Mombasa. The morning dull and rainy, and roads slippery. Very glad of a shelter in the rest-house for a few hours. We have enjoyed our visit and feel the better for it, and we are thankful to the good Lord who has brought us back in safety.

Thursday, July 29th—Rain prevented my going to Frere Town, but I had a busy day in giving directions to Messrs. Harris, Last, and Pearson. In the evening had a visit from the consul *askeri*, who said he had information of a cargo of some 100 or 150 slaves not far off, who are being transported to the north by land. He says they are on the mainland, just south of Mombasa, at Kilnidini, and

that two dhows have gone this evening to convey them to a landing in the harbour, from whence they may safely make their way to Melindi. I have ordered my boat for 5 a.m., and, all being well, the doctor and I shall start at that hour and endeavour to find out the truth. It is most important to collect reliable information as to the land traffic.

Friday, July 30th—The doctor and I started about 5 a.m. for a place four or five miles up the creek, but found no trace of the slave dhows. It is quite possible they may have passed in the night. Afternoon to Frere Town with Messrs. Harris and Last, and laid out the first row of cottages for Native Christians. For economy, two cottages are connected on the semi-detached plan, and as an encouragement to our Native Christians to diligence and prudence, I have promised that when any steady well-conducted man has saved enough to enable him to put up a small stone cottage, I will give him for the purpose the site on which the double cottage stands, and the compound attached to it.

Saturday, July 31st—Up again early this morning, and out in expectation of coming upon a lot of slaves said to have recently arrived on the island. We saw nothing of them.

Saturday, Aug. 14th—Whilst at Frere Town, about 1 p.m., I saw a huge column of smoke rising up from Mombasa. It appeared to come from the part of the town where Ishmael and others of the Native Christians are living; so, calling Ishmael, we jumped into the boat and pulled away as fast as we could for the scene of destruction. About thirty or forty houses were roofless, and some of them burnt down. Ishmael's house was amongst the former number, and he and five other Christian families are for the present roofless. Accidents from fire are rather common in Mombasa, but to-day, owing to the strong wind, the destruction of property was unusually severe.

FROM KISULIDINI.

Wednesday, Aug. 18th—To Rabai, accompanied by the doctor, who was glad of a little change and rest. The journey was as tedious as usual, but we found the cottage at the landing-place a great boon. We spent a few hours in it, and came on to Rabai in the afternoon. Four men, three women, and three children have come from Giriama for baptism, and George is diligently employed in preparing the adults for the sacred rite. Abe Sidi,

whom we looked upon as the chief man among the party of inquirers, has not turned up. It is difficult to account for his absence. There may be some good reason for his delay which we do not know. As far as one could judge, he appeared to have an intelligent apprehension of the truth, and to have made up his mind to take up his cross and follow Christ.

Saturday, Aug. 21st—Daily engaged, with the assistance of George David, in instructing the inquirers. Examining them, I have been much pleased with their serious demeanour, and with their intelligent apprehension of Gospel truth. Of course, much knowledge cannot be expected; but the chief things they know, and know well. George and I have been hard at work translating the Baptismal Service into Kinika. We have completed the principal part of it, and to-night I went through it with the candidates. They were delighted to hear the service in their own language, and I as much so to find they could understand it, in spite of my poor utterance. Mrs. Price, with Polly's assistance, has held meetings with the women, who appear to be not behind their husbands in spiritual knowledge and in their desire to follow Christ.

Sunday, Aug. 22nd—Had the pleasure this morning of admitting eight persons—five men and three women—into the visible Church of Christ. Seven of them are from Giriama, and one a candidate of long standing living here. As far as man can judge, they are all sincere believers in the Lord Jesus, and we confidently hope they may have grace to continue His faithful soldiers and servants unto their lives' end. Their outward man was wonderfully changed for the better by the skilful arrangement of a few yards of white cloth. God grant that the inward change may be as real and as evident in their walk and conversation! Their behaviour was most becoming and serious throughout the service, which was conducted through the medium of three languages—English, Kiswahili, and Kinika. With George's help, they have chosen for themselves new Christian names—Petrus, Philippus, Andreas, Johannes, James, Marya, Martha, and Sarah. I see nothing against, and much in favour of, this custom of giving a new name at baptism. They do not altogether relinquish the old name, by which they will still be known amongst their old acquaintance; but they have a new name, which will be an ever-present reminder to them and their fellow-Christians that they have embraced the service of a new Master.

These seven Christians of Giriama are, indirectly at least, the fruit of Mr. Rebmann's quiet labours. Their principal instructor has been Abe Ngoa, an old man, who owes everything he knows of the Gospel to Mr. Rebmann. George David has paid occasional visits to the station, and watered the seed sown: "God has given the increase."

Tuesday, Aug. 24th—Invited all the Native Christians to a feast—a sort of welcome to the new Christians from Giriama. One of the newly-baptized—Philippus—made a little speech. He said:—"We have seen many things here which we knew not before, and we are very thankful. It is true we have one or two books to teach us about the Christian religion and our duty; but we are very ignorant, and want a teacher to instruct us. We are like a baby, which cannot do without its mother's milk, and we look to you to supply us with the spiritual nourishment that we need."

Wednesday, Aug. 25th—Had a service of prayer with the Giriama Christians, and sent them on their way rejoicing. Commenced to-day the work of converting one of Mr. Rebmann's buildings, which he intended as a Mission-house, into a church. Without much expense it will make a decent place for worship at Rabai—sufficient for the Church here for some time to come. I am thankful to God for putting the thought into my mind.

FROM MOMBASA.

Thursday, Aug. 26th—Returned to Mombasa. Had tide and wind against us, and the journey was tedious.

Thursday, Sept. 2nd—The doctor has been feeling out of sorts for some days, and to-day he is in bed with fever. I hope it may prove a slight attack, but for the present he is prostrate. I have little doubt myself that the journey from Rabai in the sun last week has much to do with it. For two or three days I also was unwell from the same cause, and had to submit to medical treatment. In a letter received from Mr. Deimler last week, he says:—"My first attack of fever in East Africa was brought on from exposure to the sun in making the journey to Rabai;" and I am inclined to think that many, perhaps most, of the cases of sickness of Missionaries in the past may be attributed to the same cause—unusual toil and long exposure to the sun on the journey—rather than to the malaria of the place itself. If the "Dove" has been lost, as is reported, in the Channel, it

will be advisable to have at least a good boat, with a decent cabin and awning, in which the journey to Rabai and other places accessible by water may be made with some degree of comfort and less exposure to a tropical sun. Held a meeting this evening of the Church Council, to consider two cases of serious immorality on the part of Native Christians. These are wounds in the house of our friends, and are very hard to bear.

Saturday, Sept. 4th—Towards evening yesterday a dhow came in, bringing our mail and a batch of thirty-one slaves recently captured by the "London." They were landed at Frere Town early this morning. There are eighteen men and eleven women of various ages, and two nice little girls of about seven years old. They are nearly all covered with itch, and two or three are emaciated and otherwise suffering. Cleanliness and better food will soon improve their condition. Happily we were able at once to accommodate them, and to place them under the charge of Christian men and women on whom we can depend. Minnie has charge of the women, and she seemed quite pleased with her task. When they arrived they appeared very sullen. The Arabs had told them that if they fell into the hands of the English they would eat them; so they very naturally looked upon me with suspicion. I went over to see them in the evening, and a great change had come over them. Minnie had talked the women out of their fears, and they met us, in their new clean clothes, and greeted us with a smile and a cordial "Yambo bwana." We have had an anxious time with the doctor the last few days. He has had a sharp attack of fever. His symptoms have corresponded exactly with what I went through myself. To-night he is depressed and restless, but the fever is abating, and, on the whole, I think he has passed the crisis.

Sunday, Sept. 5th—The doctor had a disturbed night, but the symptoms are abating. I have taken the reins into my own hands and plied him with quinine, and it is evidently doing him good. This evening half a dozen Native Christians carried him over on a couch to our house, where he will be quieter; and the change, though little more than a stone's throw from his own place, will no doubt be beneficial. I trust, through God's mercy, he will now soon be restored.

Monday, Sept. 6th—The doctor had a better night, and is considerably recovered this morning.

Tuesday, Sept. 7th—Our patient has had a

tolerably 'good night, and appears to be gradually improving; but the weather is becoming every day more trying.

Saturday, Sept. 11th—A letter from George by special messenger with the painful news of a desperate quarrel between two of the Native Christian men, in which one has been severely wounded with a knife. He accused the other—not without reason, I fear—of having behaved improperly towards his wife; hence the quarrel. The offender made a savage attack on the man he had injured, inflicting several wounds on the scalp and other parts of the body, and then absconded. I hope he will be brought to justice for his ill conduct. They are both of them men of a very low type, and who gave no sign of spiritual life. Still, before this outbreak they had conducted themselves quietly, and we hoped that, by God's grace, they might improve under Christian influence and teaching. These things are very grievous and trying. Evil, however, as they are in themselves, their effect will so far be good, if they keep us humble, and lead us to greater watchfulness against the devices of the wicked one.

Sunday, Sept. 12th—For some weeks we have had service in our house; but, as the doctor is now staying with us, we were obliged to-day to return to the carpenter's shop. Recent occurrences in the Native Church made me feel very sad. We had the Litany and Communion Service, the force and suitableness of which I never realized as I did to-day. I spoke from Eph. v. 1—7, "The dear children and the children of disobedience."

Saturday, Sept. 18th—The doctor is now convalescent, and will soon, I trust, be in full vigour again. Mrs. Price has been sadly out of sorts for some days, and to-day she has to retreat to bed with severe headache and symptoms of fever. She was with me at Mrs. Harris's confinement; and the loss of a night's rest, together with the worry arising from another matter, has been too much for her strength. The doctor has prescribed, and I hope, through God's goodness, she may soon be all right again.

Sunday, Sept. 19th—This morning H.M.S. "Thetis" (Captain Ward) came in, bringing us a second instalment of 240 freed slaves! She is rather a big ship, and, owing to some cause, she touched the reef, and was brought to a stand for some ten minutes at the entrance to the harbour. I am very sorry for this, as I am afraid it will lead to an undue

appreciation of the dangers of our port. There is a good deep channel, perfectly safe for the largest ships; but it is narrow, and must be carefully kept to avoid Scylla and Charybdis. A buoy or two, properly placed, would obviate all danger. The doctor and I went on board and saw our new charge. They are nearly all Maknas from the district of Mozambique, and are said to be more susceptible of training than many other tribes. More than 100 are mere children. Here at once is clay for the potter—the material for a good school; but the schoolmaster, alas! has not yet turned up. Meanwhile, we must make the most of Jacob, giving him one or two assistants. Though we have been pushing forward our buildings at Frere Town, our resource will, of course, be severely taxed to find accommodation all at once for so many. Unfortunately, we have nearly used up all our iron sheets, which are so handy at a pinch like this. However, by every one putting a shoulder to the wheel, and with God's help, we shall soon pull through the difficulty.

Monday, Sept. 20th—Landed all the freed slaves at Frere Town, and stowed them away, according to sex and age, in the best way we could. Found Mr. Harris of great assistance in making necessary arrangements. There are, I find, 150 children, 50 women, and 40 men and boys. As Captain Ward kindly offers me a passage to Zanzibar, I purpose (D.V.) making the trip and returning in the mail steamer on Friday. I shall be thankful for a few days' change, and just now I can turn twenty-four hours in Zanzibar to good account.

Tuesday, Sept. 21st—Went on board last night to dine with the captain. On my return, about nine o'clock, found my poor wife in a great state of fright and nervous excitement. This was soon followed by a burning fever. I saw at once I must give up my trip to Zanzibar. It was a great disappointment on several accounts, but doubtless it is ordered for the best. Set to work to prepare my official despatches for the Consul, &c., which I sent on board early this morning, in time to prevent the good captain sending off for me. The "Thetis" steamed away at 6 a.m. Owing to the shock I received last night, and want of rest, I am fit for nothing to-day.

Wednesday, Sept. 22nd—Hard at work all day preparing for the mail and nursing my poor wife, who is very weak and prostrate. The doctor had thirty patients among the

new-comers, but he is greatly perplexed how to administer his remedies. They have no proper names nor anything to distinguish one from another, and we have only two small boys who understand the Makna language and English. There is the danger that Tom

may get the dose intended for Harry, and so on. Made a sketch of a new dormitory, and gave it to Mr. Last to lay out the foundations—two long rooms, 80 feet by 14 feet, with a cottage between them for the Native overseer and matron.

L'Envoi.

FULLY twenty-five years have elapsed since the "Church Missionary Intelligencer" was first called into existence by the pressing demand for the diffusion of Missionary information throughout England, which had at length been aroused to some sense of its responsibility as a Christian nation. A generation has hardly yet elapsed, and but few of those who were interested in its origin now survive. Henry Venn rests from his labours. The able editor who, until a very recent period, conducted the periodical with so much faithful devotion and unflagging industry, had but a short time before preceded him. Many of the oldest and most attached friends of the Society, who had given it for years the benefit of their ripe wisdom and large Christian experience, have passed away, and many of its most conspicuous supporters throughout the country are no longer in the land of the living. Death has been to them gain, but the loss of so many tried friends cannot but be felt by those who survive. This year, which has witnessed the removal of Edward Elliott, of Thomas Vores, of Carre Tucker, of George Rowlandson, of John Langley, as it closes in, is suggestive of many solemn reflections, which, if the work of Missions were the work of man, might well lead to despondency. There might be the temptation to exclaim with the Psalmist, "Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men." But it is not so. The work is the Lord's work; and when those who have finished that portion of it assigned to them go to receive their hire, other labourers are called in, and His work is not let or hindered. The lamp is not necessarily extinguished when it falls from the hands of those who can no longer lift it up, but it is caught from them even as they fall, and is carried on further and yet more aloft. While, therefore, there is an unfaltering maintenance of the Evangelical principles which have so long been the palladium of the Society, and upon which the blessing from God has so richly and so visibly rested, there must be no misgiving for the future. There are souls yet to be saved for whom the Lord Jesus Christ can be the only Saviour. They have to be searched out and to be

brought home ; nor will there be lack of help to those who are engaged in the search on behalf of their Master.

A word only need be added about our own Magazine. It has already appeared in two distinct series. The first terminated in 1864. What has been called the "New Series" comes to a close with the present number. Mighty events have occurred during the past existence of the "Church Missionary Intelligencer." The first intimation of the wondrous discoveries in East Africa was given in its earliest pages, to be scoffed at by the scientific world, but since most abundantly confirmed. The religious bearings arising from the Indian Mutiny were fully considered in them. There has been a lucid chronicle of the marvellous extension of the Redeemer's Kingdom within the last few years placed before the public. Many a sore conflict has been waged with those who would preach another Gospel and mar the simplicity of Mission work ; many holy thoughts and aspirations of godly men have been embalmed in the pages of the "C.M. Intelligencer;" and now it will become a thing of the past,—and yet not of the past. With slightly altered form, and it is hoped with judicious adaptation to modern wants, but unchanged in principles, it will go forth in one sense "alter," yet in another "idem," to cope with the difficulties and to record the glories of a future unknown to man, yet all foreknown and predetermined in the everlasting counsels of the Lord Jehovah. In the name of our God will the banners be set up afresh!

END OF VOL. XI.